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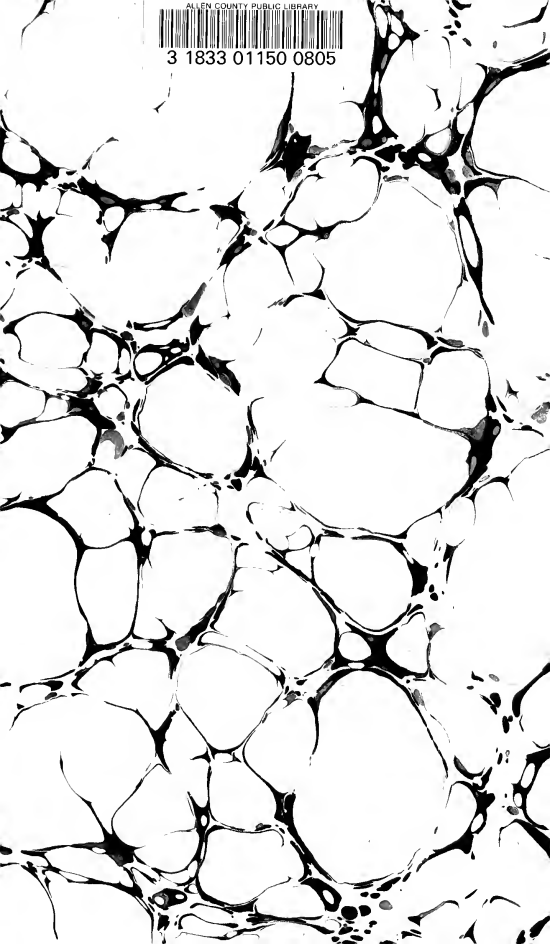
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## ADVERTISEMENT.

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WE now close the fourteenth volume, and the fifteenth year of our labors. Through the favor of Providence, we are permitted to believe that our work has not been altogether in vain. Occupying a department which is filled by no other publication, we have hoped that it would acquire some permanent value, as a repository of minute and authentic facts, methodically arranged, on a great variety of important subjects. On this very account, however, it is less popular in its character, and is less certain of an adequate patronage. Good wishes are sometimes regarded as a substitute for substantial support.

We commence the fifteenth volume with the earnest hope, that the friends of the work, and the patrons of the American Education Society, will extend a generous patronage to it; so that its conductors may be able to make it still more worthy of the confidence of a discerning public.

BOSTON, MAY 1, 1842.





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PLATE I.

FIG. 1.

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## BRIEF MEMOIR OF GOVERNOR TRUMBULL.

JOHN TRUMBULL, the ancestor of the distinguished families of the name in Connecticut, came as it is reported, from the county of Cumberland, England.\* He settled in Rowley, Essex Co., Ms.† The second John Trumbull, (or as the name was then written, *Trumble*,) doubtless the son of the original settler, appears to have been a person of considerable distinction. He was made freeman in 1640, was appointed deacon Oct. 24, 1686, and in 1689 was a lieutenant in the militia. The exact date of his removal to Suffield, Ct. (then in the jurisdiction of Massachusetts) we have not been able to ascertain. He had three sons, John, Joseph, and Benoni. John Trumbull was a distinguished clergyman in Watertown, Ct. His son John was the poet, author of *McFingal*, etc. Benoni was settled in the ministry at Hebron, Ct. His son Benjamin, D. D., the historian, was minister of North Haven. Joseph Trumbull, the second son of John of Suffield, settled at Lebanon as a merchant.

JONATHAN TRUMBULL, the subject of this memoir, and the son of the last named, was born in Lebanon, June 10, O. S., 1710. He entered Harvard University in 1724, and graduated in 1727. "He early discovered fine talents," says Dr. Eliot, "and a most amiable disposition. He was a modest, ingenuous youth, very bashful when he entered College, owing to his tender years, as well as retired situation; but he was much beloved by his classmates, [among them, 37 in number, were Gov. Hutchinson, Benjamin Church, Benjamin Colman, and Belcher Hancock,] and when he took his degree, one of the finest scholars, with such accomplishments as qualified him to be useful, as well as to make the most conspicuous figure."

Immediately after he graduated, he commenced the study of theology with the Rev. Solomon Williams of Lebanon. In due time, he was licensed to preach, and was soon after invited to settle in the ministry at Colchester. While deliberating upon the subject, a domestic affliction turned the

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\*There is a singular confusion in respect to the names, dates, etc., in the various accounts. Eliot Biog. Dictionary, states that two brothers came from England, one settling at *Ipswich*, the other at Charlestown. The National Portrait Gallery, Art. Gov. Trumbull, mentions that the original ancestor was *Joseph*, and that he settled at *Ipswich*. Eliot says that *Westfield*, Ms., was the place to which the ancestor of Gov. T. removed from Ipswich.

† Rev. Ezekiel Rogers, with some of his people, who had removed from Rowley, Yorkshire, Eng., settled in Rowley, Ms., in the spring of 1639. In 1643, 61 house-lots were laid out. One of these was *John Trumble's*.—*Gage's Rowley*, p. 128.

current of his life into another channel. An elder brother, who was engaged in business with his father, had sailed on a voyage to London, in June, 1732, and was never more heard of. For a long time, a forlorn hope was entertained that the vessel had been captured by the Algerines; but distressing as even this hope was, time proved it to be fallacious. The loss of this son, together with the vessel and cargo which wholly belonged to the family, was severely felt by the aged father, who found himself unfitted to adjust his mercantile concerns without the assistance of his surviving son, who at the urgent request of his father, with great reluctance declined the call of the church at Colchester.\*

In closing up the concerns of his brother, Jonathan Trumbull gradually commenced business for himself, and was, for many years, a merchant in his native town. He imported his goods directly from London, and by his fair and upright dealing secured the respect and confidence of the public. At the age of twenty-three, he was elected a member of the general assembly of the colony. Here a new scene opened before him. His talents for public business were soon perceived and acknowledged, and he rose rapidly in office. He was soon chosen speaker of the House, and shortly afterwards a member of the Council. In 1766, he was elected lieutenant-governor of the colony, and, by virtue of that office, chief judge of the Superior Court. He continued in that office two years. Pitkin, the governor of the colony, being advanced in life, was cautious in his proceedings upon the absorbing subjects which then agitated the public mind.

The right claimed by the British Parliament of taxing the colonies at their pleasure, and the passage of the Stamp Act caused great excitement. Governor Pitkin and several of the Council, took the oath enjoined by the British government on that occasion; but Trumbull, the lieutenant-governor, strenuously refused to take it himself, or to be present when it was administered to others. In resistance to the arbitrary acts of Parliament, no individual in the colony was more active, ardent or energetic, than the youthful and modest Trumbull.†

In 1769, he was chosen by the people governor of the colony, as one on whom, in times of danger and trouble, they could safely rely. He decided in Council, by his casting vote, to resist, by force of arms, the encroachments of Great Britain against the liberties of the colony. He was the only colonial governor, at the commencement of the revolution, who engaged in the cause of the people.‡ He was the only governor of a State who held his station through the war. He was one of the most prominent New England whigs. His firmness in danger, his persevering spirit in the most gloomy period, his ardor, patriotism and zeal in his country's cause, endeared him to all the lovers of liberty. As a statesman, his views were clear, correct and open, while the soundness of his opinions was proved by the result. His diligence, ability and fidelity were tested by the manner in which he performed the immense amount of business intrusted to him. During the whole war, a council of safety sat with him, except during the sessions of the general assembly; at all other times he and his

\* "It is an observation of Mr. Hutchinson, 'that many of the first characters in Massachusetts were at first probationers for the ministry, and afterwards made a figure at the bar, or in the legislative or executive courts of the province.' We recollect the names of Stoughton, Read, Gridley, and Judge Stephen Sewall. That gentleman adds, that when persons have been ordained, they ought 'to have very special reasons to leave the profession for a civil employment.' We have seen an instance of this in Gov. Saltonstall, where the public was much benefited."—*Elliot*.

† National Portrait Gallery.

‡ He was the only one who was chosen directly by the people.



Council were the executive of the State.\* In addition to his duties as governor, and his attendance with the legislature, (at least three times a year,) he sat in council during the war more than 1,000 days. His correspondence with the governors of the other States, with General Washington and other officers of the army, and with distinguished foreigners, was very extensive. He promptly complied with the requisitions of General Washington for supplies, to the extent of his ability or the power of the State. It is a fact highly honorable to Connecticut, that she furnished the United States with more troops and supplies than any other State in the Union, except Massachusetts. The foreign correspondence of Gov. Trumbull was extensive and of great importance to the country.†

We here copy a few extracts from a long and very able historical letter of Gov. Trumbull, to the Baron J. D. Van de Capellan, "membre des Nobles de la Province d' Overysel," in Holland.

"LEBANON, 27th June, 1777.

"The cause of liberty is not peculiar to one free State—it is a common cause; the destruction of one cannot be indifferent to the few other free States, which God, in his providence, hath preserved from being swallowed up by tyranny. It was with the greatest pleasure we were informed that the States of Holland refused to lend their troops to Great Britain, to be used in extending the dominion of tyranny over these States, and effacing almost the only traces of liberty which remain in one quarter of the globe; I cannot sufficiently express the gratitude we feel for the generous part, you, Sir, was pleased to take in that matter, worthy of a senator of a free State, and a candid and impartial friend of liberty and humanity.

"In the United States of America you will be revered. We are now reduced to the necessity of defending, by force, against the power of a renowned and mighty empire, our ancient and indubitable rights, immunities, and privileges, founded upon national liberty, confirmed by Royal charters, of the predecessors of the (present) King of Great Britain; approved and recognized by successive Parliaments; and enjoyed, from the first settlement of these States, to the present day. The present reign opened with a deliberate system, and digested plan to reduce these States to the most abject dependence and vassalage. By our ancient charters, by the most solemn contracts with our kings, we were to have, and enjoy, all the liberties, privileges, and immunities of free and natural born subjects of the realm of England; of these privileges, that which fixes private property, and exempts the subject from taxation but by his own consent, has been always justly reputed the chief, the loss of which involves in it, or draws after it, the loss of all the rest; this was first attacked."

"To many, the views of the British cabinet had been long apparent; most people, however, had flattered themselves the nation would not suffer the Court to take away their privileges by force; and that at length they would be confirmed; but now, it is become evident to all, that the design to strip them of their privileges, and lay their lives and property at the mercy of a haughty and unfeeling ministry and a venal Parliament, was fixed and determined; and that

\* The civil officers of Connecticut in 1774 were as follows: Jonathan Trumbull, governor, Matthew Griswold, deputy-governor, Jabez Hamlin, Shobael Conant, Elisha Sheldon, Eliphalet Dyer, Jabez Huntington, Roger Sherman, Abraham Davenport, William Samuel Johnson, Joseph Spencer, Oliver Wolcott, William Pitkin, and James A. Hillhouse, assistants, John Lawrence, treasurer, George Wylls, secretary, Matthew Griswold, chief judge of the Superior Court, Eliphalet Dyer, Roger Sherman, William Pitkin and Samuel Huntington, associate justices.

† Governor Trumbull made a large collection of papers, MSS., circulars, speeches, etc., which were preserved by the family, after his death, to the Massachusetts Historical Society. Several of them have been printed in the volumes of their Collections. The whole constitute an invaluable treasure. They are chronologically arranged, well bound, furnished with convenient indexes, etc. We have spent a number of hours, recently, in looking them over. The greater part of them are from Gov. Trumbull's correspondents. A large selection from them might be published to the manifest advantage of the public. General Washington is one of the most prominent correspondents. The papers are so voluminous, that we could not well make use of them in the completion of this short memoir. They show, most conclusively, the high estimation in which Gov. Trumbull was held for ability, patriotism, and incorruptible integrity.

no step tending to that end would be deemed inexpedient or unjust, if practicable. On the 19th day of April, 1775, the scene of blood was opened by the British troops, by the unprovoked slaughter of the Provincial troops at Lexington and Concord. The adjacent Colonies took up arms in their own defence; the Congress again met, again petitioned the throne for peace and settlement; and again their petitions were contemptuously disregarded. When every glimpse of hope failed, not only of justice but of safety, we were compelled, by the last necessity, to appeal to Heaven, and rest the defence of our liberties and privileges upon the favor and protection of Divine Providence; and the resistance we could make by opposing force to force. Although the war was begun, on our part, under the greatest disadvantages, without any preparation of arms, artillery, military stores, magazines of provisions, or other necessities, which proves to demonstration that the war did not proceed from any ambitious, premeditated plan on our part; yet Heaven has so smiled upon us hitherto, that we have been able to maintain ourselves and make head against our enemies. And, although all Europe has resounded with ostentatious accounts of their victories and success, it is nevertheless true that they have not yet been able to maintain themselves in any post where they were not protected by their navy; or where, if attacked, they could not immediately retire on board their transports. And we have yet good hopes and a fair prospect, with the smiles of Heaven, of making a good defence, and vindicating our liberty against the unjust attempts of power to deprive us of it. From our brethren in Great Britain we have not experienced their boasted candor, impartiality, and clemency. We appeal from their injustice to the Supreme Governor and Judge, and to the candid censure of the impartial world. In you, Sir, and in your wise and generous sentiments, we find that justice, the sincerity of our intention and rectitude of our measures entitle us to hope for. We may justly flatter ourselves that no free State will so far forget what is due to their own glory and interest, as to lend their aid to exterminate liberty, (even) from the wilds of America; might they not rather be expected to assist in preserving what liberty yet remains upon earth from falling a sacrifice to the encroachments and avidity of Tyrants—lest Liberty itself should be banished or forced from amongst men, and universal tyranny, with its attendant calamities and miseries, overwhelm the whole human race? But I desist; it is not my intention to send you a history. I would only thank you for your favorable sentiments of us, and request a continuance of your good offices as far as we shall appear to you to deserve them."

The correspondence continued till the Governor's death.

The services of Gov. Trumbull, throughout the war, were of very great importance, not only to Connecticut, but to the United States. During the whole American war, he showed himself the honest and unshaken patriot, the wise and able magistrate. No man ever loved his country more. No man could guide the vessel of state with more care. He was, happily, permitted to live to see the day when his native land enjoyed the blessings of peace, and the glory of her independence.

In October, 1783, Gov. Trumbull declined any further election to public office. "A few days," said he, in his address to the general assembly, "will bring me to the anniversary of my birth; seventy-three years of my life will then be completed; and, next May, fifty-one years will have passed since I was first honored with the confidence of the people in a public character. During this period, in different capacities, it has been my lot to be called to public service almost without interruption. Fourteen years I have had the honor to fill the chief seat of government. With what carefulness, with what zeal and attention to your welfare, I have discharged the duties of my several stations, some few of you, of equal age with myself, can witness for me from the beginning. During the latter period, none of you are ignorant of the manner in which my public life has been occu-

pled ! The watchful cares and solicitude of an eight years' distressing and unusual war have also fallen to my share, and have employed many anxious moments of my latest time ; which have been cheerfully devoted to the welfare of my country. Happy am I to find that all these cares, anxieties, and solicitudes are amply compensated by the noble prospect which now opens to my fellow-citizens, of a happy establishment (if we are but wise to improve the precious opportunity) in peace, tranquillity, and national independence. With sincere and lively gratitude to Almighty God, our great protector and deliverer, and most hearty congratulations to all our citizens, I felicitate you, Gentlemen, the other freemen, and all the good people of the State, in this glorious prospect.

" Impressed with these sentiments of gratitude and felicitation, reviewing the long course of years in which, through various events, I have had the pleasure to serve the State ; contemplating, with pleasing wonder and satisfaction, at the close of an arduous contest, the noble and enlarged scenes which now present themselves to my country's view ; and reflecting, at the same time, on my advanced stage of life—a life worn out almost in the constant cares of office—I think it my duty to retire from the busy concerns of public affairs : that at the evening of my days I may sweeten their decline by devoting myself with less avocation and more attention to the duties of religion, the service of my God, and preparation for a future and happier state of existence ; in which pleasing employment I shall not cease to remember my country, and to make it my ardent prayer that Heaven will not fail to bless her with its choicest favors.

" At this conspicuous moment, therefore, of my country's happiness, when she has thus reached the goal of her wishes, and obtained the object for which she has so long contended, and so nobly struggled, I have to request the favor from you, Gentlemen, and through you, from all the freemen of the State, that, after May next, I may be excused from any further service in public life ; and that from this time I may be no longer considered as an object of your suffrages for any public employment in the State."

After thanking the Assembly for the aid which they had always afforded him in the discharge of his duties, the Governor availed himself of his experience, and rendered his last address " an advisory legacy " to his constituents.

Governor Trumbull was seized with a malignant fever, and, after a few days' illness, died on the 17th of August, 1785.

He was, in many respects, a remarkable man. M. Chastelleux, who saw him when he was 70 years old, writes, " He was governor by excellence, for he had been so fifteen years, having been re-chosen every two years, and equally possessing the public esteem, under the British government, and that of Congress. His whole life is devoted to business, which he passionately loves, whether important or not, or rather with respect to him, there is none of the latter description. He has all the simplicity in his dress, all the importance, and even all the pedantry, becoming the great magistrate of a small republic. He brought to my mind the burgomasters of Holland, the Heinsiuses, the Barneveldts, etc." He retained the costume of the early part of the eighteenth century, and the primitive habits of his fathers ; he was grave and serious, and mild in his discourse, but firm and resolute in action. The crowning excellence of his character was his unaffected piety.

The following letter, addressed by General Washington, to Jonathan Trumbull, the Governor's son, will be read with interest.

"MOUNT VERNON, Oct. 1st, 1785.

"MY DEAR SIR,

"It has so happened that your letter of the first of last month, did not reach me until Saturday's post.

"You know too well the sincere respect and regard I entertained for your venerable father's public and private character, to require assurance of the concern I felt for his death; or of that sympathy in your feelings, for the loss of him, which is prompted by friendship. Under this loss, however, great as your pangs may have been at the first shock, you have every thing to console you.

"*A long and well-spent life in the service of his country, places GOVERNOR TRUMBULL among the first of patriots.* In the social duties he yielded to no one; and his lamp, from the common course of nature being nearly extinguished, worn down with age and cares, but retaining his mental faculties in perfection, are blessings which rarely attend advanced life. All these combined, have secured to his memory unusual respect and love here, and, no doubt, unmeasurable happiness hereafter.

"I am sensible that none of these observations can have escaped you, that I can offer nothing which your own reason has not already suggested upon the occasion; and being of Sterne's opinion, that 'before an affliction is digested, consolation comes too soon, and after it is digested it comes too late, there is but a mark between these two, almost as fine as a hair, for a comforter to take aim at,' I rarely attempt it; nor should I add more on this subject to you, as it will be a renewal of sorrow, by calling afresh to your remembrance things that had better be forgotten.

"My principal pursuits are of a rural nature, in which I have great delight, especially as I am blessed with the enjoyment of good health. Mrs. Washington, on the contrary, is hardly ever well; but, thankful for your kind remembrance of her, joins me in every good wish for you, Mrs. Trumbull, and your family.

"Be assured, that with sentiments of the purest esteem and regard, I am,

"Dear Sir, your affectionate friend, and obedient servant,

"GEO. WASHINGTON."

Governor Trumbull's wife was Miss Robinson, a descendant of John Robinson of Leyden, by whom he had four sons and two daughters. Joseph was commissary general in 1775, and died unmarried. Col. John Trumbull was, at one period of the war, in Europe. He was aid-de-camp to Gen. Lee. David died in Lebanon, Jan. 17, 1822, aged 71. Faith married Gen. Huntington.—Hope married Gen. William Williams of Lebanon. The remaining son, Jonathan, was born at Lebanon, March 26, 1740, graduated at Harvard College, 1759, and settled in his native town. From 1775 to the close of the campaign in 1778, he was paymaster to the northern department of the army. In 1780, he was appointed secretary and first aid to Washington, in whose family he lived, and whose confidence he enjoyed till the end of the war. In March, 1789, he was a member of the House of Representatives of the United States. In 1791, he was speaker of the House, and in 1794, a senator of the United States. In 1798, he succeeded Wolcott as governor of Connecticut, in which office he remained eleven years, till his death. He died at Lebanon, Aug. 7, 1809, aged 69. He had no children. His wife, Eunice Backus, died at New Haven, Feb., 1826, aged 76. Gov. Trumbull, like his father, was a man of extensive knowledge, sound judgment, and of incorruptible integrity. He was zealously attached to the ancient religious principles of New England, and died in the confidence of Christian hope.\*

\* See Allen's and Eliot's Biographical Dictionaries, National Portrait Gallery, Mass. Hist. Coll., etc.

# SKETCHES OF THE GOVERNORS AND CHIEF MAGISTRATES OF NEW ENGLAND, FROM 1620 TO 1820.

[By JACOB B. MOORE, Esq., Member of the New Hampshire and New York Historical Societies.]

Continued from Vol. xiii. p. 447.

## SAMUEL BELL.

[Governor of New Hampshire from 1819 to 1823.]

SAMUEL BELL was born at Londonderry, New Hampshire, on the 9th February, 1770. The most remote of his ancestors of whom any account is preserved in the family, was an inhabitant of the western coast of Scotland, who with a considerable company of his friends (Scotch Presbyterians) emigrated, in 1612, to the opposite shores of Ireland, and settled in the vicinity of the city of Londonderry. The little colony were mostly cultivators of the soil. John Bell, the grandfather of Gov. Bell, was born in Ireland in 1678; and in 1722, attracted by the flattering accounts received from the American colonies, he emigrated, with his family, then consisting of one son and four daughters, to the province of New Hampshire, and settled in the town of Londonderry. A number of families from the same neighborhood in Ireland, had preceded him, and commenced a settlement at Londonderry as early as 1719. Mr. Bell brought with him property sufficient to purchase three hundred acres of land, and to erect such buildings and make such improvements as placed the family in comfortable circumstances. He died in 1742. John Bell, his son, the father of Governor Bell, was born at Londonderry in 1730, received such advantages of education as the common schools afforded, inherited the homestead farm of his father, and pursued the business of a farmer through life. In 1758, he married Mary Ann Gilmore, daughter of James Gilmore, one of the original settlers of Londonderry, by whom he had twelve children, nine of whom both parents survived. In the revolutionary contest, Mr. Bell took an active part in favor of freedom, and was a member of the provincial legislature from the commencement to the close of the revolution. After the peace of 1783, he was during several years a member of the House of Representatives, and subsequently a member of the Senate. He was a man of sound, discriminating and intelligent mind, and of the highest integrity. He died in December, 1825, at the age of 95. His wife died in 1822, at the age of 86 years.

Samuel Bell, until the age of eighteen, remained employed upon his father's farm, attending the common schools during the winter season. Having a strong desire to acquire a collegiate education, his father at length yielded to his entreaties, and in April, 1788, he commenced the study of Latin, with John Ewins, a graduate of Harvard College, who at that time taught school in Londonderry. He subsequently attended the academy in New Ipswich, under the supervision of John Hubbard, afterwards professor in Dartmouth College. From October, 1790, to April, 1791, he taught school in his native village; and in the May following entered the sophomore class of Dartmouth College. He graduated in 1793; studied law with the Hon. Samuel Dana, of Amherst, and was admitted to practice at the Hillsborough bar in September, 1796. He immediately rose to distinction in his profession.

His public career, as a legislator, commenced in 1804, when he was elected a member of the House of Representatives. He was re-elected in the two following years, during both of which he filled the office of Speaker of the House. In 1807, he was appointed Attorney-General of the State; but the salary attached to the office at that period being entirely inadequate, Mr. Bell declined accepting the appointment, preferring the more solid advantages of his professional pursuits. In 1807, and the year following, he was elected a member of the Senate, during both of which years, he presided in that body. In 1808, Mr. Bell was elected one of the five members constituting the Executive Council of the State. In all these various offices, he was distinguished for his dignified character, sound constitutional views, and zealous devotion to the public welfare.

During the succeeding year, having been seized with a severe affection of the lungs, accompanied by the common symptoms of consumption, Mr. Bell was advised by his physicians to relinquish his profession, and resort to travel for the benefit of his health. He adopted that course, and spent portions of several succeeding years in distant journeyings, principally on horseback, by which he gradually regained his former health.

On the re-organization of the State Judiciary, in 1816, Mr. Bell was appointed associate justice of the superior court; an office for which he possessed the most eminent

qualifications, and the duties of which he discharged with great ability. He remained upon the bench until May, 1819, when he resigned the station, having been called to the chief magistracy of the State. During four years, from June, 1819, to June, 1823, Governor Bell discharged the duties of that high office with universal satisfaction to the people. Indeed, such was the confidence in his patriotism and character, that there was scarcely a show of an opposing party during his administration, except on his first election, when, out of 24,265 votes, he received 13,751. In 1822, the whole number of votes cast was 23,960, of which Governor Bell received 22,934, showing the smallest minority ever thrown against any candidate, under the constitution, except in 1795, when John Taylor Gilman received 9,340 out of 9,440, all the votes given. In June, 1822, having declined a re-nomination for the office of governor, Mr. Bell was elected to the Senate of the United States; an office to which he was again chosen in 1829. With the expiration of this latter term of office, in 1835, Governor Bell retired from public life, to a farm in Chester, which he had purchased in 1813, and continued to improve, when not engaged in the public service. Here, with an income entirely adequate to the supply of all the wants of a temperate and frugal citizen, he passes the evening of life pleasantly and contentedly, between his books and the cultivation of his farm.

In 1808, Governor Bell was elected a Trustee of Dartmouth College, but resigned in the year following. In 1820, he was honored with the degree of Doctor of Laws from the Faculty of Bowdoin College. Governor Bell was twice married. His first wife was Mehitable Bowen Dana, daughter of Judge Dana, to whom he was married in November, 1797. She died in August, 1810, leaving six children, four sons and two daughters.\* In July, 1828, Governor Bell married his present wife, Lucy Smith, daughter of the late Jonathan Smith of Amherst, by whom he has four sons.

### RICHARD BELLINGHAM.

[Governor of Massachusetts in 1641 and 1654, and from 1665 to 1672.]

RICHARD BELLINGHAM, the fifth Governor under the first Massachusetts charter, was a native of England, born in 1592. The learned editor of Winthrop says, "he was of a good family in that country." He was educated to the profession of the law, which he abandoned, and came to this country in 1634. On the 3d of August in that year, he joined the church at Boston, with his wife Elizabeth, whose death is mentioned as having occurred not long after. Mr. Bellingham was one of the twenty-six original patentees named in the charter of King Charles I. in 1628; and being well qualified to take an active part in the affairs of the infant colony, the opportunity was not long wanting. He was chosen a deputy in March, 1635. He was an assistant from 1636 to 1639, and from 1643 to 1652; and was also treasurer of the colony from 1637 to 1639. In May, 1635, the general court placed him upon the commission for military affairs, which Winthrop says "had power of life and limb"—and which was indeed the most important power exercised in the colony. His associates in the commission were the governor, deputy-governor, Winthrop, Bradstreet, Endicott and others, and they were empowered to make war offensive and defensive, and to imprison such as they might deem to be enemies of the commonwealth, and in case of refusal to come under restraint, to put offenders to death. At the succeeding general court, held at Newtown, [Cambridge,] 6th May, Mr. Bellingham was chosen deputy-governor. From this period he was annually chosen a magistrate until 1641. Hutchinson represents him to have been, at this period,

\* Samuel Dana Bell, eldest son of Governor Bell, was born 9th Oct. 1798; graduated at Harv. Coll. in 1816; studied law with the late Attorney-General Sullivan at Exeter; was admitted to the bar in 1820; settled in Chester, where he became a member of the legislature; was during five years solicitor of Rockingham; and is now in the successful practice of his profession, at Manchester, N. H. In 1826, he married Mary Healy, the only daughter of the late Hon. Newell Healy of Kensington, N. H.

John Bell, born 5th November, 1800, was graduated at Union College, Schenectady, N. Y. in 1818; studied medicine with Dr. Shattuck of Boston, and subsequently with the celebrated Laeocoe, at Paris; and commenced the practice of medicine in the city of New York, in 1823, with flattering prospects of success. He remained two years in the city, during which he became one of the editors of the Medical and Physical Journal, a work of high reputation. He was appointed Professor of Anatomy and Physiology in the University of Vermont; but being about this time afflicted with a severe hemorrhage of the lungs, he removed to Natchez, Mississippi, in 1825, and subsequently to Louisiana, where he died unmarried, 27th November, 1830, at the age of 30.

Mary-Anne Bell, eldest daughter of Gov. B., was born 26th Oct. 1802; was married to John Nesmith, Esq. in 1825, and died in 1830. The other daughter of Gov. B. died in infancy.

James Bell, born 13th of November, 1801, graduated at Bowdoin College in 1822; studied law with Judge Gould of Litchfield, Conn., afterwards with his brother at Chester, was admitted to the bar in 1825, and is now in the practice of his profession at Exeter. He married Judith, daughter of the late Hon. Nathaniel Upham, of Rochester, N. H.

Luther F. Bell, born 20th December, 1806; was graduated at Bowdoin College in 1823; studied medicine with his brother John; settled at Derry, N. H., where he continued in a successful practice until Jan. 1837, when, having been appointed Superintendent of the McLean Asylum at Charlestown, Mass., he entered upon the discharge of his duties, where he yet remains. His wife Frances C., is the daughter of James Pinkerton, Esq. of Londonderry.

like Winthrop, Dudley, and Bradstreet, a man of property and estate above most of the planters of the colony.

In the framing of the colonial laws, which occupied the attention of the General Court from time to time, Mr. Bellingham, being a lawyer, and a man distinguished alike for good judgment and integrity, had a greater share than any other person of his time, excepting perhaps Governor Winthrop.

In 1640, Mr. Bellingham was re-elected deputy-governor; and at the election in 1641, he was chosen governor, in opposition to Winthrop, by a majority of six votes. There were rival and party interests, even at that early day, among those who had fled from a common persecution. Winthrop seems to have been the favorite candidate of the General Court, and Bellingham, for the time, to have been the candidate of the people; and no sooner was the result known, than the Court repealed an order formerly made for the annual allowance of £100 to the governor. There was no general dislike of the excellent Winthrop, but the people held to the democratic doctrine of rotation in office, even to the neglect of so good a man as Winthrop, "lest there should be a governor for life." Mr. Winthrop seems to have felt some little mortification at this result, and complained that "there were divers who had not given in their votes," and were denied by the magistrates, "because they had not given them in at the doors." At the following election, however, the Court party rallied, and Winthrop was again elected.

During the few years preceding, raged the Antinomian controversy, in which the celebrated Anne Hutchinson bore so conspicuous a part; and there were other circumstances which contributed to render the first administration of Bellingham unpleasant, and finally unpopular. Toward the close of the year, the General Court being in session, there were "uncomfortable agitations and contentions" between the governor and Court. Winthrop says that they arose from the jealousy of the governor, at "seeing some others of the magistrates bear more sway with the people than himself, and that they were called to be of the standing council for life, and himself passed by." And he goes on to pronounce the conduct of Bellingham in this instance to be the "occasion of grief to many godly minds, and matter of reproach to the whole Court in the mouths of others." The prejudices of the governor's opponents, in this case, seem to have outstripped their judgment, as his alleged offences bear no proportion to the formal reprimand which was imposed. One was, that the governor had taken the part of a poor miller, of the name of Howe, of Watertown, in a dispute about the title of a mill, against the rich and austere Dudley; and another was, that he had interfered improperly in the matter of a fine imposed upon a citizen for an infraction of the law. The governor was inflexible in his opinions, and probably did not spare his opponents in the heat of the controversy. The deputies, after consulting together, gave him, says Winthrop, "a solemn admonition, which was never done to any governor before."

There was another proceeding, however, on the part of the governor, which greatly offended the puritan delicacy of the elders and magistrates. Winthrop, who relates many other things less proper to be told, gravely expresses a doubt whether the facts in this case were "fit to be published." There resided at this period in the family of governor Bellingham, a young man, who had been paying his addresses to a gentlewoman of the neighborhood, of the name of Penelope Pelham, a sister of Herbert Pelham;\* and matters had proceeded so far, as Winthrop says, that she "was ready to be contracted to him" in marriage. The governor, who was a widower, suddenly made overtures to the damsel, who, being dazzled by the prospects of a better establishment thus suddenly placed before her, accepted his suit, jilted her former admirer, and married his excellency. This little episode in the affairs of the colony, excited universal attention and animadversion. The governor, it seems, not only disappointed the hopes of the unsuccessful suiter, but he committed a gross breach of order, in refusing to have his contract of marriage published where he dwelt, according to law, and also by performing the marriage ceremony himself. This he claimed the right to do, in his capacity of magistrate, but it was contrary to the practice of the colony. These offences were deemed so inexcusable, that he was presented by the grand inquest for a breach of the law; and the General Court, not being in a very friendly mood, took up the matter, and through their secretary formally summoned the governor to answer to the prosecution. But the governor, refusing to descend from his high place as judge on the bench, to take the bar as an offender, and the magistrates not wishing to proceed to extremities, the matter was finally suffered to rest, without any further proceedings. But the popular opinion was for the time decidedly against the governor, and, as a consequence, in 1642, he was dropped from office, and Winthrop chosen in his stead.

After this, we hear little of governor Bellingham for several years, except in occasional conflicts with his brethren of the magistracy, whose course he did not approve. With

\* Herbert Pelham was an assistant from 1646 to 1649. He was of the same family with Thomas, Lord Pelham, who on the death of John Holles, Duke of New-Castle, 15th July, 1711, succeeded that nobleman in his estate and titles.

Mr. Saltonstall, of Salem, one of the most worthy of the fathers of New England, we find governor Bellingham frequently joined in opposition to the rest of the council, and taking part with the deputies against the powers claimed by the magistrates.

In 1644, another controversy arose out of a trifling affair, which set the little colony by the ears, and so divided the magistrates and deputies, that the elders were obliged to interfere, and the difficulty was only ended by both parties finally getting weary of the dispute, and glad to compromise. A poor woman had lost a swine, which strayed away, and after some time she found it, as she alleged, in the possession of a rich neighbor. She claimed the swine, but the neighbor denying that it was her's refused to deliver it up. She appealed to the magistrates. Bellingham, with his usual readiness to protect the interests of the weaker party against the more powerful, took up the cause of the poor woman; while Dudley, on the other hand, as in the case of the miller, espoused the cause of the patrician. The contest waxed warm, and there being no hope of ending it, Dudley and Bellingham, at last, "in order that the public peace might be restored," arranged a compromise between the parties.

In a popular excitement which occurred two years afterward, when some "persons of figure," who had settled at Scituate, undertook to complain of the illiberality of the government of the colony, we find Mr. Bellingham opposed to rigorous measures, and in favor of that Christian toleration, which has since become a distinguishing feature in our institutions.

In 1653, Mr. Bellingham was again chosen deputy-governor; and in the following year, governor. In 1655, he was again elected deputy-governor, and was annually re-elected until 1665. He was then chosen governor, in which office he continued under annual elections until his death, in 1672.

During this long period, he was actively engaged in the affairs of the colony, and carefully watched over its interests in the trying periods of the revolution, the protectorate, and the restoration. During the latter years of the reign of Charles I., and during the stern despotism of Cromwell, when the colonists were increasing in numbers and wealth, and were apprehensive of some invasion of their chartered privileges, Bellingham was an admirable pilot to carry them through the storm. After the restoration, and at a time when fears were entertained of the disposition of Charles II. respecting the charter, Mr. Bellingham was appointed, with Leverett and others, "to receive the charter and duplicate thereof in open court," for safe keeping. The same determination probably existed at this time to preserve their Charter, at whatever hazard, that actuated the people of Connecticut, when Andros, twenty-two years afterwards, demanded the surrender of theirs.

In obedience to a royal summons, agents had repaired to London, to answer allegations against the colony, with whose explanations the King declared himself to be satisfied, and promised to confirm their charter, at the same time enjoining upon them the toleration of Episcopalians and Quakers. A short time afterwards, however, the colony was alarmed by the appearance of four royal commissioners, who had been appointed for the purpose of exercising a supervisory power over all the colonial governments. The spirit of the colony was roused. They considered the commission to be, as in truth it was, in derogation of the powers granted by their charter. The colonial government had now a difficult task to perform. On the one hand, they were determined to resist at the threshold any invasion of their chartered privileges, and on the other hand loyalty to the sovereign required that they should be discreet in their proceedings. An extra session of the General Court was summoned, and the bold and decided stand at once taken, not to recognize the authority of the commissioners. An address was at the same time forwarded to the King, explaining and defending the course adopted. The proceedings of the commissioners were in general arbitrary and impolitic, and adapted rather to distract than to tranquillize the people. On their return to England, they did not fail to represent the conduct of Massachusetts in the most unfavorable light. The King was vexed at this instance of disregard for prerogative, and issued peremptory orders to Governor Bellingham and four others, who were named, to appear before him, and "answer for refusing the authority of his commissioners." Instead of complying with this injunction, they addressed a letter to the Secretary of State, in which they affected to doubt the authenticity of the royal mandate. They profess the utmost loyalty, and say that their case had been already so well unfolded, that the wisest among them could not make it any clearer. With this manifestation of loyalty, and the timely present of a ship-load of masts for the royal navy, at that time much wanted, and which was sent forward to the King, he was appeased—and the cloud, which had for some time been gathering over the colony, was dispersed.

Although, as before intimated, governor Bellingham was less rigid than his associates Winthrop and Dudley, in his religious opinions, he was devotedly attached to the puritan faith, and warmly opposed any movement, which he feared might weaken or prejudice the church. He was opposed to the establishment of a new church in Boston, in 1669, "as detrimental to the public peace," and summoned the council to consider the



subject, but they declined to interfere. In the whole controversy growing out of the settlement of Davenport, he was the advocate of the first or original church.

The witchcraft delusion was at this time existing in New-England, and a sister of governor Bellingham, the widow of William Hibbins, was executed in June, 1656, as a witch, being the second victim in this country to that absurd fanaticism.\* Hutchinson intimates that some pecuniary losses of her husband, in the latter part of his life, had so soured her temper, that she became quarrelsome, and falling under church censures, was so odious to the people, that they accused her of witchcraft. It was of her that the famous Norton made the remark, that "one of the magistrates' wives was hanged for a witch, only for having more wit than her neighbors."

Governor Bellingham died on the 7th December, 1672, at the age of 80. He lived to be the only surviving patentee named in the charter. As a man, he was benevolent and upright; as a Christian, devout and conscientious; and as a magistrate, attached to the interests of the people, and resolute in defending them. Hubbard speaks of him, as "a very ancient gentleman, having spun a long thread of above eighty years, a notable hater of bribes, and firm and fixed in any resolution he entertained." Mather, following Hubbard, says, that "among all his virtues he was noted for none more than for his intable and perpetual hatred of bribes;" and for this he would honor him with a Theban statue. Nor does the testimony stop here; for in the granary burial-ground, in Boston, over his tomb is inscribed:

"Virtue's fast friend within this tomb doth lie,  
A foe to bribes, but rich in clarity."

By his will, executed on the 28th November, a few days before his death, he left his large property at Rumney Marsh, for charitable and pious purposes; but the instrument was drawn in such a manner, that the General Court set it aside, and made a different disposition of the estate.

SAMUEL BELLINGHAM, M. D., the only son of governor Bellingham, who survived him, graduated at Harvard College in 1642, completed his education in Europe, and settled in London, in the parish of St. Anne, Westminster. He lived to an advanced age.—Mrs. Penelope Bellingham, widow of governor B., died at Boston, May 28, 1702.

## EARL OF BELLOMONT.

[Governor of New York, Massachusetts and New Hampshire, from 1697 to 1701.]

RICHARD COOTE, Earle of Bellomont, was an Irish peer, and a descendant of the family of Cootes, of Coloony. He was born in 1636. He was a relative of Sir Charles Coote, a brave officer, and governor of Dublin in 1641, whose son Charles, afterwards Earl Mountrath, was one of the most distinguished officers in the civil wars of Ireland. In 1660, Earl Bellomont married Eliza, daughter of John Naufan, an eminent English merchant, the lady, at the time of her espousals, being but twelve years of age.—The residence of the Earl was subsequently at Merton Court, near Ledbury, in Herefordshire. He took no very prominent part in public affairs until about the time of the revolution of 1689, when he became an active politician and gained the confidence of William III.

The faithless and despotic conduct of James II., and of Francis Nicholson, who had been lieutenant-governor of New York under the papist governor Dongan, and was continued in office by Andros, gave great dissatisfaction to the people of that colony. The wealthy and influential citizens were irritated by the privation of their former liberties, and the mass of the people were inflamed by a dread of popery. Nicholson himself was a papist, and almost every station in the province had been filled by men of the same faith. Accordingly, when the news arrived of the designs of the Prince of Orange, and the people of New England had declared in his favor and imprisoned governor Andros, in April, 1689—the people of New York were for following the example of the people of Boston. But the wealthy citizens hesitated, and generally discountenanced any movement of the kind. Nicholson and his council not only refrained from proclaiming King William, but despatched a messenger to governor Bradstreet at Boston, haughtily commanding the release of Andros, and "the suppression of the rabble."

At this crisis, Jacob Leyslaer, a militia captain of Dutch descent, ambitious spirit, and popular address, determined on declaring for King William. Accordingly with his company, he seized the fort on the 21st May, 1689, when the populace of the whole town at once declared for William III. Leyslaer thereupon assumed and exercised the office of governor, expecting that the King would confirm his acts, and reward his loyalty, by conferring the government upon him. But the aristocracy, who had refused to

\* William Hibbins, was admitted a freeman, May 13, 1640; was a deputy from Boston in 1640 and 1641, and an assistant from 1643, to his death, July 23, 1654. He was a man of some note, and had been agent of the colony in England.

sign the declaration proposed by Leyslaer in favor of the Prince of Orange, were greatly displeased that a man of humble origin should thus get the start of them; and while they tardily declared for the new King, they published a manifesto against the government of Leyslaer. Backed by the influence of these men, the friends of Nicholson prevailed at court; and Leyslaer's messenger who had been dispatched to London, was sent back with empty thanks. Henry Sloughter, a weak, intemperate man, was sent out as governor, in 1691; and Leyslaer, resenting the supposed intrigues of his enemies, and refusing to surrender the fort without express orders under the sign-manual of the King, was arrested by order of Sloughter, tried, condemned by his enemies, and hurried to execution, on the 16th May, 1691. It is said by the historian of that period, that Sloughter hesitated for some time to sign the warrant of execution; that the enemies of Leyslaer, apprehensive of a re-action in his favor, earnestly pressed the governor to act, and having invited him to a sumptuous entertainment, procured from him, while in a state of intoxication, his signature to the death-warrant of Leyslaer, and of Milbourne, his son-in-law.

This proceeding, alarming the adherents of Leyslaer, they fled in great numbers from the province; and for many years, the most bitter contentions were kept up between the two factions into which the people were thus divided. Sloughter died at New York, 23d July, 1691, and was succeeded by Benjamin Fletcher, who arrived 29th August, 1692. During Fletcher's administration, piracy, though not openly encouraged, was secretly promoted, and the governor himself, if he did not share in the spoils of the freebooters, winked at their outrages, and took no pains to punish them. Such was the situation of the province of New York, when the ministry became aroused to the necessity of prompt measures for the suppression of piracy, and for healing the disorders in the colony. A son of Leyslaer, an energetic and resolute man, had brought the attainder of his father before the King, and finding efficient aid in the Massachusetts agents, who were then in London, and also in the Earl of Bellomont, succeeded, in 1694, in procuring a reversal of the attainder. Bellomont, who had been one of the committee in the House of Lords to examine the proceedings in the case of Leyslaer and Milbourne, did not hesitate to declare in his place that "these men had been barbarously murdered."

Early in the year 1695, the Earl of Bellomont was summoned before the King, who remarked to him, that having come to the determination to repress the illegal traffic and piracy, which had for several years been increasing in the colonies, he had selected him as the most suitable person to be invested with the government of New York and New England.

Anxious to make effectual preparations for the suppression of piracy, Lord Bellomont at once set about devising the most ready means. It so happened, that Robert Livingston, of New York, was at that time in London, and being acquainted with the Earl, introduced, and recommended to his lordship one William Kidd, whom he knew as "a man of honor and intrepidity," to command the proposed expedition against the pirates. The plan was, to have fitted out a frigate, and of this Kidd would have had command, but the exigency of the war prevented. The scheme of a private adventure was then planned by Livingston, with the concurrence of the Earl, and other noblemen, and the King entered so heartily into it, that he took one-tenth of the stock, the Earl of Bellomont and Romney, the Lord Chancellor Somers, and various other noblemen, becoming partners with the sovereign in this adventure against the pirates. Kidd with the commission of a privateer, sailed from Plymouth in April, 1696, with orders to proceed against the pirates, and hold himself responsible to the Earl of Bellomont. The result of this enterprise is well known. Kidd, instead of suppressing piracy, became the prince of pirates, and came near involving the ministry and all concerned, even the King himself, in the charge of aiding the freebooters. In the articles of impeachment preferred against Lord Somers and others, in May, 1701, this was among the specifications. The impeachment, however, fell to the ground.

Although designated as governor of New York in 1695, Earl Bellomont did not receive his commission until the 18th June, 1697. He embarked early in the following autumn, on board a vessel of war. The merchant vessels which sailed at the same time, arrived safe at Boston; but the man-of-war, encountering the severe gales of the tempestuous season which followed, was blown off to Barbadoes, and there wintered, not arriving at New York until the following spring.

The Earl of Bellomont arrived at New York on the 2d April, 1698. He brought with him, as lieutenant-governor, John Nauhan, Esq., a cousin of the Countess Bellomont, who also came out with him. As soon as it was known that the royal vessel was entering the harbor, notwithstanding the enemies of Leyslaer, whose cause the Earl had espoused, were in power, they made extensive preparations to welcome the arrival of the new governor with every public demonstration of joy. The city council ordered "four barrels of powder for a grand salute." The most loyal addresses were voted by the mayor and aldermen; and the most wealthy citizens, those who had sided with the

persecutors of Leyslaer, vied with the majority of the people, the friends of the unfortunate victim, who should pay the Earl the highest honors. A few days after the Earl had published his commission, the common council invited him to a public entertainment, projected on a magnificent scale for that period, and appointed two from each board, as "a committee to make a bill of fare," with power, "for the effectual doing thereof, to call to their assistance such cooks as they shall think necessary." There can be no doubt, says Dunlap, that the party in power trembled, and were conscience-struck; knowing, as they probably did know, that Lord Bellomont came to his government with strong prejudices against some of the prominent actors in the preceding administration, and a fixed determination to exert his power and influence to restore to the family of Leyslaer their former rank and possessions.

After going into a thorough investigation of Fletcher's administration, the Earl openly denounced him as a corrupt and profligate magistrate, and not only caused proceedings to be instituted against him and his partisans, who had shared the public spoil, but at one time proposed to send him a prisoner to England to undergo a criminal trial. These early and decisive proofs of the just and equitable character of the Earl of Bellomont, at once rendered him popular; and it may be said, that he became, in fact, although a nobleman of the highest rank, the leader of the democratic party in the province over which he had come to preside.

The Earl's commission included the provinces of New York, Massachusetts, and New Hampshire. The people of these two latter provinces, who had been harrassed with every species of vexation under the rule of Andros and Dudley, anxiously looked for his arrival. The province of Connecticut had also suffered from the interference of Fletcher, the late governor of New-York, and being desirous of conciliating the favor of Earl Bellomont, their General Court, which was in session at the time of his arrival, appointed a deputation of the most distinguished characters to wait upon and congratulate him on his arrival. Trumbull says, that the committee discharged their trust with a dignity and address, that greatly pleased the governor, and produced the most favorable impressions. The New-Hampshire assembly, determined to obtain the ear of Lord Bellomont, even before his arrival appointed a deputation to wait upon him at New York. Their instructions to their agent were, that "if he should find his Lordship high, and reserved, and not easy of access, to employ some gentleman who was in his confidence, to manage the business; but if easy and free, he was to wait upon him in person, to tell him how joyfully they received the news of his appointment," &c.—But he was instructed further, in case the friends of Usher (the former lieutenant-governor of New-Hampshire, and who was the head of a powerful party at the time) had got the start, "to observe what reception they met with. If his Lordship was ready to come that way, he was to beg leave to attend him as far as Boston, and then ask his permission to return home." This mission, which shows the contrivers to have been no mean politicians, had the desired effect. The party who so promptly moved in this affair, were placed in power on the arrival of the Earl at Portsmouth.

The affairs of the colony of New York demanding the most vigilant attention, the governor did not visit New England until the year after his arrival. The peace of Ryswick, of 10th September, 1697, had interrupted hostilities between the English and French; but the governor of Canada, Frontignac, determined to prosecute his vengeance against the Iroquois, whom he refused to consider as embraced within the provisions of the treaty. The vigilance and energy of governor Bellomont frustrated the designs of Frontignac, and a short time after, peace was formally concluded between the French and the Five Nations.

Governor Bellomont first met the colonial legislature in session, on the 19th May, 1698, and the line of policy which he had resolved to pursue, was clearly indicated in his address, on that occasion. "I cannot but observe to you," said he, "what a legacy my predecessor has left to me, and what difficulties to struggle with: a divided people, an empty treasury, a few miserable, naked, half-starved soldiers, not half the number the King allowed pay for, the fortifications and even the governor's house, very much out of repair; and, in a word, the whole government out of frame." Speaking of the necessity of economy in the public service, he says, "I will take care there shall be no misapplication of the public money. I will pocket none of it myself, nor shall there be any embezzlement of it by others, but exact accounts shall be given you."—He then urges upon them the importance of finding out some expedient to reconcile the contending parties in the province, declaring that he would esteem it "the glory of his government to bring so good a work to pass."—The assembly, however, were in no condition to profit by the sage counsels of the governor. In the recent election the enemies of Leyslaer had prevailed, and although the house agreed to a formal answer of eight lines to the governor's speech, they could agree in scarcely any thing else; and on the 14th June, the governor dissolved them. At the next election, the Leyslaerians were in the ascendant, and the governor, determined to have unity in his administration, dismissed several of the old counsellors. The business of the government now went on smoothly;

laws were passed for the purity of elections, for providing a revenue, settling the salary of the governor, and also for indemnifying the families of Leyslaer and Milbourne and their adherents.

The most corrupt and extravagant grants had been obtained of the Indians by sundry prominent speculators in the province, countenanced by the former governor, which gave umbrage to the tribes, and were likely to prove injurious to the colony. These grants, Earl Bellomont, on due representations at court, was empowered to vacate; and some of the more prominent agents in these frauds were severely punished.

In May, 1699, having been nearly fourteen months in the country, and restored a degree of quiet to the province of New York, Lord Bellomont determined on visiting New England. He arrived at Boston on the 26th of the month. His reception was most cordial.—A nobleman at the head of the government was a new thing. All ranks of people exerted themselves to show him respect, and the appearance was so pompous, that his lordship thought it gave him every reason to expect a very liberal and honorable support from a province so well peopled and exhibiting tokens of so much affluence. He was affable and courteous on all occasions, taking pains to court the good will of the people. There was the most perfect harmony in the General Court while he presided. By conciliating the good graces of the people, and ingratiating himself among all classes, he obtained a larger salary than any of his predecessors, receiving during his stay in New England, of about fourteen months, grants to the amount of £1,875 sterling. Hutchinson remarks, however, that there was something unparliamentary in his proceedings in council, where he not only acted as their head in an executive, but also in a legislative capacity. He proposed business, recommended them to go into committees, when he would leave the chair, and mingle in their debates. He guided them as far as his influence extended, in every measure, and did not think it proper that they should act, as a house of parliament, in his absence. When absent, from any cause, he would send messages, advising their course of proceedings; and afterwards, if, on reflection, he deemed it necessary, he would exercise his power of reversing their proceedings. He was the first New England governor who introduced the custom of formal speeches, as the King's representative, to the two houses of the provincial legislature.

Earl Bellomont, immediately on his arrival in this country, had learnt the course taken by Kidd, and had heard of his bold and daring exploits. He accordingly concerted all possible measures to take the freebooter on his re-appearance on the coast. The public feeling in England was much excited on hearing the news; and there were not wanting those who attributed the conduct of Kidd to a concert among the parties to the adventure, although the King himself was one. Lord Bellomont felt that his honor, and that of the government, was deeply involved, and that the apprehension and punishment of the pirate, was a step essential to their exculpation in the eyes of the world.—Singular as it may appear—and from this fact some historians have come to the conclusion that he expected protection from Bellomont—captain Kidd, while yet the officers of justice were in pursuit of him along the coast, made his appearance publicly in Boston, on the first of July, 1699, and some of his crew with him. As soon as this came to the knowledge of the governor, he sent for him, and examined him before the council. He was then ordered to draw up forthwith a narrative of his proceedings, which he neglected to do, and on the 6th, was arrested and committed to prison. Why so lenient a course was at first adopted by the governor, who was really anxious to secure the pirate, does not appear; but it probably arose from his anxiety to obtain from Kidd himself some clue to the motives which had led him to become a pirate, and also to learn the extent of his outrages. Among Kidd's papers were found accounts of his buried treasures, and commissioners were appointed and sent off, who recovered large sums of money, besides jewels, &c. and delivered them to the Earl. Kidd was a daring man, and boldly resisted the officers sent to seize him, but he was taken, confined in irons, and sent to England, with his comrades, in a man-of-war. He was tried at the Old Bailey, on the 8th May, 1701, and soon afterwards executed.\*

After having disposed of Kidd, the Earl sat out on a visit to New Hampshire, where he arrived, and published his commission on the 31st July, 1699, at Portsmouth. The council had previously voted him an address, and sent a committee, of which John Usher was one, to present it to him at Boston. He was welcomed with acclamation by the people, who now congratulated themselves that they had a nobleman at the head of the government, distinguished for his virtues, and who had no interest in oppressing them. He called the council and assembly together on the 7th August, and in his speech recommended sundry reforms, and while he remained in the province, exerted

\* Tradition avers, that his execution was a *sham*—that the parties who were originally concerned with Kidd as a privateer, were likewise so closely connected with him in his later capacity, that, to prevent an exposure, it was so contrived that "a man of straw" only was executed in his stead. But one of the journals of that day states, that when Kidd was hung, "the rope he was first ty'd up with broke, and being taken up alive, he was for some time permitted to converse with the ordinary, and then ty'd up again." So that he must have been something more than a mere man of straw.

himself to quiet the disputes which had so long existed. The courts were re-organized, and other measures adopted, which were satisfactory to the people. The assembly voted him a gratuity of £500; and after a stay of eighteen days in the province, during which the people came in from the surrounding country in throngs to see him, and whom he treated with great attention and hospitality, he quitted the province and returned to Boston, leaving lieutenant-governor Partridge in charge of the government.

During the absence of governor Bellomont in New England, his opponents, among what was then the aristocracy of New York, busied themselves in forwarding the designs of the former governor Fletcher, who was then in England, endeavoring to effect the removal of the Earl; but their efforts produced very little impression upon the King, who sent the Earl the most flattering assurances of his approbation.\*

Soon after the close of the session of the General Court in May, 1700, Lord Bellomont took leave of his Massachusetts government, and returned to New York. Here matters being in a quiet state, little was done by the governor, except to superintend the improvements of the city. He encouraged the erection of a new City Hall in Wall Street, by giving the stones of the bastions of the old fortifications which once extended on the line of Wall street, nearly across the island.

About this time the friends and adherents of Leyslaer and Milbourne, disinterred their coffins and removed their remains from the spot where they had been buried as malefactors, to the Dutch Church in Garden street, where they were entombed with every mark of respect. This proceeding, which was countenanced by the governor, gave great offence to the enemies of Leyslaer, who still cherished feelings of enmity to his memory. Among the thirty-two "Heads of Complaint against the Earl of Bellomont, in his Government of New York," which was sent out to the King, a short time prior to the death of the Earl, the fact that he countenanced this proceeding, is urged as a grave and well grounded complaint against his administration.

But another act, of far greater consequence—and one which would, unless we carefully consider the circumstances out of which it arose, cast a deep shade upon the fair fame of Bellomont—his enemies dared not disapprove, so united was the public sentiment on the subject. We refer now to the law of New York, passed in August, 1700, against the Catholic priests. The act was entitled, "An act against Jesuits and Popish priests." The preamble expressly charges that "divers Jesuits, Priests and Popish Missionaries have of late industriously labored to debauch, seduce, and withdraw the Indians from their obedience, and to excite and stir them up to sedition, rebellion, and open hostility," &c. Therefore it was enacted, "That every Jesuit and Seminary, Priest Missionary, or other Spiritual or Ecclesiastical Person," acting under authority of the Pope or See of Rome, should depart from the Province before the first of November, 1700; that any such person found remaining in the province after said first of November, should be liable to perpetual imprisonment, and to death, if taken, after having escaped from prison! The New England laws against the Quakers scarcely went farther than this.

This law against the Jesuits was a severe one; and to us, of the present generation, who behold the cross of the Roman Catholic churches standing among the spires of Protestant edifices of every denomination in our cities, it would seem cruel and unaccountable. But the history of that period shows it to have been rather a measure of state policy, than of persecution. There was a wide spread horror of popery, it is true; but this alone would not have led to the enactment of so sanguinary a law. The cause is more likely to be found in the well-known tampering of the Catholic priests with the Indians. It had become notorious, that the northern tribes had been excited by Jesuit emissaries to murder the English inhabitants; and the terrible scenes at Schenectady and other places, directly attributable to the influence of the Romish priests, were still fresh in the recollections of the people. Their legislators, therefore, in directing their penalties against the priests, imagined that they were warding off the blows of the tomahawk.

During the remainder of Earl Bellomont's administration, he was sedulously engaged in treating with the Indians, and in plans for the improvement of the city, and the increase and prosperity of the colony. While occupied in these endeavors, he was suddenly taken ill, and expired on the 5th March, 1701, at the age of 65.—He was buried with becoming honors, the populace of the whole city turning out to join the funeral procession, which was directed by the city authorities. His remains were interred in the chapel of the fort, at the Battery; but afterwards, when the fort was taken down,

\*The little concern which these intrigues of his enemies gave Lord B., is seen from the following extract of one of his familiar letters to his friend Abraham De Peyster at New York:—"Boston, 22d Jan. 1699.—I hear the Jacobite party in New York have named a new governor before the King has thought fit to name one, and I am also told that they lay wagers that I shall not go any more to New York; but, for all that, I desire you will bespeak me two pipes of good ale and two pipes of small beer, at Albany or Schenectady, which I would have laid in at New York against my going thither. Pray charge the man you bespeak it of, to boil it very well, and make as good as possible."

and the Battery levelled, in 1790, the leaden coffin was removed, and finally deposited in St. Paul's church-yard. A few days after the death of the Earl, his coat of arms, carried in state, was placed in front of the new City Hall; but on the arrival of his successor, Lord Cornbury, in 1702, it was torn down, and, Dunlap says, "destroyed by the aristocracy."

The Countess Bellomont, soon after the Earl's decease, returned to England, and was afterwards, on the 3d Dec. 1737, when eighty-nine years of age, married to William Brigdon, Esq., merchant of London. She died 12th March, 1738, in the 90th year of her age.

### FRANCIS BERNARD.

[Governor of New Jersey from 1758 to 1760; and of Massachusetts from 1760 to 1770.]

Sir FRANCIS BERNARD, was the son of Francis Bernard, Esq. who was for several years a judge of the Irish common pleas, and afterwards removed to England, and settled at Nettleham in Lincolnshire. The son was educated at Oxford University, studied the profession of the law, and was proctor in the ecclesiastical courts of England, when the intelligence of the death of governor Belcher of New Jersey reached London. His friends immediately made an interest in his favor at court, and on the 27th Jan. 1758, he was appointed governor of New Jersey.

Governor Bernard sailed in April following for his government, and arrived off Sandy Hook on the 19th May. "Col. Peter Schuyler," says one of the periodicals of that day, "happening to be at the Hook with his sloop, took the governor and his family to Perth Amboy." He did not assume the government of the province until the 13th June, when he published his commission, and was waited upon by deputations from the principal towns. Congratulatory addresses poured in from all quarters, and on visiting Elizabethtown and New Brunswick, he was met by great parades of the citizens, in reply to whose addresses, he pledged himself (as other governors had done) to devote himself to the good of the province. He assured them, that he "would defend the province by the powers of war, cultivate it by the arts of peace, and maintain its rights by an equal administration of justice." At Princeton, he was waited upon by a deputation from the College, who addressed him in Latin, to which he replied very pertinently in the same language.

Soon after his arrival, apprehensions being entertained of an invasion by the Indians, who had already made hostile demonstrations, Governor Bernard through the medium of Teedynscung, king of the Delawares, summoned the Minisink or Muncy, and the Pompton Indians to meet him in Council at Burlington. The council opened on the 7th August, 1758, and was attended by deputies from these tribes.—A Mingo chief, however, appeared among them, and, exercising the right of a conqueror, declared the Muncys to be "women," and therefore unable to treat for themselves. He proposed to adjourn the conference to the great council fire, to be lighted at Easton, in October following—to which the governor assented.\* At this assembly a pacification was concluded, and at a special conference held on the 18th, with the chiefs of the united Minisinks, Wassings, and other tribes in New Jersey, governor Bernard succeeded in obtaining, for the consideration of \$1,000, a release of the titles of all the Indians to every portion of New Jersey.

This was the only measure of much importance transacted during the administration of governor Bernard in New Jersey. His career here, though brief, was useful and acceptable. The government at home had now decided on transferring him to New England, and on the 27th November, 1759, he was appointed governor of Massachusetts. He remained, however, in New Jersey, in the discharge of his office there, until the 4th July, 1760, when his successor arrived.

Reaching Boston on the 2d August following, governor Bernard entered upon his administration under the most encouraging circumstances. It was a period of glory and triumph for the British nation, in which the people of New England, who had shared largely in its accomplishment, very generally partook. To the legislature, at their first session after his arrival, the governor remarked, that "his duty as the King's servant, and his inclination as an Englishman, conspired to form the strongest obligation on his part to be careful in preserving not only their general rights, but their particular charter privileges." This pledge, however violated in the end, was very acceptable to the people, and the assembly at the same session voted the governor a salary of £1,200; in addition to which they presented him the island of Mount Desert (now comprising the towns of Eden and Mount Desert, Hancock county) in Maine—a grant which was subsequently confirmed by the King.

\* The degradation of the Delawares is apparent, whenever a chief of the Mingoes or Mingwee appears in their midst. The chief of the Muncys, who addressed governor Bernard on this occasion, held a belt in his hand, but spoke whilst sitting, not being allowed to stand until the Mingo had spoken.

The people were not long deceived as to the character of their new governor. He very soon exhibited his marked dislike of those popular ideas of liberty, which had obtained such deep root in the colonies, and proved himself ready to become the instrument of royal oppression. He joined the obnoxious party of Hutchinson and others, who were for strengthening the royal power in the colonies; and his appointment of the same Hutchinson as chief-justice, instead of Otis, the popular favorite, to whom Shirley had promised the place, was the source of much public disquietude. There was another circumstance, which served to show the unconquerable spirit of the people, and to shadow forth that sturdy independence which was soon to shake off the royal authority altogether. In communicating the intelligence of the conquest of Canada to the Massachusetts legislature, governor Bernard asks the two houses to remember "the blessings they derive from their *subjection* to Great Britain, without which they could not now have been a free people." The governor could scarcely have selected a more exceptionable term, and the significant replies of the Council and Assembly shew the interpretation they put upon it. The Council, in their response, acknowledge that "to their *relations* to Great Britain, they owe their present freedom;" and the Assembly declare, that while sensible of the blessings alluded to by the governor, "the whole world must be sensible of the blessings derived to Great Britain, from the loyalty of the colonies in general, and of this province in particular; which, for more than a century past, has been wading in blood, and laden with expenses of repelling the common enemy; without which efforts, Great Britain, at this day, might have had no colonies to defend."

The mutterings of the approaching storm of the revolution were now perceptible. The parliamentary restraints upon trade, and the stamp act, roused the people to action. At this period, had a man of address and wisdom occupied the place of governor Bernard, it is very probable that the revolution might not have occurred so soon. But he possessed no talent at conciliation. Of arbitrary temper himself, he was disposed to carry through any measure proposed by the ministry, however odious, and by force, if necessary.

The day after the passage of the stamp act, Doctor Franklin wrote to a friend in this country, saying—"The sun of liberty is set; you must light the lamps of industry and economy." He was answered significantly, that "torches of a very different description would be kindled by the Americans."

At the first session of the legislature after the passage of the stamp act was known, governor Bernard omits altogether to notice that measure, well understanding the temper with which it would be received. And the legislature, on their part, omit the customary answer to the governor's speech. He soon after asks them to remunerate Hutchinson for his services as lieutenant-governor, which they peremptorily refuse to do; and proceed at once to discuss the measures of the parent country, their fatal effects on the colonies, and end by boldly summoning a congress of the colonies. The altercations between the governor and assembly grew more frequent, as the opposition to him became more formidable. To revenge himself, in some degree, upon his opponents, the governor adopted the usual expedient of a profligate politician, that of attempting to blacken their characters. For this purpose, he industriously collected and transmitted all the most violent publications that had appeared in Boston, assuring the ministry in England, that these publications were a faithful index to the feelings of the people of the colony; that he was in daily expectation of an open rebellion; and advising the quartering of troops upon the country. Dr. Franklin speaks of the strong sensation produced in England by these unguarded declarations of Bernard, and that he was at once pronounced by judicious men to be unfit for the station he occupied in such a crisis. But his representations were well received by the ministry; and Lord Hillsborough thereupon addressed his celebrated circular in the colonies, containing the royal censure of the proceedings in Massachusetts. Of this circular, the best English historian of the United States has recently remarked—"Such an amazing effusion of spleen, insolence, and folly, perhaps never before disgraced the councils of the government of a civilized country." The King and cabinet were greatly exasperated against the colonists; and, in conformity to Bernard's suggestions, troops were sent over in 1768, and quartered in Boston, with the design of overawing the people. On their part, it was seen that the governor had been guilty of gross duplicity, who, while pretending to be the friend of the province, had been secretly plotting the overthrow of its charter. The governor now required the assembly to make provision for the support of the troops. This they refused to do—They had sent out a circular, in Feb. 1769, to the other colonies, which gave great offence to the governor, and he demanded of the next general court, that they should rescind the vote by which their predecessors had authorized this circular to be sent. This they at once refused, by a vote of 109 to 17. "When Lord Hillsborough knows that *we will not* rescind our acts," said James Otis, "let him apply to parliament to rescind theirs. Let Britain rescind her measures, or her authority is lost forever!"

The private letters of governor Bernard, published in London, in 1768 and 1769, con-

taining the most gross aspersions upon the people of Boston and of the province, he had become odious to a vast majority. He was assailed through the newspapers with a vigor of sarcasm and rebuke scarcely ever equalled; and all his messages and speeches were canvassed with a freedom, to which those of no other representative of royalty in the colonies had ever been subjected. He complained to the council of these attacks, and that body pronounced them scandalous; which only provoked the assailants to explanations still more offensive.

Finding the legislature inexorably hostile to his views, governor Bernard, in August, 1769, dissolved them; but prior to their adjournment, they voted a petition to the King, for the removal of the governor.—Resolutions were also passed in most of the towns in the province and published in the newspapers, declaring governor Bernard a traitor, and an enemy to his country. His administration had now become so odious, that, having obtained permission to return to England, he sailed from Boston in August, 1769, in the *Rippon*, man-of-war, and never returned. The government was left in charge of lieutenant-governor Hutchinson.

It was no small aggravation to the discontent of the colonists, to find that in proportion as Bernard became odious to the people, he seemed to rise in favor with the King. On the 20th March, prior to his return to England, the King had conferred upon him the title of Baronet, and on his arrival in London, he received personal assurances of his Majesty's favorable consideration. By all the friends of America in England, however, he was loaded with opprobrium, and they did not fail openly and on all occasions to express their disgust and abhorrence of his conduct.

Sir Francis held nominally the office of governor for nearly two years after he left Massachusetts, and is supposed to have counselled the rash measures of the ministry which precipitated the revolution. In January, 1773, he was appointed Commissioner of Excise in Ireland. In the following year he published his *Select Letters on the Trade and Government of America*; and continued to take a deep interest in American affairs until his death, which occurred in June, 1779.

Of the political character of governor Bernard, enough has been exhibited to show him to have been the advocate and apologist of tyranny. In private life he is represented to have been a morose, avaricious, ambitious man. He had few friends, and his habitual petulance, and general superciliousness of manners, were not calculated to increase the number. He was, however, a man of extensive reading, and used to boast that he could repeat all the plays of Shakspeare!

After the destruction by fire of Harvard Hall, with its library and apparatus, he took an interest in its re-construction; and the building known as Harvard Hall is a specimen of his taste in architectural design. He presented to the institution the greater part of his own private library. He was attached to the Church of England, and a constant attendant upon public worship; but not unfrequently went to the nearest Congregational church. His style of writing was vigorous, without much elegance. He wrote several pieces in Greek and Latin, which were published in a collection made at Cambridge, in 1761, styled "*Pietas et Gratulatio*," with a dedication to the King, from the pen of Hutchinson.

Of the children of Sir Francis Bernard, Francis, the eldest, died in Boston, in Oct. 1770. His second son, Sir John B., held public offices in Barbadoes and St. Vincent's and died in 1809. His third son, Sir Thomas B., graduated at Harvard College in 1767; studied law at Lincoln's Inn, and in 1780, was called to the bar. In 1795, having married in London a lady of fortune, he became a patron and active manager in various public and charitable institutions. In 1809, on the death of his elder brother in Barbadoes, he succeeded to the title, and was afterwards honored with the degree of Doctor of Laws from the University of Oxford. He was also for a time Chancellor of the Diocese of Durham. He died at Leamington-Spa, in Warwickshire, 1st July, 1818, aged 67. His publications on various subjects, were numerous. The title descended to his only surviving brother, Sir Scrope Bernard.

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## HISTORICAL SKETCH OF THE THEOLOGICAL SEMINARY AT BANGOR.

[By Rev. ENOCH POND, D. D.]

THE founders of the Theological Seminary at Bangor were led to undertake its establishment, from a deep conviction of its necessity. This is evident from the following passage, extracted from one of their earliest publications. "In an almost continuous range of settlements, extending from the Connecticut to the St. Croix rivers, there are at least 200,000 souls, either entirely, or in great measure, destitute of well instructed religious teachers. This numerous and rapidly increasing population must waste away for successive generations, in all the horrors of religious ignorance, and the guilt of sin, unless immediate, extraordinary, and vigorous exertions shall be made to enlighten and save them."

"This scene of moral desolation could not be viewed with indifference, by such as understood the value of evangelical institutions. The affecting necessities of so many of their fellow creatures became the theme of frequent conversation and prayer to benevolent individuals in the then District of Maine, and led, at length, to the adoption of measures calculated to afford relief."

As early as 1810, an association was formed in Portland, called "The Society for Theological Education." It was designed to afford aid to indigent young men in obtaining an education for the gospel ministry, with a view principally to the supply of the new settlements. This was one of the earliest Education Societies instituted in the United States. It was incorporated in 1812; soon after which vigorous measures were taken, to carry into effect the principal object of the Society. After much thought, and a somewhat extended correspondence, not only in this country, but in England, it was concluded that this object could not be attained without the establishment of a literary and theological institution. Accordingly, a committee was appointed by the Directors of the Society, with instructions to establish, as speedily as possible, the proposed seminary. Through the efforts of this committee, a charter was obtained from the Legislature of Massachusetts, in February, 1814, designating certain individuals as "Trustees of the Maine Charity School," and clothing them with the most ample powers. It may be questioned whether an instrument of more liberal import, or of greater value, was ever given to a public institution.

By the provisions of the charter, the number of Trustees is restricted to fifteen, who are to have perpetual succession, with power to fill vacancies in their own Board. They may hold property to an amount sufficient to produce a clear annual income of fifteen thousand dollars. They may establish a seminary for literary and religious purposes, on any principles and extent which seems to them necessary to carry into effect the design of the founders; and are vested with all the powers and privileges possessed by trustees of the most favored literary and benevolent institutions in New England. On the ground of this charter, the Trustees are competent, whenever they shall have the means, to establish, not only a theological seminary, but an English or classical school, a teacher's seminary, or even a college;—any thing of the kind which can be conducted with an income of fifteen thousand dollars a year.

The first meeting of the Board was holden in Montville, at the house of Maj. Samuel Moor, in May, 1814; when Rev. Edward Payson was elected President; Rev. Eliphalet Gillet, Vice President; Rev. Kiah Bayley, Secretary; and Samuel E. Dutton, Esq., Treasurer.

A temporary arrangement having been effected between the Trustees of the Maine Charity School, and the Trustees of Hampden Academy, the Seminary was opened at Hampden, on the Penobscot river, in October, 1816. During the first year, it was under the immediate instruction and government of

Mr. Jehudi Ashmun, the late devoted and deeply lamented Colonial Agent at Liberia.

In 1817, the institution was regularly organized, and the several departments of instruction filled. The Rev. Abijah Wines, late of Newport, N. H., was appointed Professor of Theology; Mr. Jehudi Ashmun Professor of Classical Literature; and Mr. Ebenezer Cheever, Preceptor of the Preparatory School.

In 1819, the institution was removed from Hampden, and became permanently established at Bangor. At this period, the preparatory or academic department ceased, and instruction was given only by the two professors, until the autumn of 1827. At this period, too, Professors Wines and Ashmun resigned their offices, and were no longer connected with the institution.

After leaving the Seminary, Prof. Wines labored twelve years in connection with the Congregational Church and Society on Deer Island, in Penobscot Bay. In consequence of extreme exposure in the spring of 1832, he fell under the influence of a morbid nervous affection, from which he had suffered, in some degree, in previous years. "It was attended with more or less alienation of mind, and extreme depression of spirits, relieved, however, with seasons of comparative composure, and symptoms of recovery. In the month of August, he was conveyed to the hospital in Charlestown, Ms., where he died, February 11, 1833." His remains lie buried, by the side of those of a beloved daughter, in Amesbury, Ms.

The character of Professor Wines is thus given by Rev. Mr. Farley, who was called to preach his funeral sermon. "As a man, Mr. W. possessed a strong intellect, and an uncommon share of sensibility. His feelings were chiefly of the tender and benevolent kind. He was seldom known to be angry. His patience and self-possession were exemplary.

"As a husband and parent, Mr. W. was affectionate, attentive and faithful, in the discharge of duty. As a friend and neighbor, he was constant, generous and noble spirited, possessing a liberality and largeness of heart, which did great honor to his character.

"As a preacher, Mr. W. was plain, pungent, and uncompromising, aiming to declare the whole counsel of God, whether men would hear or forbear. He entertained a high sense of the sacredness of the ministerial office, and of the vast importance of decision and fidelity in the execution of it. He felt a deep interest in the *success* of his ministrations, and was not satisfied with having commendably discharged them. His soul panted for the advancement of Christ's kingdom; for the moral renovation of his hearers; for the salvation of immortal souls.

"As a theologian, Mr. W. possessed uncommon talents. It was here that his great strength lay. A deep and discriminating force of mind enabled him to understand the system which he had adopted, to discern its foundations, to simplify its points, to explain its principles, and to defend its positions. His mind was accustomed to a *critical* and *philosophical* theology. He regarded it as a branch of intellectual science, founded on facts, sustained by truth, and capable of moral demonstration. He would have a *reason* for every article of his faith. He exacted the *why* and the *wherefore*, both from himself and others. Implicit faith he held to be blind credulity and weakness, unworthy of religion and of human nature. With him, sound philosophy and true religion were of a kindred character, and perfectly harmonious; the subject matter of them constituting the two great departments of the grand system of the universe.

"Mr. W., though an instructive, impressive, and, to serious and philosophical minds, an *interesting* preacher, was not an orator. His manner was uncommonly plain and simple. He never tasked his invention in search of metaphors, or labored to construct well proportioned and harmonious periods. These were arts for which he had little taste or desire.

"Though a man of a plain mind, he yet possessed a noble description of greatness. His chief wish and aim was that he might live, not for gratification and pleasure, not for wealth and office, not merely for family and kindred, but for *usefulness*—for the moral benefit of mankind. His feelings of self-respect, combined with those of benevolence and duty, produced in his mind great elevation of views, purpose, and feeling. He detested the very thought of

whatever was mean, sordid, and covetous. He cast his bread upon the waters, hoping, whether it returned to him or not, that it might furnish the means of life and salvation to those who were ready to perish."

In illustration of these remarks, it may be stated, that when once on a mission, several hundred miles from home, he found a young man of piety and talents, who was destitute of the means of pursuing a liberal education. He took the young man home with him, treated him as a son, and supported him through the whole course of his preparatory studies. This was done, previous to the establishment of Education societies, or any of the facilities at present enjoyed for preparing indigent young men for the ministry. Professor Wines graduated at Dartmouth College in the year 1794.

The career of Mr. Ashmun, after he retired from the Seminary at Bangor, is so well known, and his character has been so fully exhibited by his eloquent biographer, Mr. Gurley, that but little needs to be added here. Suffice it to observe that, after various enterprises and vicissitudes, he embarked for Africa, on the 20th of June, 1822. On his arrival at Liberia, he became principal Agent for the Colony; in which office he continued to labor, through evil report and good report, but with an unshaken reliance on the goodness of Providence, and the wisdom and rectitude of his own designs, till at length he lived down all opposition, and came to be regarded, both in this country and at the Colony, as the principal friend and benefactor of Africa.

Incessant labors and anxieties, together with repeated attacks of sickness, had so enfeebled his constitution, that, after an absence of about six years, he was under the necessity of returning to the United States. He embarked in March, 1828, and (after stopping a while in the West Indies) arrived at New Haven in August of the same year. But he arrived in a state of prostration and disease, for which there was no remedy. He came home to die. He expired on the evening of the 25th of August, in the 35th year of his age.

From his funeral sermon, preached by Rev. Leonard Bacon, we extract the following passage: "There have been men, whose names are way-marks; whose examples, through successive ages, stir the spirits of their fellow men with noble emulation. What has been done for God, for the souls of men, and for wretched human nature, by the lustre which gathers around the name of David Brainerd. How many lofty spirits has the simple history of his toils and sorrows kindled and roused to kindred enterprise. Other names there are, which beam from age to age with the same glory. Howard, Clarkson, Swartz, Mills—what meaning is there in such names as these. Our departed friend, Ashmun, will add another to that brilliant catalogue. He takes *his* place

Amid the august and never dying light  
Of constellated spirits, who have gained  
A name in heaven, by power of heavenly deeds.

Let us praise God for the light of his example, which shall never be extinguished; and which, as it beams on us, shall also beam on our children, and our children's children, moving them to deeds of godlike benevolence."

"A simple but beautiful monument, erected by the Managers of the American Colonization Society, in the church-yard at New Haven, bears the name of Ashmun. This monument may perish; but that name never. It is engraven on the heart of Africa."

I only add to the foregoing account, that Mr. Ashmun died, as he had lived, in the belief and the consolations of the gospel. To one who spoke to him, on his death-bed, of his eminent services in the African cause, he replied, "I am a dying man; and I desire that alone which is suited to my situation. I know of no such thing as self-righteousness. I can rely only upon the righteousness of Christ." The end of such a reliance must be, as in his case it eminently was, PEACE.

Prof. Ashmun received his bachelor's degree at the University of Vermont in 1816.

By the resignation of Professors Wines and Ashmun, the Seminary at Bangor was bereaved of both its instructors in one day. But the vacancies were soon supplied. In March, 1820, the Rev. John Smith was inaugurated Professor of Theology, and Rev. Bancroft Fowler Professor of Classical Literature.

This Seminary was originally founded on the plan of the English Dissenting institutions. It was intended principally for those who, in consideration of their age or other circumstances, wished to enter the ministry without a Collegiate education; although provision was made, in the original plan, for such as had enjoyed a higher course of preparatory study. The course of study prescribed for those who had not been through college was *literary* and *classical*, as well as theological, and occupied a period of four years. During the last two years of the course, the studies were chiefly of a *professional* character, embracing systematic and pastoral theology, homiletics, &c.

While conducted on this plan, the Seminary, though continually straitened for want of funds, was for the most part prosperous, and was highly useful. The number of students generally was between twenty and thirty. Many valuable ministers proceeded from it, nearly all of whom are still laboring in the churches.

In the latter part of the year 1825, the Rev. Bancroft Fowler resigned his seat as Professor of Classical Literature. He was succeeded in this department by Rev. George E. Adams, who was elected in August, 1827. After retiring from the Seminary, Prof. Fowler resumed the labors of the ministry, in which he has continued to the present time.

In the summer of 1827, the plan of the Seminary underwent an important change. The classical department was separated from the theological; the terms of admission to its privileges were raised; and the course of study, and the period of it, were made similar to those of the older Seminaries in the United States. Indigent students, who before had been supported from Seminary funds, were now received as beneficiaries of the American Education Society. This is to be regarded as an important era in the history of the Seminary. Many excellent individuals, who had previously stood aloof from it, and doubted as to the wisdom of its operations, from this time became its decided friends.

Still, the days of its trials and depressions were not ended. It still suffered severely for the want of funds, and those who had been its warmest supporters were ready, at times, to be discouraged.

In December, 1829, much to the regret of the Trustees, and of all the friends of the Institution, Prof. Adams resigned his place, and entered on the duties of Pastoral office in Brunswick, where he still remains. Within a little more than a year from this time, the other professor, the late excellent Dr. Smith, was removed from his charge by death. As he had been connected, I might almost say *identified*, with the Institution for above ten years, during which time he had uniformly and ably sustained its reputation and its interests, a brief sketch of his life and character will not be regarded as inappropriate.

He was born in Belchertown, Ms., March 5, 1766; was a graduate of Dartmouth College; and pursued his theological studies with the late Dr. Emmons of Franklin. In 1797, he was ordained pastor of the church in Salem, N. H., where he spent about twenty years of his life. He was afterwards settled at Wenham, Ms., where he had resided but a short time, when he was called to the Professorship of Theology at Bangor. Here he continued, discharging with great fidelity the duties of his office, until called from his labors by the sickness which terminated his life. He died April 7, 1831. In the following passages from the sermon of Rev. Mr. Pomroy at his funeral, the more prominent features of his character are exhibited.

"Dr. Smith possessed what is fitly termed a *reasoning* mind. How far this might have been owing to the native structure of his mind, I have no means of judging. For a long course of years, however, he cultivated chiefly, and I may say almost exclusively, his reasoning powers. He seemed to possess no relish for works of fancy of any description. The most glowing pictures, and the most moving eloquence, unless connected with some visible chain of argument, were well nigh powerless, when addressed to him. He loved the naked truth; and on subjects of a religious nature, few men could reason with greater ability.

"As a preacher, he dwelt much on the perfections of God, the great principles of the Divine government, and on all those truths which are adapted to make men feel their obligations to submit to God, and accept the salvation offered in

the gospel; and although he possessed none of those graces of elocution and manner which secure superficial applause, yet his method of preaching often gave him great power over the consciences of his hearers.

"As a Theological Professor, his constant aim was to imbue the minds of his pupils with clear, consistent, connected, systematic views of what he believed to be the doctrines of the Bible; well knowing that these lie at the foundation of all religious experience, and moral duties. His manner of intercourse with those under his instructions was such, as never failed to give him a strong hold on their affections. He was greatly loved and venerated by them all.

"His natural temper was marked by sympathy, kindness, good will, and great firmness of purpose. He kept himself at an infinite distance from every thing that could be considered mean or low. He was no intermeddler. He never troubled himself with matters which did not concern him. Such was his firmness of purpose—his unyielding perseverance, where duty called him, that some have thought him stubborn. But the only stubbornness which I ever discovered in him was a fixed determination, come what would, never to abandon a post which, in his judgment, duty had assigned him.

"As regards his piety, all who knew him will agree, that it was strongly marked with the character of *solidity*. It did not consist in visions and fancies. It was built upon substantial truth. He had examined carefully and prayerfully the great principles of the Divine character and government, and the way of salvation, and by the grace of God, he was enabled to rest upon them with unshaken confidence. This gave stability and consistency to his character and conduct. He was not accustomed to say much respecting his own feelings. He chose rather to speak of God, and Christ, and the nature of true reconciliation to the Divine government. He loved to dwell on the power of Christ, and on the rising glories and certain triumphs of his kingdom."

The last days of Dr. Smith were remarkably peaceful. He was unable to converse, except in a broken manner; but his mind was uninterruptedly tranquil and happy. He reposed an unshaken confidence in Christ, and was entirely willing to go down, at his bidding, into the dark valley of the shadow of death. His language on this subject was, "Perfectly willing—waiting—waiting to be called—ready to depart and be with Christ."

His greatest anxiety in the hour of death was for his beloved Seminary; and the last intelligible words that he uttered were those of prayer on its behalf. "*God bless the Seminary. Thou wilt bless it, and keep it. I give it up to thee. I can do no more for it. Thou canst do all things.*"

These anxieties of the dying Professor were not altogether without reason. He knew the situation in which he was about to leave the Seminary. Without an instructor, he presumed, of course, that the students would soon be scattered; and when they should be again collected, and the course of instruction be resumed, no one could tell. He felt, however, that to leave it in the hands of God was infinitely safe. He could trust it here; and he *would* trust it no where else.

His dying petitions on its behalf were doubtless answered. The Seminary, which seemed prostrated by his death, was soon revived, and has since attained to a degree of usefulness exceeding, probably, his anticipations.

In December 1831, Rev. Alvan Bond of Sturbridge, Mass. was elected Professor of Sacred Literature; and in the spring following, Rev. Enoch Pond of Cambridge, Mass. was elected Professor of Systematic Theology. Both these brethren accepted their appointments, and were inaugurated together in the autumn of 1832. Nearly at the same time, a large addition was made to the Library, in consequence of a donation from a benevolent lady in Kennebunkport. A subscription of between twenty and thirty thousand dollars was also raised, by which the Institution was relieved from embarrassment; and a large and commodious brick edifice was erected for the accommodation of students. Students also, in greater numbers than ever before, were induced to resort to the Seminary, and its prospects of usefulness were increased.

The only circumstance which, at this period, seemed to cast a cloud over the prospects of the Seminary, was the failure of Prof. Bond's health; which, much to his own sorrow, and that of the Trustees, constrained him to resign his

office. This event took place in the spring of 1835. Prof. Bond was afterwards settled in the ministry in Norwich, Ct., where he continues to the present time.

The vacancy occasioned by his resignation was soon and happily filled. In June, 1835, Rev. Leonard Woods, Jr., of New York, was elected Professor of Sacred Literature, and entered on the duties of his office in the autumn. This year was also signalized by the largest subscription to the funds of the Seminary that had ever been made. In conformity with a recommendation of the General Conference of the Congregational Churches of Maine, an effort was made to raise a subscription of \$160,000, to be paid in four annual payments, for the purpose of completing the endowment of the Seminary. This proposition was met with unexampled liberality. One gentleman in Bangor subscribed between sixteen and seventeen thousand dollars; another \$7,000; another \$4,000; several \$2,000; and several more in Bangor, Portland, and other places, subscribed \$1,000 each. Within six months from the time that the proposal was made, the whole sum, and more than all, was subscribed.

The friends of the Seminary supposed, at that period, that its endowment was complete, and that its pecuniary embarrassments were at an end. But subsequent events have served to illustrate the instability of all human affairs, and to show how little dependence can be placed upon the brightest earthly prospects. In the pecuniary reverses which, during the last five years, have been experienced, and in the consequent depreciation of almost all kinds of property, many individuals, who subscribed liberally, and in good faith, in 1835, have since found themselves unable to meet their engagements; so that the funds of the Seminary have been seriously impaired, and it has even been straitened, at times, for the means of meeting its necessary current expenses.

It is impossible yet to speak with certainty as to the results of the subscription of 1835. About one third part of the whole sum, however, has been received, and expended in erecting and furnishing buildings, making additions to the Library, and meeting the expenses of the Institution for the last five years. Another third part is supposed to be lost. The individuals who subscribed it have not, and are not likely to have, the ability to pay. The remaining third is supposed to be in good hands. Much of it is well secured by mortgages on real estate. On some of it the interest is paid. The principal cannot be paid at once, but will be realized by the Seminary after a time.

Until the year 1836, there had been but two Professors in the Seminary; one of Theology, and one of Sacred Literature. In July of this year, the Rev. George Shepard of Hallowell was elected Professor of Sacred Rhetoric. This appointment was accepted; and in the succeeding autumn, he entered on the duties of his office. In the same year, a large and commodious boarding-house was erected, containing not only accommodations for Commons, but rooms for the convenience of students, in case of sickness. Since that time, houses for two of the Professors have also been provided.

In August, 1839, Prof. Woods was induced to resign his office, having been previously elected to the Presidency of Bowdoin College. On the same day in which his resignation was accepted, the Rev. Daniel T. Smith of Newburyport was chosen his successor. Prof. Smith soon entered upon the discharge of his duties, and was inaugurated at the anniversary of 1840.

The Seminary at Bangor is equally open to Evangelical Christians of every denomination. Candidates for admission must have been regularly educated at some respectable College or University, or must otherwise have made literary acquisitions which, as preparatory to theological studies, are substantially equivalent to a liberal education. They must also produce testimonials of their regular standing in some Evangelical church.

The Anniversary at this Seminary is on the last Wednesday of August. There are two vacations in each year; one of eight weeks, commencing at the Anniversary; the other of four weeks, commencing on the fourth Wednesday of April.

No student is charged for *instruction* or *room-rent*; and to those who are in indigent circumstances, *half the price of their board* is remitted. It will be seen, therefore, that the expenses of the student are, to a great extent, *gratuitously* provided for.

The course of study embraces sacred literature, systematic and pastoral theology, church polity, sacred rhetoric, and ecclesiastical history; and is designed to be as full and as thorough as at any Seminary in the United States. The regular term of study is *three years*; and provision is made for resident licentiates, who choose to remain at the Seminary a longer period.

The whole number of the alumni, as appears from a General Catalogue published the present year, is 139. This embraces those only who have *completed* the prescribed course of study, and received diplomas. It is estimated that half as many more—making above 200 in all—who have gone into the ministry, have been aided in their preparatory studies at this Institution. The whole number at present connected with the Seminary is 43.

The buildings belonging to the Seminary are a boarding house, two professors' houses, and a large brick edifice, 106 feet long, 38 feet wide, and four stories high, containing, in addition to public rooms, accommodations for 56 students. The Libraries connected with the Institution comprise between seven and eight thousand volumes, the most of which have been selected with great care, and with special reference to the wants of theological students.

The present *necessities* of the Seminary are thus stated in the catalogue above referred to. "There is needed a chapel, to contain not only a place of worship, but recitation rooms, and a room for the Library. There is needed the means of making gradual but continued accessions to the Library. The professorships need to be filled up, as soon as practicable, and placed on a permanent foundation. In short, the Seminary needs, what was intended to be furnished for it five years ago, but what subsequent, unforeseen, and uncontrollable events have, in a measure, frustrated—it *needs an endowment*. Its friends ought not to rest, nor its patrons to be satisfied, till this is furnished. Meanwhile, it needs, and must have, the means of meeting its necessary current expenses, that it may pursue its course of usefulness unchecked.

"To meet these necessities, the Seminary looks *primarily* to the Congregational churches and societies in Maine, to which it properly belongs, and for which it has furnished already so many valuable ministers. It looks to *individuals* in these churches and societies; and to benevolent *individuals* in other States." It cannot be believed, that an Institution founded, as this was, pre-eminently in prayer—which is so much needed in the great and growing State in which it is placed—which has already accomplished so much good, and is capable of accomplishing so much more, and towards the permanent establishment of which so great progress has been made—will be suffered to languish for the want of pecuniary support. The oft manifested spirit of Christians in Maine, and I may add, the entire history of the churches of New England, forbid such a supposition. The real wants of the Seminary need but to be known, in order to their being cheerfully and adequately supplied.

To the God of its pious founders, many of whom have gone down to the dust—to the God of the churches of Maine and of New England—the Seminary is in humble faith committed; with the prayer, that he would preserve it a pure fountain—that he would provide for it, according to its necessities—that he would perpetuate it to Millennial times, and make it a source of the richest blessings to the church and world.





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## Notes

### ACCOMPANYING THE PRECEDING TABLE.

RUTLAND COUNTY lies upon the west side of the Green Mountain, between Bennington Co. on the south, and Addison Co. on the north. It contains 26 towns and 20 Congregational churches. There are seven towns in which is no Congregational church, and one in which there are two. Several townships began to be settled previous to the Revolutionary war, but very little was done towards the establishment of churches till after the close of the war. Revivals have been frequent in most of the churches from the time of their organization, and some of the most remarkable have taken place in the most busy seasons of the year. The early records of the churches are found to be very imperfect, and in several instances no record of the origin and early history of the churches can be found. Hence it has been very difficult to obtain statistics.

BENSON was incorporated May 5, 1780. The Congregational church was organized March, 1790, by the Rev. Matthias Cazier of Castleton, consisting of 13 members. On the 4th of June, 1792, the church gave a unanimous call to the Rev. Dan Kent to become their pastor. Mr. Kent performed the duties of pastor for nearly 36 years. Frequent revivals were enjoyed during his ministry. Besides several partial awakenings, there were three very general revivals of religion. The first began in 1804, and during this and the succeeding year, 160 were added to the church. The next was in 1816, when 130 were added; and the third in 1821, when there was an addition of 160 members. The perfect union and cheerful co-operation of pastor and people for many years contributed much to the strength and increase of the church. During Mr. Kent's ministry, not far from 600 members were added, mostly by profession. He was dismissed from his people, July 11, 1828, and continued to reside with them until July 21, 1835, when he died in the faith, having outlived all but two of those who composed the church at its organization and nearly all the original settlers of the town. Rev. D. D. Francis succeeded Mr. Kent by a unanimous call in 1829, and still remains the pastor. His labors also have been blessed with frequent revivals. The present number of members is 257. The church has been organized 49 years and had a pastor 46 years.

BRANDON, situated in the north part of Rutland Co. was chartered in 1762. The Congregational church was organized September 23, 1785, by Rev. Mr. Sill of Dorset, Vt., consisting of 10 members, five male and five female. The church enjoyed only occasional supplies till about 1792, when Rev. Enos Bliss was settled as pastor. Among the articles of Faith adopted at the organization of the church is the following:—"We believe the Catechism and the articles of Faith adopted by the Assembly of Divines at Westminster, to be agreeable to the word of God." Among the "rules of order," are the following:—"As the education of children is of vast importance, when there appears to be great neglect, the faulty parent is to be admonished." "It belongs to the church to see that the pastor is well supported, that he may give himself wholly to the work of the ministry." "The church ought to take a kind and tender care of all the poor members, so that none shall suffer from want."

No general revival of religion occurred in this town till 1800. During this year, which was the year of Mr. Hebard's installation, the church received an accession of 27 members. In May, of this year, the church decided to hold regular weekly meetings for religious conference and prayer, which have been continued to the present day. In the early part of 1804, another season of refreshing was experienced, and about 20 received to the church on profession of their faith. In 1816 and '17, a very general work of grace was experienced throughout this whole region of country. During these two years, 115 were added to the church. From 1817 to 1831 no revival of any considerable extent was experienced. Small accessions were made from time to time, but not enough to supply the losses by death and dismission. In 1831, about the time of Mr. Ingraham's settlement, a very general outpouring of the Spirit was experienced, and 58 were added to the church as fruits of the work. In 1832 a new house was opened for the use of the church, and a season of protracted religious exercises followed the dedication. These meetings were attended with the divine blessing, and during this and the succeeding year, 61 were added. In 1836 an interesting revival was enjoyed, as the result of which 53 were added to the communion of the church. During the fall and winter of 1838 and 1839 a most interesting work of grace commenced in connection

with successive evening meetings in the different school districts, preceded by pastoral and lay visits from house to house. An unusual number of adults were among the subjects of renewing grace. Fifty-six were received by the church, of whom 26 were adult males, and 22 male heads of families. Mr. Bliss was pastor two years. Mr. Hebard 21 years, and received to the church 216. Mr. Green four years, and received 25. Mr. Ingraham five years, and received 130. He is now settled at Lyons, New York. Mr. Curtis, the last minister, was over the church five years, and received to the church 157. He is now General Agent of the American Board of Commissioners for Foreign Missions, for the Western States, and is located at Cincinnati, O. The church has been organized 54 years and has been without a pastor 16 years. There is in the town a Baptist church, organized in 1788, and also a Methodist church.

CATTLETON, was chartered in 1761, and began to be settled in 1770. The town was organized in 1777, in the character both of a civil body, and a society for sustaining the institutions of religion. A season of revival in 1784, in connection with the labors of Rev. Jacob Wood, laid the foundation for the Congregational church, which was organized the same year by Rev. Job Swift of Bennington, Vt. It consisted of 18 members, nine male and nine female. The first pastor, Mr. Cazier, retained his pastoral relation but about three years, though he continued to supply the church two or three years after his dismission. He was subsequently the pastor of a church in Massachusetts for a short time; but at length adopted peculiar views, disfellowshipped all who did not go with him, and endeavored to form an exclusive communion of his own. How far he succeeded in this is not known, though probably to a very limited extent. He died about two years since in Western New York. The church remained without a settled pastor till 1804, yet public worship was generally maintained on the Sabbath, and a considerable part of the time with preaching, by missionary and other supplies. During this period, in 1802, there was a very general and interesting revival connected with the labors of Rev. William Miller, and about 30 were added to the church. From the settlement of Mr. Smith in 1804, there was a gradual increase of the church, but no very extensive revival till 1816, when it pleased the Lord to grant a very remarkable and abundant refreshing. It commenced in a time of deep declension, and when serious difficulties existed in the church. The coming of the Spirit was "like a mighty rushing wind." The work extended rapidly to all parts of the town, and every thing seemed for a time to bow before it. Not far from 200 were added to the church as the fruit of this revival. After Mr. Smith's dismission, the church was two years without a pastor, and was much affected by unhappy dissensions. The present pastor was settled in the fall of 1828. About nine months after, some signs of reviving began to appear in the church. Christians began to feel that they had long been in an evil case, and that it was high time to awake out of sleep. But it was a long time before the Lord appeared for the conviction and conversion of sinners. For three months the church were praying and looking, sometimes hoping and sometimes almost fainting. Meanwhile a good work was accomplished in the church. They were awakened, and humbled, and prepared. The revival continued through the winter and about 100 became the subjects of renewing grace. The effect of this revival has been lasting and happy. There was a season of considerable religious interest in 1831. An extensive revival was enjoyed in the winter of 1835 and 1836, when about 80 were added to the church. In 1833, there was another revival and many precious fruits.

The church has been organized 55 years, has enjoyed pastoral labor by Mr. Cazier three years, by Mr. Smith 22 years, by Mr. Steele 11 years, in all 36 years. The present number of members is 334.

CHITTENDEN lies in the northeast part of Rutland County, the greatest part of it upon the Green Mountain, and is thinly settled. Large quantities of Manganese are found here. The church was organized April 29, 1834, consisting of 37 members, of whom 29 were from the church in Pittsford, and eight admitted by profession. Mr. Taylor commenced preaching in this place in December, 1833, was installed January, 1835, dismissed in 1837, and after spending about two years at the South, returned again to his former place of labor. The present number of members is 39. A neat and convenient house of worship was dedicated February 19, 1834. The church has been organized five years and has had a pastor three years.

CLARENDON was first settled from Rhode Island, and the Baptists were at first the principal denomination of Christians. The Congregational church was organized in February, 1822, and consisted of 33 members, 8 male and 25 female. The church was gathered in connection with the labors of Mr. Hunter, who became its pastor in November of the same year. After Mr. Hunter's dismission the church was about eight years without a settled pastor, but for the most part, enjoyed the labors of stated supplies. Mr. Flagg remained but a little more than a year, since which Mr. Williams has been

with them as a stated supply. Mr. Hunter's labors were attended with success,—the church enjoyed an interesting revival under his ministry. Seasons of considerable interest have been since enjoyed. The greatest number of members in the church was in 1832, when it numbered 75. The present number is 70. The church has existed seventeen years and has had a settled pastor six years.

DANBY is in the south part of the County and has no Congregational church. Quakers and Methodists are the principal religious denominations.

FAIRHAVEN was first settled from Connecticut and Massachusetts. The town was organized in 1783. The church in Fairhaven was originally called "The first Congregational church in Fairhaven and Westhaven." A distinct church has since been formed in Westhaven. Mr. Cushman, the first pastor, was licensed to preach in 1806, and installed in 1807. During his ministry of 22 years, he was able to live above censure, and to secure and maintain a degree of respect and veneration from all classes and denominations of men, far above that of the generality of the ministers of Jesus Christ. He was remarkable for meekness, and a uniformly serious deportment, and distinguished as a peacemaker. His preaching was Calvinistic and Evangelical. There were two seasons of special revival during his ministry; the first in 1816-17, when about 100 were added to the church; the second in 1821-22, when about 40 were added. There was also a revival in this place in 1803, of a very interesting character. One or two seasons of considerable interest were enjoyed during Mr. Drury's ministry in this place. He is now settled in Westhampton, Ms. Since Mr. Drury was dismissed, the church has been, for the most part, supplied with preaching, and has enjoyed one considerable revival, but is still destitute of a pastor. This church has been organized 36 years and has had a pastor 30 years.

HUBBARDTON was chartered June 15, 1764. The Congregational church was organized in 1782 by Rev. E. Harwood of Pittsford. Rev. Ithamar Hebard labored here about two years, commencing in 1797. Rev. S. Kellogg commenced his labors here in 1819, and continued four years; was subsequently settled in Orwell, and Rochester, and is now in Montpelier. Mr. Flagg was pastor of the church about six years, and is now settled in Colerain, Ms. The church has never been large, yet it has enjoyed a good degree of prosperity, and has been blessed with several interesting revivals. Rev. William C. Denison has statedly supplied them about three years. Present number of members, 104. There is a Baptist church in the town, which was organized in 1797. This church has been organized 59 years and has had a pastor about 10 years.

IRA is situated in the central part of the County, of a triangular form and considerably mountainous. The Baptist is the only church. It was organized in 1783, and has been large. A revival in 1808 added to it 225 members.

MENDON is a mountain town, and has no church.

MIDDLETOWN was set off from four other towns, and incorporated about 1786. The Congregational church was organized three or four years previous. A revival of religion was enjoyed about the time of its organization; and similar seasons were repeated in 1795, 1808, 1831, and in 1835 and 1836. For several years the church met in a log meeting-house. Subsequently a framed house was erected in conjunction with another denomination, which was occupied alternately by each for a time; but for a long time it has been occupied by the Congregational church alone. Mr. Bigelow continued to be the pastor of this church 27 years, until the time of his death. His ministry was much blessed to this people. After a short stay of about one year, Mr. Sampson removed to N. Goshen, Ct. and subsequently to Illinois. He was a member of Dartmouth College for a time but not a graduate. The present number of members is 126. The church has been organized 57 years, and has had a pastor 32 years.

MOUNT HOLLY. This town is formed of a gore of land, and situated in the eastern part of the County of Rutland. The Congregational church was organized October 27, 1799, by Rev. Silas L. Bingham, consisting of about 34 members, three-fifths females. This church has never had a settled pastor, nor has any one supplied them long at a time. They have had assistance from the pastors of neighboring towns, and from Missionaries to a limited extent. They maintain religious worship on the Sabbath, conducted by an efficient deacon. This church has enjoyed no revival separate from other denominations, but has received frequent accessions and maintained its existence. The present number of members is about the same as at the beginning. There is in the town a large Baptist church, close communion; also a small Free-will Baptist and a Methodist church. The Congregational church has existed 40 years without a pastor.

MOUNT TABOR, in the south-east corner of the county, has no church, and is very thinly settled.

ORWELL was incorporated August 18, 1763. The town contains 23,500 acres of land, of which 500 were reserved for Governor Wentworth of New Hampshire; 379½ for the Society for Propagating the Gospel in Foreign Parts; 379½ for a glebe for the church of England; 379½ for the first settled minister; and 1,136½ "*for the benefit of a school here forever.*" The first settlement was made on the south end of Mt. Independence, which became a military post during the Revolutionary war. The town was organized in 1787, and the church in 1789. Mr. Chapin, the first settled minister, continued to supply the church for more than three years after his dismission. He subsequently removed to Addison, where he still resides in advanced age. Mr. Knapen was settled for a time in Sudbury, and now resides in Michigan. Mr. Ingraham was settled in Brandon, and Mr. Kellogg in Rochester and Montpelier.

The church in Orwell has been greatly blessed with the visits of divine grace. In the fall of 1799 the work of the Lord was revived, and the interest continued through the winter. A little prior to the settlement of Mr. Knapen, under the ministrations of a Mr. Bingham, there was a powerful revival, which very much strengthened the church. Soon after the settlement of Mr. K., there was another revival, when 24 were added. A third commenced in January, 1810, and spread through the town in a wonderful manner. The additions to the church were 88. A fourth in 1815 and 1816—additions 39. The whole number added during the ministry of Mr. Knapen was 164. The next revival was in 1821, and was most powerful in July, when the people were most engaged in securing their hay and grain. Additions 67. Another general revival commenced in October, 1829. Additions 80. A revival in 1834—35, added 39; and one in 1836 added 61. The present number of members is 191. This church has been organized 50 years and has had a pastor 34 years.

PAWLET, in the south-east corner of Rutland County, was chartered in 1761 and organized in 1769. The Congregational church was organized August 8, 1781, by Rev. David Perry of Harwinton, Ct., then on a missionary tour among the new settlements of Vermont. The church, when organized, consisted of six individuals, since which time about 650 have been added. There were special revivals of religion in 1804, 1808, 1813, 1817, 1826, and 1831. Besides which there have been other seasons of less general interest, and ingathering to the church.

Mr. Beebe was originally a physician. After changing his profession, he was first settled in Pawlet. On his dismission, he established himself in mercantile business in Lansingburgh, N. Y. From thence he removed to the West, and his subsequent history is not known. Mr. Griswold was sole pastor from his settlement, to the settlement of Mr. Shipherd, thirty-three years, and senior pastor to the dismission of Mr. Shipherd, four years—in all, thirty-seven years. He still resides in the place. Mr. Shipherd was settled in Troy, N. Y. for three years, then went to Walton, Delaware Co., N. Y., and has now returned to his former charge in Troy. During the ministry of the present pastor, 112 members have been added to the church. The present number is 194. The church has been organized 58 years and has had a pastor 49 years.

PITTSFIELD is in the north-east corner of the county. The town was organized in 1793, and the Congregational church in 1803, by Rev. Martin Fuller of Royalton. The church embraced Stockbridge and Pittsfield until 1827, when a separate church was formed in Stockbridge. Rev. Mr. Campbell was the first Congregational minister, but not settled. After him Messrs. Randal, Lowe, Jenny, and Ransom, supplied the church successively for a longer or shorter time. Mr. Parsons was pastor of the church seventeen years, and now resides in Jamaica, Vt. After Mr. Parsons, there was no settled pastor till 1839, and no stated supply who continued more than one year and six months.

There was a revival in this church in 1810—17 added. In 1831, as the result of a protracted meeting, 40 united with the church. Another in 1837, when 27 united. The present number of members is 88. The church has been organized 36 years and has had a pastor 17 years.

PITTSFORD. First settled about the year 1770. The Congregational church was formed on the 14th of April, 1784. Of the five pastors who have been settled over this church, the first, Mr. Harwood, is dead; the second, Mr. Weeks, became a Swedenborgian, and now resides in Henderson, Jefferson Co., N. Y.; the third, Mr. Messer, resides at Geneva, N. Y., connected with a school; the fourth, Mr. Ingersoll, is preaching at Bellville, N. Y.; Mr. Child still retains his pastoral relation. There is a Baptist and a Methodist church in the town. The Baptist is the oldest, and had the first settled minister, but is now almost extinct.

The first revival occurred in the fall of 1784—was very general—about 100 hopeful

conversions, and 65 united with the Congregational church. No pastor at the time. Another revival occurred in 1802, during the ministry of Mr. Harwood—about 170 were the fruits, and 130 added to the church. During the ministry of Mr. Weeks there were two revivals. The first in the spring of 1808—200 conversions, and 133 added to the church. The second in the fall of 1810—68 added to the church. In 1814, when there was no pastor, a revival took place, and 94 were added to the church. In 1824 and in 1826, during the ministry of Mr. Ingersoll, there were revivals, and there were added to the church, by the former 40, by the latter 20. During the ministry of Mr. Child there have been several reviving seasons. One in the fall of 1830, and 30 added to the church. Another in the summer of 1831, and 64 added. Another in the spring of 1834, and 33 added. Another in 1836, and 30 added to the church. Since 1836 the additions to the church have been 20. The present number of members is 240. The church has been organized 55 years and has had a pastor 48 years.

**POULTNEY.**—The church in this town was, for a considerable time after its organization, destitute of a pastor, and united with the Baptist denomination in the erection of a house of worship, and in the support of preaching. A difference of opinion arose in this church at an early date, on the subject of ordination; a part believing that it should be performed by the church, and a part believing it the peculiar office-work of the ministry. This occasioned a division into two distinct churches, of which Mr. Hebard became pastor of one, and Mr. Thompson of the other. After a time these were again united, and built a convenient house of worship, which is still standing, and has recently undergone very extensive and thorough repairs. The time when the church was organized cannot now be ascertained, but probably it was not far from 1780. There have been several seasons of revival. The most extensive was in 1830, while Mr. Cochran was pastor. More than 50 were added to the church at that time, in the space of a few months, and as many more joined other churches. In 1836, there was a work of grace which brought into the church between thirty and forty. But like many other churches in this State, emigration to the West has done much to reduce its numbers. The present number is 145. There is a permanent fund sufficient to meet nearly half the expense of supporting a pastor. This church has been organized about 60 years, and has had a pastor about 49 years.

**RUTLAND, EAST.**—The town of Rutland is the capital of Rutland county, and has the court-house in the East Parish. The first settlements were made in 1771. A Congregational church was organized, October, 1773, and the Rev. B. Roots installed the same year. The church consisted of 14 members, and the society was small. Mr. Roots' support was derived from a few individuals who entered into agreement with him and with each other. But the settlement-right coming into his hands in consequence of his instalment, became property of very considerable value to his family. The place of worship was a log house in the centre of the town. Mr. Roots died in 1787, at which time the town was divided into two parishes, called East and West. From this time the church in the East Parish dates its origin. The meeting house in the East Parish was erected in 1784. The pulpit was supplied by candidates till the close of 1788, when Dr. Williams, formerly Professor of Philosophy at Harvard University, was engaged to preach. He continued till October, 1795, when he relinquished preaching, and was succeeded by Dr. Ball, who continued till the time of his death, in 1821. Mr. Walker was the pastor for ten years, and resigned on account of his health. He is now the pastor of the church in Brattleboro', Vt. Rutland has enjoyed frequent revivals, particularly within the last fifteen years, but particulars cannot now be given. The present number of members is 323. The church has been organized 52 years, and has had a pastor 40 years.

**RUTLAND, WEST,** contains a population of ten or eleven hundred. The inhabitants, in addition to the thrift and enterprise which are usually seen in fine farming towns, have always manifested a regard for the great interests of society, and a determination to sustain the institutions of religion. The date of this church is 1773. Mr. Roots, the first pastor, was a faithful preacher of the gospel, ardently attached to the doctrines of religion, as they are expressed in the Westminster Catechism; and much interested in revivals of religion. A great revival occurred during his ministry in this place, the fruits of which were eminently happy. He published a sermon preached at the gathering of the church in 1773. Before his settlement in Rutland, he had been for several years pastor of a church in Simsbury, Ct.

Mr. Haynes, the second pastor, is known to the public as a mulatto preacher, who, surmounting great obstacles in obtaining an education, became a distinguished minister of the gospel. His preaching was instructive, and often very impressive. Several revivals occurred during his ministry, two of which he mentions in his "farewell sermon," as "remarkable seasons of the outpouring of the Spirit." Three hundred and twelve persons were added to the church during his ministry. After having sustained the pastoral

relation to this church for thirty years, he was dismissed in 1818. He afterwards preached three years in Manchester, and was finally settled in Greenville, N. Y. He published several sermons. His life has been written by Rev. Dr. Cooley, of Granville, Ms.

During the ministry of Mr. Drury, the third pastor, there was a great revival which continued several months, as the fruits of which 70 were added to the church. During his ministry in this place, the number of admissions to the church was 110. Mr. Drury was afterwards settled in Fairhaven, and is now the pastor of the Congregational church in West Hampton.

Soon after the settlement of Mr. Tilden, the fourth pastor, God was pleased to pour out his Spirit again, and during the year about fifteen were added to the church. The religious interest did not wholly subside until the next summer, when a greater revival was enjoyed, as the fruits of which about forty made a profession of religion. Some instances of conversion occurred during the succeeding years, but no marked revival until the winter of 1838. The community was then blessed with another refreshing from the presence of the Lord, and the church walking in the fear of the Lord and in the comfort of the Holy Ghost was multiplied. During the spring and summer of this year sixty-five persons were added to the church. The whole number added to the church during Mr. T.'s ministry was 172. Mr. T. was dismissed at his own request on account of ill health; and is now the Principal of the Female Seminary in Middlebury.

During 66 years which have elapsed since the church was gathered, it has been destitute of a pastor four years, and during much of this time it enjoyed the stated ministrations of the gospel. Present number of members, 266. In the town of Rutland there is a Methodist, a Baptist, and an Episcopal church.

SHERBURNE, in the east part of the county, contained only 154 inhabitants in 1820. A Congregational church was formed here in 1823, but there is no meeting-house or settled minister.

SHREWSBURY is also in the east part of the county. There is no distinct Congregational church in this town, but a branch of the church in Clarendon is here, and occasional preaching is had from that quarter.

SUDBURY is in the north part of the county, and was first settled from Connecticut. Mr. Napan was previously settled in Orwell. Mr. Thompson was several years a missionary to the Cherokee Indians, previous to his settlement in Sudbury. He is now settled in New Hampshire. This church has been favored with frequent and interesting revivals. By means of emigration and other causes it is at present much reduced. The present number of members is 45. The church has been organized 44 years, and has had a pastor 26 years.

TINMOUTH.—This town was organized in 1777. The Congregational church was for many years the only one in the town. The number of members at its organization in 1780, was 43. A majority of this number immigrated from Litchfield County, Ct. During Mr. Boies' ministry in 1803, eleven were admitted to the church; in 1804, 44 were admitted; in 1809, 9 were received; in 1812, 6; and in 1817, 29. Revivals in 1819, '20, and '21,—44 received. During nine years following, 16. In 1831 and 1832, 35 were admitted. The present number of members is 52. After the dismissal of Mr. Martindale, Mr. Williams preached here several years as a stated supply. The church has been organized 59 years, and has had a pastor 33 years.

WALLINGFORD, in the southeastern part of the county, was organized in 1778. The first organized church was of the Baptist denomination, and Elder Green was the first settled minister. The Congregational church records, for several of its first years, have been lost, which renders it difficult to get certain information on many points. The Congregational church was doubtless organized in 1802, but the exact time when Mr. Osborn began to labor with this people is not certain. He preached here and at Tinmouth at the same time, and continued till his death. Mr. Osborn published a book called "Truth Displayed." Mr. Hunter's labors here were greatly blessed, and a goodly number were added to the church. His education was academic only. After his dismissal the church was without a pastor till 1832, though most of the time supplied with preaching by different individuals. Mr. Martindale taught in different academies for several years after he graduated, until his settlement in Tinmouth. He studied theology by himself. Mr. Martindale has not been installed at Wallingford, but considers himself the established pastor of the church. The present number of members in the church is 118. There are in Wallingford two Calvinistic churches, two E. Methodist, and two Prot. Methodist classes. The church has been organized 37 years, and has had a pastor 29 years.

WELLS is a small township in the western part of the county, and has no Congregational church.

WEST HAVEN was set off from Fair Haven in 1792. The Congregational church was organized in the spring of 1817, consisting of about 60 members, a large portion of whom were subjects of a revival, which extended to nearly every town in the county. The church remained without a pastor until the settlement of Mr. Hebard in 1822. Mr. H. had the pastoral charge of the Congregational church in East Whitehall at the same time, and divided his labors between the congregations. He resigned his charge in Whitehall first, and for a time gave his whole services to West Haven. After his resignation the church enjoyed stated supplies much of the time till 1836. Since that time they have been almost entirely destitute. The present number of members is about 30. The church has been organized 22 years, and has had a pastor 7 years.

## BRIEF VIEW

### OF THE BAPTIST INTEREST IN EACH OF THE UNITED STATES;

EMBRACING NOTICES OF THE ORIGIN, HISTORY, AND PRESENT STATE OF THE CHURCHES,  
LITERARY AND THEOLOGICAL INSTITUTIONS, BIBLE, MISSIONARY, EDUCATION,  
TRACT, AND SUNDAY SCHOOL SOCIETIES, AND RELIGIOUS  
PERIODICALS; WITH STATISTICAL TABLES.

Continued from Vol. xlii. p. 316.

### PART IV.—THE WESTERN AND SOUTHERN STATES AND TERRITORIES.

[By Rev. JOHN M. PECK, M. A. of Illinois.]

#### TABLE I.

*Showing the names of the Baptist churches, the date of their Constitution, the number of their Members, the number and names of their Ministers, and other particulars, at various periods in the different States, from 1790 to 1812. Kentucky and Tennessee for 1790 are from Asplund's Annual Register, with corrections. The other States are from Benedict's History, and from numerous original documents.*

#### KENTUCKY, 1790.

Counties.	Churches.	Date of Const.	Ministers.	No of Members.
Bourbon,	Cooper's Run,	1787	Augustin Easton, James Garrard,	66
	Huston's Creek,	1788	Moses Bledsoe, *James Sutton,	56
	Boon's Creek,	1786	—	64
	2nd Boon's Creek,	1787	Joseph Craig,	36
	Bryan's Station,	1786	*Ambrose Dudley, William Waller, Henry Roach,	200
Fayette,	Head of Boon's Creek,	1786	—	74
	Howard's Creek,	1790	Robert Elkin, William Bush,	75
	2nd Howard's Creek,	1790	Andrew Tribble, Ambrose Bush,	70
	Hickman's Creek,	1790	Thomas Ammon, Robert Ashurt, John King,	95
	Indian Creek,	1790	—	8
	Jessamine Creek,	1789	Martin Huggard, Joseph Anderson,* Elijah Summers,	68
	Marble Creek,	1789	John Price,	119
	South Elkhorn Creek,	1785	Lewis Craig,	167
	Town Fork,	1786	*John Gano, William Payne,	24
	Bear Grass Creek,	1784	*John Whitacre,	42
Jefferson,	Brashear's Creek,	1787	Joshua Morris,	100
Lincoln,	Forks of Dick's River,	1786	*James Smith,	58
	Do. of Hanging Fork,	1789	William Marshall,	55
	Gilbert's Creek,	1783	Joseph Bledsoe, *William Bledsoe, Thomas Shelton,	240
	Rush Branch,	1785	John Bailey,	135
Madison,	Tate's Creek,	1785	David Thompson, Reuben Smith,	39
	2nd Tate's Creek,	1785	Thomas Shelton, Squire Boon,	210
Mason,	Limestone Creek,	1785	William Wood, Thomas Sloo,	86
Mercer,	Moy's Lick,	1790	—	—
	Head of Beach Fork,	1790	William Ray,	30
	Head of Salt River,	1788	—	57
	Shawnee Run,	1790	John Rice,	60



Counties.	Churches.	Date of Const.	Ministers.	No. of Members.
Nelson,	Cedar Creek,	1782	*Joseph Barnett,	36
	Cox's Creek,	1785	William Taylor, Joshua Carman,	110
	Harden's Creek,	1789	Baldwin Clifton,	32
	2nd Harden's Creek,	1790	—	15
	Lick Creek,	1787	James Rodgers,	20
	Nolin Creek,	1782	Josiah Dodge,	47
	Rolling Fork,	1789	—	20
	Pottinger's Creek,	1785	Benjamin Lyon, Josiah Milborne,	38
	West Fork, Cox's do,	1790	—	31
	White Oak Run,	1790	—	18
Woodford,	Buck Run,	1788	John Dupuy, *James Dupuy, Joseph Minter,	49
	Clear Creek,	1785	{ John Taylor, *John Sutton, *James Rucker, Richard } Cave, Donald Holmes,	308
	Forks of Elkhorn,	1788	William Hickman, Richard Thomas,	98
	2nd Forks of Elkhorn,	1790	—	13
	Great Crossings,	1785	{ Joseph Redding, *Elijah Craig, *John Tanner, } Lewis Dewes,	96

Total in Kentucky, according to Asplund, in 1790, 42 churches, 40 ordained, and 21 licensed ministers. Licentiate's names in *Italics*. Those marked with a \* were Itinerants, or missionaries, aided by voluntary contributions from the churches. Total church members, 3,095.

## TENNESSEE, 1790.

Greene,	Bent Creek,	{ Thomas Lane, *Isaac Barton, *William Lowell, }	77
	Big East Fork of Little Pigeon River,	{ John Fears, }	28
	Cave Creek,	*James Matthews, William Wall,	40
	Forks of Little Pigeon River,	William Reno,	130
	French Broad River,	John Parker,	36
Hawkins,	Upper Ford River,	—	54
	Big Creek,	Thomas Murrell,	57
	Holston River,	William Murphy, *John Fears, Jesse Dodson,	78
	Little Beaver Creek,	Samuel McGee,	100
Sullivan,	Lower Little Beaver Creek,	Luke Lea,	30
	North Fork of Holston River,	John Frost,	14
	Handrick's Creek,	Richard Murrell,	40
Tennessee,	Forks of Sulph. Creek,	John Grammar,	33
	Red River,	—	40
Washington,	Buffalo Ridge,	Jonathan Mulkey,	50
	Cherokee Creek,	James Keels,	44
	Grassy Cove,	—	14
	Watoga River,	John Kelly, James Chambers,	24

Total in Tennessee, 18 churches, 15 ordained and 6 licensed ministers, and 889 members.

## ILLINOIS TERRITORY, 1809.

St. Clair,	New Design,	1796	Joseph Chance, James Lemen, Sen., Joseph Lemen,	29
	Mississippi Bottom,	1798	David Badgley,	10
	Richland ———,	1804	John Baugh, Isaac Enochs,	14
	Silver Creek,	1807	—	33
	Wood River,	1807	William Jones,	19
	Richland Creek,	1807	—	39
	Looking-glass Prairie,	1808	Robert Brazil,	9

Total in Illinois Territory in 1809, 7 churches, 5 ordained and 3 licensed ministers, and 153 members.

## MISSOURI TERRITORY, 1812.

Cape Girardeau,	Tywapity,	1805	—	26
	Bethel,	1806	Wilson Thompson, James P. Edwards,	80
St. Louis,	Feeffe's Creek,	1807	Thomas R. Musick, Seth Emmons,	40
	Cane Spring,	1807	John Hendriksen,	8
	Coldwater,	1809	John McDonald,	10
	Bœuf,	1812	Lewis Williams,	17
	Negro Fork,	1812	—	11
	—	—	—	—

Total in Missouri Territory in 1812, 7 churches, 4 ordained and 3 licensed preachers, and 192 members.

## INDIANA TERRITORY, 1812.

Dearborn,	Elkhorn,	1806	Lazarus Whitehead,	72
	Twin Creek,	—	William Williams,	37
	Dry Fork,	1802	—	48
	New Hope,	1807	Joshua Palmer,	69
	Whitewater,	1807	—	48
	Cedar Grove,	1805	William Tynar, Lewis Dewes,	93
	Mount Bethel,	1808	—	41
	Providence,	1808	John Caldwell,	43
	Lawrenceburgh,	1807	Ezra Ferris, Samuel M'Millan,	39
	Indian Creek,	1810	—	60
Clark,	West Fork of } Whitewater, }	1811	William Wilson,	68
	Silver Creek,	—	William McCoy,	67
	Mount Pleasant,	—	Jesse Vawter, Philemon Vawter,	34

Counties.	Churches.	Date of Const.	Ministers.	No. of Members.
Clark,	Fourteen mile Creek,		John Reece,	11
	Koob Creek,		James Gregory,	24
	Indian Creek,		_____	15
	Upper Blue River,		_____	17
	Lower Blue River,		William Stephens,	31
	Camp Creek,		_____	18
	Salem,		_____	18
	White River,		_____	23
	Wabash,	1806	Robert Elliot,	18
	Bethel,	1806	Samuel Jones,	65
Knox,	Patoka,	1808	Alexander Devin,	46
	Salem,	1808	James Murtry,	103
	Maria Creek,	1809	Isaac McCoy,	38
	Pigeon Creek,	1810	Stephen Strickling,	65
	Ohio,		_____	19
	Grave Creek,		Job Hobbs,	46

Total in Indiana Territory, 29 churches, 18 ordained and 4 licensed ministers, and 1,376 members.

## OHIO, 1812.

Miami Association.	Duck Creek,	1790	William Jones,	72
	Little Miami,		Moses Frazee,	40
	Carpenter's Run,		Cyrus Crane,	68
	Clear Creek,		_____	12
	Fairfield,		_____	28
	Elk Creek,		James Lee, Stephen Gard,	173
	Clover Fork,		James Abrams,	43
	Nine Mile,		William Robb,	26
	Pleasant Run,		_____	31
	Clough Creek,		John Corbley,	43
	Lebanon,		_____	66
	Hopewell,		_____	38
	Staunton,		_____	41
	Salem,		_____	41
	Muddy Creek,		_____	28
	Middle Run,		_____	27
	Bethel,		Hezekiah Stites,	28
	Mill Creek,		_____	45
	Bethlehem,		Peter Poyner,	22
Scioto Association.	Todd's Fork,		Abraham Griffiths,	11
	Union on Indian Creek,		_____	21
	Ames,	1800	Abraham Pugsley,	13
	Pleasant Run,	1801	Samuel Corner, Lewis Sites, Martin Coffman,	76
	Old Chillicothe,		John W. Loufborough,	36
	Salt Creek,		_____	26
	Liberty,		William Brundage,	35
	Licking,		_____	23
	Bethel,		_____	12
	Tomeka,		_____	9
Beaver Association.	Lemuel,		Isaac McHenry,	17
	Providence,		Henry Frazee,	34
	Valley of Achor,		_____	43
	Concord,		Adamson Bentley, John Wilson,	49
	Sharon,		Thomas G. Jones,	94
	New Lisbon,		Thomas Rigdon,	56
	Bethesda,	1808	William West,	38
	Unity,		Andrew Clark,	34
	Carmel,		_____	44
	Hopewell,		_____	14
	Lebanon,	1812	George Miller,	17
	Bethel,	1812	_____	15
	Jefferson,	1812	Joshua Woodsworth,	26

Mr. Benedict the same year, mentions the *Strait Creek Association*, which he estimates at 12 churches, 8 ministers, and 600 members. This estimate was too high for that Association, but as there were a number of unassociated churches in the State not included in the foregoing Table, the number in 1812, included 60 churches, 40 ministers, and 2,400 members.

## MICHIGAN TERRITORY, 1812.

No Baptist church had been formed in this Territory at the date of this Table.

## MISSISSIPPI TERRITORY, 1812.

Salem,	_____	131
New Hope,	_____	54
Bethel,	Moses Hadley, Ezekiel O'Quin,	15
Ebenezer,	Ezra Courtney,	82
New Providence,	Henry Humble,	77
Morgan's Fork,	Joseph Slocum, John Lee,	27
Bayou Pierre,	Josiah Flower,	49
Sarepta,	L. Scarborough,	41
East Fork,	_____	26
Zion Hill,	Thomas Mercer, Isham Kettles, G. W. King,	101

<i>Churches.</i>	<i>Ministers.</i>	<i>No. of Members.</i>
Shiloh,	_____	23
Tancipibo,	Robert Smith,	39
Half Moon Bluff,	_____	61
Jerusalem,	Howell Wall,	30
Clear Creek,	_____	13
Pierce's Creek,	_____	14
Bogue Chitto,	_____	33
Mount Nebo,	_____	41
Peniel,	_____	13
African Church (Natchez)	_____	24

Total, Mississippi Territory in 1812, (including three or four churches in Louisiana,) 20 churches, 9 ordained, and 4 licensed ministers, and 894 members.

TABLE II.

*Showing the number of Churches in Kentucky and Tennessee in 1812, or twenty-two years later than the date of the first Table for these States.*

## KENTUCKY.

Churches, 285. Ministers, 183. Members, 22,694.

## TENNESSEE.

Churches, 156. Ministers, 125. Members, 11,325.

TABLE III.

*Showing the number of Churches, Ministers, (ordained and licensed,) and Members in the Western and South-western States in 1820.*

## KENTUCKY.

Churches, 420. Ministers, 247. Members, 36,957.

## TENNESSEE.

Churches, 189. Ministers, 138. Members, 10,479.

## ILLINOIS.

Churches, 37. Ministers, 37. Members, 946.

## MISSOURI.

Churches, 31. Ministers, 25. Members, 1,026.

## INDIANA.

Churches, 114. Ministers, 70. Members, 4,148.

## OHIO.

Churches, 154. Ministers, 86. Members, 5,408.

## MISSISSIPPI.

Churches, 53. Ministers, 37. Members, 1,541.

## LOUISIANA.

Churches, 6. Ministers, 4. Members, 110.

## ARKANSAS TERRITORY.

Churches, 3. Ministers, 2. Members, 80.

No churches organized in the Territory of Michigan at this date.

Total number of churches, ministers and members in all the Western and South-western States and Territories in 1820:—Churches, 1,007. Ministers, 646. Members, 60,695.

## NOTES

ON THE SEVERAL STATES EMBRACED IN THE PRECEDING TABLES.

## KENTUCKY.

Many of the early settlers of this State were Baptists. Some came as early as 1775, and several Baptist ministers, amongst whom were the late John Taylor, and Lewis Lunceford, (known in Virginia as *The Wonderful Boy*,) made a visit to this land of promise. They returned to Virginia for a period, without constituting any churches. The few brethren they found in the country were in an unpleasant state, cold and neglectful in religion, constantly exposed to Indian depredations, and destitute of provisions in a great measure, except what the wild game furnished. The soil was luxuriant, and the country enriched with all the beauties of uncultivated nature. The people lived in "statoos," or forts. These ministers preached a few times, and gave the people such advice as suited their circumstances.

About 1781, several Baptist preachers and many brethren migrated to this new country. At that period removal from Virginia to Kentucky was a slow and hazardous business. Two modes were adopted, one by land, the other by water. The first was performed on horseback, with a few bare necessities of life on pack horses, over a vast tract of mountainous wilderness. Exposure to attacks from the Indians compelled them to perform their journeyings in caravans, with sentries stationed round their camps at night. The other mode was to embark on the Ohio river in a flat boat, and float down with the current to Limestone, or to Bear-grass Creek, (now Maysville and Louisville,) the two principal landings.

The church called Nolinn is supposed to have been the first Protestant religious society organized in the great West. The church at Gilbert's Creek was organized in Spotsylvania County, Va., under the pastoral charge of Lewis Craig, and removed in a colony to Gilbert's Creek, south of Kentucky river, according to Asplund, in 1783. Cedar Fork church is also dated 1782. At the close of 1785, there were three Associations, 12 churches, and 13 ministers in Kentucky, and perhaps more. The ministers' names, as recorded by Asplund, were Lewis Craig, Joseph Bledsoe, George S. Smith, Richard Cave, James Smith, James Rucker, Robert Elkin, John Taylor, William Taylor, James Tanner, John Bailey, Joseph Craig, and Ambrose Dudley.

The Baptist immigration into this State was, in a great degree, from Virginia. A few families came from the Red Stoe country in Western Pennsylvania, and a few more from New Jersey. This denomination was not only the earliest in preaching the gospel and forming churches, but for numbers and influence held the ascendancy for many years. It is still the most numerous, influential and wealthy denomination in the State.

In the early settlements of the Western and South-western States, all denominations, to a greater or less extent, held prejudices against affording their ministers regular salaries, even when raised by voluntary contributions; and against the importance of a liberal education as a preparative to the successful prosecution of the ministerial office. Baptists especially have partaken largely of this prejudice. Its influence is lessening every year, and more enlarged and consistent views are fast increasing in the churches and amongst the people generally. These prejudices against an educated ministry and against regular ministerial support have exerted a pernicious influence through the whole Western valley, and have contributed more than all things else to excite opposition to missionary societies, and other forms of benevolent action. And although the principles of truth are illuminating the public mind, and a reformation, interesting in its rapid progress and beneficent action, is fast dispersing these mistaken notions, yet it is proper to advert to the more remote cause of this state of things.

With the exception of the portion of emigration that originated from the New England stock, and which is found principally along the northern borders of Ohio, Indiana, Illinois and throughout Michigan, Wisconsin, and a portion of Iowa, the habits, customs, feelings, modes of thinking, and general character of the population of this great valley were cast in the mould of Virginia and the Carolinas in early times.

It is well known that in the early Colony of Virginia, a branch of the English Episcopal church was established by parliamentary and legislative authority, and continued its legal existence, until the people threw off the yoke of colonial subjection in the Revolutionary contest. The colonial legislature in 1721 enacted that every minister, received into any parish by the vestry, should have an annual salary of 16,000 pounds of tobacco; and *glebes*, of not less than 200 acres, were to be provided in every parish. In 1757,

a season of unusual failure in the tobacco crop, the staple of the colony, it was further enacted that the clergyman should receive, at his option, a substitute in cash, equal to eighteen shillings per hundred weight. This gave rise to the celebrated lawsuit in which Patrick Henry made his successful debut at the bar. The parishes in Virginia, in those early times, were dependent on the mother country for a supply of pastors. Clergymen who were of good character and fixed in comfortable livings at home were not easily induced to go out to the colonies. It is no disparagement to the Church of England, or to the piety and evangelical character of the Episcopal church in the United States at this period, to state, what is matter of history, that a large proportion of the clergy who came out to occupy these glebes, perform parochial duties, and live on a salary of 16,000 pounds of tobacco, were quite unfit for evangelical purposes. The testimony of the Rev. Dr. Hawks, the worthy and talented historian of the Protestant Episcopal Church of Virginia, will surely not be suspected of exaggeration. He says, "The class which usually came was one unfitted, from entire ignorance of human nature, as well as from the absence of discretion and prudence, to appreciate the true condition of the country. They were utterly incapable to accommodate themselves to the perpetually occurring exigencies of a new country, and a state of society, of which, as the past afforded no precedent, so neither could it furnish any guides to conduct."

"Many of the clergy, therefore, were, as it might have been anticipated, unfitted for their stations. The precariousness of the tenure by which they held their livings, contributed also not a little to beget in them a spirit of indifference to the discharge of their duties; and to complete the list of unpropitious circumstances, the irregularities and crimes of an unworthy clergyman could not be visited effectually with the severities of ecclesiastical censure. Far removed from his diocesan, and standing in but little awe of the powers of his commissary, he sometimes offended religion and morals with impunity, and still remained in the church a reproach to her ministry."\*

"With such priests, it is easy to believe what is recorded of the people. The Sabbath day was usually spent by them in *sporting*, and no question seems to have been made whether the practice was right or wrong. And with such a people, it is not probable that the errors and vices of their teachers formed the subject of very serious complaints, or that direct efforts were often made to displace an unworthy clergyman."†

In a petition preferred to the Legislature in 1755, by the clergy themselves, the petitioners say, "*that so many who are a disgrace to the ministry find opportunities to fill the parishes.*"

In numerous instances we have heard from the lips of old men, lamentable descriptions of the immoral and profligate lives of these rectors, to which they were witnesses in their youthful days. Two or three days in each week, during the season, were spent in fox-hunting with their irreligious parishioners, and the dinner closed with bacchanalian orgies, in which the clergyman would usually be prominent. We have seen a manuscript volume of poetry, composed by one of these Virginia shepherds, that for amorous levity would have raised the blush on the cheek of Horace.

These clergymen were frequently the second and third sons of decayed families, who in morals and talents were unfitted for the army, but through the influence of some patron, they could obtain "Holy orders," on condition of becoming chaplains in the colonies, and accepting of a tobacco stipend. They claimed the advantage of a collegiate education, but in the circle of frivolity and dissipation, they had accomplished but little more than "going through college."

The historian, quoting from an author of the day, says, "Many came, such as wore black coats, and could babble in a pulpit, roar in a tavern, exact from their parishioners, and rather by their dissoluteness, destroy than feed their flocks. Loath was the country to be wholly without teachers, and therefore rather retained them than be destitute: yet still, endeavors for better in their places, which were obtained, and these wolves in sheep's clothing by their assemblies questioned, silenced, and some forced to depart the country."‡ Their destitution of religious character, and their efforts to secure the tobacco salary, or its substitute in cash, fixed in the minds of the great mass of the people that claims to a collegiate education and to a regular salary necessarily characterized incompetent spiritual instructors.

The Baptists, who were the most numerous class of dissenters, were amongst the first to resist the established hierarchy. Their ministers were generally poor men, of only a limited English education, but they were warm-hearted, affectionate, simple in their manners, and spent much of their time in gratuitous efforts to promote the spiritual welfare of their fellow men. The Presbyterians co-operated in the same good work, but were confined more entirely to their own congregations. The Baptists travelled into the remote frontier settlements, often held large meetings for several days in continuance,

\* Contributions to Ecclesiastical History, pp. 88, 89.

† *Ibid.* p. 116.

‡ Ecclesiastical History of Virginia, p. 65.

and preached the simple truths of the gospel with an unction and power that awakened up the common people and called out multitudes to hear them. These early pioneers were often men of respectable talents, but entirely deficient in a classical education. They were destitute of libraries and the ordinary means of acquiring knowledge; but they constantly studied ONE BOOK, and with that they became familiar. The parochial clergy, probably through the action of their friends and adherents, were regarded as their persecutors. The laws regulating the parishes were against them, and fines and imprisonment were frequently their earthly reward.

Lynch law, also, (as popular violence is now called,) was frequently put in execution. Many of the early preachers in Kentucky and Tennessee, had, while residents of Virginia, preached to the weeping multitude without, through the grates of the prison, or had been ducked in the river, or shamefully beaten by the mob. Under such circumstances it was natural for these men, associating as they did their cruel persecutions with the "college-learned" and "salary" clergymen, to make these the frequent topics of address, and to urge their appeals to popular sympathy against them. The people became thoroughly imbued with this feeling, associated as it was with all that was sacred in liberty of conscience, freedom to worship God without charge in form of an odious tobacco law, and the dearest rights of republicans. The same spirit spread through the Carolinas. Presbyterians in a degree partook of the same feeling. During the revolutionary contest, the most impulsive motive of action to a Virginia Baptist, was, deliverance from a vicious ecclesiastical hierarchy, and entire liberty of conscience in religious worship. They, and thousands of others, regarded the voluntary principle in religion as an unalienable birthright. These were the men who planted themselves in the wilderness of Kentucky and Tennessee, and they carried across the mountains all the feelings, convictions, and prejudices they had imbibed in the "Old Dominion," against salaries and a collegiate education for ministers of Jesus Christ. Had these good men, in their migrations westward, forgotten the state of things that existed in Virginia before the Revolution, in the days of clerical domination and ecclesiastical laws; had they taken the plain, common sense view that ministerial education and support are claimed and sanctioned in the word of God, and are alike the dictates of propriety and justice; had they inculcated in a just and scriptural manner these duties in their early ministrations in the West, a very different state of things would have been the result. But this is more than could have been expected from human nature. Hence the fathers of the Mississippi Valley carried with them all their prejudices and modes of action against an educated and salary-sustained ministry. Kentucky and Tennessee, in habits, feelings, and prejudices, were but the imprint of Virginia and Carolina, and these States, by sending out swarms of settlers to all the newer States and Territories west and south, have produced the same impression.

In most of the evils of life there is an admixture of good. Deficient as they were in a liberal education, the ministry of these States, as approved by the whole community, did by their numbers and self-sacrifices, what could never have been done for want of the men, had the qualifications of a collegiate education been regarded as indispensable. They have spread the truths and influences of the gospel into every settlement, and to the remotest frontier. The Baptists and Methodists, chiefly, were the pioneers in the work. The Cumberland Presbyterians, at a later period, co-operated in the work on the same broad principles of action. These pioneers, in a vast multitude of cases, have performed this warfare at their own charges. And whenever sustained by the people, it has been in a private way, and as an expression of personal regard, rather than wages stipulated. A large proportion of the ministry of the Western Valley spend a vast deal more time than the mere labors of the Sabbath. Hundreds could be counted up who devote in gratuitous services, and in absence from their families, more than half their time for years in succession.

It is obvious to those who are conversant with the feelings and habits of the churches in the western and southwestern States, that the neglect of providing a regular and competent support to the ministry does not originate in the destitution of a spirit of liberality and generosity. No people are more lavish in providing for the accommodation of religious meetings. We have repeatedly witnessed, in the expenditure for a single camp or protracted meeting, enough to have provided a competent salary for a pastor for the year. But it is encouraging to notice the reform that is gradually progressing. Ministerial education and support are now topics of earnest discussion in all our religious convocations. The churches in all the States are calling for pastors of classical and theological education, and many can be found, who have had no opportunities of a regular education themselves, yet are zealous and active in urging it on the young brethren in the churches, whose hearts are directed to the work of the ministry.

We have dwelt at some length on these topics, but it seemed to be necessary that this exposition should be given, and from the origin of the state of things in reference to our early ministry, no place seemed to be so appropriate as that under the head of Kentucky.

In 1785, the Baptists had become sufficiently numerous in Kentucky to form three

Associations,—the *Elkhorn*, in the region north of the Kentucky River, composed of three churches, Tate's Creek, Clear Creek, and South Elkhorn; the *South Kentucky*, of Separate Baptists, in the country south of the Kentucky River, consisting of four churches, Rush Branch, Head of Boon's Creek, Gilbert's Creek, and Pottenger's Creek; and the *Salem*, in what is now Nelson County, of four churches, as Cox's Creek, Severn Valley, Cedar Creek, and Bear-grass churches.

At that period, in Virginia, the Carolinas, and in the new settlements of Kentucky, Baptists were divided into "Regular," and "Separate." The Regular Baptists were professedly, and some of them very high Calvinists, and moulded after the Philadelphia Confession of Faith. The "Separates" originated in Virginia and North Carolina, by the agency of Shubael Stearns and Daniel Marshall, who had been formerly Congregational Separates in the New England States. The Separate Baptists at this period would be claimed as moderate Calvinists. They were suspicious of imposing upon men's consciences any form of human creed, otherwise than the form and substance of the Holy Scriptures; hence many of their churches were organized without a verbal Confession of Faith. They usually adopted a written covenant, expressive of their obligations to God and to each other as members of the same church, and frequently in these covenants were incorporated substantially some of the principal doctrines of Scripture. The two parties having become united in North Carolina in 1777, and in Virginia in 1787, various attempts at Union were made in Kentucky, but for a time without success. The Separates were fearful of being bound by the Confession of Faith, and the Regulars were unwilling to unite without some "form of sound words."

The years of 1800, 1801, and 1802, were distinguished for the great revival in Kentucky. It commenced in Boone County on the Ohio River, but soon extended over a great part of the State. All denominations shared in the work, and though it resulted in extravagant excitements, nervous affections, and disorderly religious conduct, in some instances, it cannot be doubted but there was a great and marvelous outpouring of the Divine Spirit. Of the thousands who made profession of religion, in various denominations, at that period, a very large proportion gave honorable testimony to the reality of a saving conversion, by the sobriety and consistency of their subsequent lives. Amongst the Baptist churches generally, there was less of confusion and mere excitement than many have supposed. They were zealously affected and much engaged, but they made no efforts to produce excitement. The number of converts baptized and added to their churches in this revival, exceeded ten thousand. Migration has since spread them over a large portion of the Mississippi Valley. Doubtless this revival was a gracious and wonderful visitation of Divine mercy, preparatory to the establishment of the kingdom of Christ throughout the West. One of its happy effects was a formal union of Regulars and Separates in one connection, under the name of UNITED BAPTISTS. As this name designates a large proportion of the denomination throughout the States south of the Ohio, and west of the Mississippi, including a number of Associations in Indiana and Illinois, and as the "Terms" then adopted constitute their Confession of Faith, it becomes necessary to insert the document in this place.

"TERMS OF UNION BETWEEN THE ELKHORN AND SOUTH KENTUCKY OR SEPARATE ASSOCIATIONS.

"We, the Committees of the Elkhorn and South Kentucky Associations, do agree to unite on the following plan.

"1st. That the Scriptures of the Old and New Testament are the infallible Word of God, and the only rule of faith and practice.

"2nd. That there is one only true God, and in the Godhead or divine essence, there are Father, Son, and Holy Ghost.

"3d. That by nature we are fallen and depraved creatures.

"4th. That salvation, regeneration, sanctification, and justification, are by the life, death, resurrection, and ascension of Jesus Christ.

"5th. That the saints will finally persevere through grace to glory.

"6th. That believer's baptism by immersion is necessary to receiving the Lord's Supper.

"7th. That the salvation of the righteous, and punishment of the wicked, will be eternal.

"8th. That it is our duty to be tender and affectionate to each other, and study the happiness of the children of God in general; and to be engaged singly to promote the honor of God.

"9th. And that the preaching *Christ tasted death for every man*, shall be no bar to communion.

"10th. And that each may keep up their associational and church government as to them may seem best.

"11th. That a free correspondence and communion be kept up between the churches thus united.

"Unanimously agreed to by the joint committee. Ambrose Dudley, John Price, Joseph Redding, David Barrow, Robert Elkin, David Ramey, Thomas J. Chilton, Moses Bledsoe, Samuel Johnson."

It should be noticed that these were not Terms of *Compromise*. This may be seen in reference to the 9th article. Some of the preachers held forth a limited atonement.

Others of the Separate order preached with equal conscientiousness general provision, or that Christ tasted death for every man. Both parties retained their views, but agreed that this diversity should be no bar to communion. There was also some diversity in their views of church government and associational power; hence the phraseology used in the 10th article. As *Baptists*, both parties held no sentiment or practice as binding on the churches or ministry, without a "*Thus saith the Lord*," for its sanction, though they differed in some minor particulars as to the meaning of the Lord's sayings in the Scriptures.

As early as 1805, some ministers and brethren in Elkhorn, North District, Bracken, and perhaps other Associations in Kentucky agitated the question of involuntary, hereditary slavery as inconsistent with the Christian profession, and took a stand against it in principle and practice. The Elkhorn Association, in 1805, expressed its disapprobation of ministers, churches or associations meddling with the subject of emancipation from slavery. This gave great offence to the emancipators, produced a rupture, and ended in a painful breach. In September, 1807, messengers from the churches of Licking Locust, Bracken, Fox Creek, West Creek, Ebenezer, Bethel, New-hope, Lawrence's Creek, and Etham, met in Mason County, Ky., and organized themselves into an Association, and named their body "*The Baptized Licking Locust Association, Friends to Humanity*." The ministers present were Carter Tarrant, David Barrow, Donald Holmes, and Hampton Pangburn. At a previous meeting held in Woodford County, August 29, 30, and 31st, at which David Barrow, Donald Holmes, Carter Tarrant, Jacob Grigg, George Smith, Samuel Lyons, John Ficklin, William Bulkley, William Hickman, William Morris, and Owen Owens, ministers, were present, and about twenty brethren, a series of principles in the catechetical form were adopted, and have since been known as "*Tarrant's Rules*," from their author's name. From removals, deaths, and other causes, the Licking Locust Association soon disbanded. Some of the ministers and brethren fell back into the ranks of the United Baptists, and others removed to Ohio and Indiana. As several of the existing Associations in Illinois hold to the same principles, and distinguish themselves by the appellation *Friends to Humanity*, we may as well give those principles in this place, although no longer connected with affairs in Kentucky. These are given as answers to various questions laid before the meeting in Woodford County.

Q. "Can any person be admitted a member of this meeting, whose practice appears friendly to perpetual slavery?"

A. "We think not."

Q. "Is there any case in which persons holding slaves may be admitted to membership in a church of Christ?"

A. "No; except in the following, viz.—1st. In the case of a person holding young slaves, and recording a deed of their emancipation at such an age as the church to which they offer may agree to. 2nd. In the case of persons who have purchased in their ignorance, and are willing that the church shall say when the slaves or slave shall be free. 3rd. In the case of women, whose husbands are opposed to emancipation. 4th. In the case of a widow, who has it not in her power to liberate them. 5th. In the case of idiots, old age, or any debility of body that prevents such slave from procuring a sufficient support; and some other cases, which we would wish the churches to be at liberty to judge of agreeably to the principles of humanity."

Q. "Shall members in union with us be at liberty in any case to purchase slaves?"

A. "No; except it be with a view to ransom them from perpetual slavery, in such a way as the church may approve."

The progress of the Baptists in Kentucky at various periods has been somewhat diverse. At times there have been unpleasant dissensions in some of the Associations. About the period of the controversy concerning emancipation in the Elkhorn Association a dispute about property arose between two individuals, which by unskilful and improper management produced a wide breach, and terminated in the division of the Association, and the formation of the Licking Association. In 1830-31, another series of divisions resulted from the propagation of the peculiar tenets of Mr. Alexander Campbell, of Bethany, Brooke county, Va. Churches became divided, ministers shifted their ground, and unpleasant feelings abounded. Of late years Mr. Campbell, who was once recognized as a Baptist minister, attempts to show that he has not departed from acknowledged Baptist principles as far as his former brethren believe, but that he uses the terms regeneration, conversion, salvation, &c. in a different sense from what he regards as the technical meaning of the theologian.

In a former period some little breach was made by a man by the name of Easton, who with portions of two or three churches were dropped from the Elkhorn Association for defective, if not directly heterodox views of the person and the atonement of Christ.

These breaches, however, were soon healed by accessions of converts and revivals. The churches of this State have lost in their ministry and membership, to no small amount, from the constant emigration to new States. Our churches in Indiana, Illinois, Missouri, Arkansas, and Mississippi contain large numbers who professed religion in the revivals of Kentucky.



Some of the leaven imported from Virginia still remains, manifested in the form of opposition to missionary societies, and other organized systems of benevolence. A very large majority of the churches and brethren, however, now profess to encourage such institutions.

As early as 1802, the Elkhorn Association adopted measures to send a missionary to the Indians. The project was not carried into effect. The first visit of the late Rev. LUTHER RICE to this State in 1815, awakened up much feeling among the churches, and called forth the most liberal contributions of any part of the United States. By 1816, six societies for Foreign Missions, auxiliary to the Baptist Board, had been organized, and in 1817, two delegates, brethren Warder and Hodgen, were in the Triennial Convention.

In 1818, one of these auxiliaries, "*The Kentucky Baptist Society for propagating the Gospel*," established an *Indian School* at the Great Crossings in Scott County, and through the agency of Elder John Ficklin, obtained eight or ten young Indians from Missouri. For several years, this school was under the supervision of this society, aided by occasional donations from the national government. It resulted in the establishment of the CHOCTAW ACADEMY, at the Blue Springs, in the same county, and has been sustained wholly by government funds in the form of annuities to the Indians. The number of students for some years has exceeded 100 annually. Some hundreds have received the rudiments of education with appropriate moral and religious instruction, and a number have gone through a course of study equal to a full collegiate course. This Institution is located on the farm, and has been under the paternal care of Col. R. M. Johnson, the late Vice President of the United States.

The pecuniary pressure of 1820-21, in Kentucky, with other causes, lessened missionary contributions, the impulse produced by the visits of Mr. Rice partially died away, and but little was done for several years.

#### *Religious Periodicals.*

About the year 1826, Elder *Spencer Clack*, a most worthy, pious and active minister, established a weekly religious paper, at Bloomfield, in Nelson County, called the *Baptist Recorder*. This paper aided in no small degree in arousing up the denomination to more active and systematic measures for the promotion of the Redeemer's kingdom. The Recorder was continued till the close of 1829, when Mr. Clack retired from the editorial chair, and subsequently removed to Palmyra, Mo., where, in 1832, he fell a victim to the cholera. In January, 1830, Mr. Uriel B. Chambers commenced the "*Baptist Chronicle and Literary Register*," a monthly pamphlet, of respectable character, which he continued three years, when he merged it in a weekly paper, which he entitled "*The Cross and Baptist Banner*." Eventually this paper became merged in the "*Baptist Journal*" of Cincinnati.

The Kentucky brethren, not satisfied without a paper as the organ of the denomination in their own State, encouraged a talented young brother, Mr. John L. Waller, to commence "*The Baptist Banner*" at Shelbyville. This was removed to Louisville, and at the commencement of 1838, purchased and enlarged by J. Eliot & Co., with the view of establishing a large weekly periodical, that would receive the patronage and meet the acceptance of the denomination through a large portion of the Valley of the Mississippi. Mr. Waller still continued the editor. Previous negotiations, which met the approval of the brethren in Illinois, having been completed, the "*Western Pioneer*," conducted by J. M. Peck, was united to the Banner, and the paper took the name of "*The Baptist Banner and Western Pioneer*." It is now issued on a larger sheet than any other Baptist publication in the world. Subsequently an arrangement was made with the Rev. R. B. C. Howel of Nashville, Tenn., editor and proprietor of "*The Baptist*," a monthly imperial quarto, and still later with the "*South Western Luminary*," a Mississippi and Alabama paper. By these several arrangements, the Banner and Pioneer has not only secured the confidence and support of a large majority of the denomination in the great valley, amongst which several thousands are circulated weekly, but it has obtained a strong editorial corps. Mr. Waller having retired from the more laborious part of editorial duty to engage in the agency of the General Association, though he still continues a contributor to its columns, his place is supplied by the Rev. W. C. Buck, whose time is devoted to the office. The co-editors are J. M. Peck of Illinois, R. B. C. Howell of Tennessee, A. R. Hinckley of Indiana, and W. C. Crane of Alabama. This system of mutual co-operation appears to work well, and the joint stock paper exerts an influence great and beneficial throughout the wide range of its circulation. THE PERIODICAL PRESS has proved its importance and value in moulding the character and directing the energies of the denomination in these States.

#### *Literary Institutions.*

Some twelve or fifteen years since a Baptist by name of ISSACHAR PAWLING devised in his will, a fund for the education of pious young men, approved by the churches, for the ministry. This fund, known by the name of the *Pawling Fund*, amounts to

twenty or twenty-five thousand dollars, the interest of which only is to be applied for the purpose designed. In January, 1829, the Legislature granted a charter of incorporation, with the special view of protecting and applying this fund to "*The Trustees of the Kentucky Education Society*," with authority to establish a college. A building erected for an academy at Georgetown, in Scott County, with other valuable property and donations, was offered and accepted, and the institution opened in 1830, under the presidency of Rev. Joel S. Bacon. The secessions from the Baptist ranks to those of the "Reformers," under Mr. Campbell, and the unfortunate selection of some others, whose doctrinal views were hyper-calvinistic, and opposed to what is usually termed a *theological* education in the ministry, caused dissensions in the Board of Trustees, and resulted in the resignation of the president and some of the professors, and for a season, threatened to terminate this noble beginning, to provide for the education of the Baptist ministry in this State. Through a merciful Providence, and by the indefatigable efforts of a few efficient brethren, the college was again placed under Baptist control, and the late Rev. R. Giddings chosen president, and with him were associated a respectable faculty. In 1839, Mr. Giddings, by a most devoted spirit, and untiring exertions, raised a fund for the endowment of the institution and to enlarge its means for ministerial education, exceeding \$100,000, which is secured by notes drawing interest. Just at the completion of this great work, he was attacked with fever, and sunk into an early grave! His name, virtues and labors will long be held in remembrance by the Baptists of Kentucky. The college is now in a prosperous condition, under the presidency of the Rev. Howard Malcom, with an able faculty, and nearly 100 students, of which some 8 or 10 are preparing for the ministry.

#### *General Association.*

At the session of the Elkhorn Association in 1831, a conference of ministers and brethren was held for consultation on the condition of the denomination, and to suggest modes of operation to promote its interest and that of religion generally. The conclusion was that some organized system of mutual co-operation in missionary and other works of benevolence, that should rally and combine all those who were disposed for such modes of religious operation was necessary. The Baptist Convention of Kentucky was soon formed, and commenced, on a small scale, home missionary operations. These have been enlarged and the Convention changed into "*The General Association of Baptists in Kentucky*." Under this organization, which was effected in 1837, the denomination is making rapid progress. A prominent object of this combination is to provide pastors for the churches, and arouse them up to provide the means of support. Much, very much has already been accomplished.

Within three years, by the instrumentality of pastoral labors, missionaries, and voluntary evangelists, nearly 30,000 converts have been baptized, and the churches have increased in numbers about 20 per cent., with a vast increase of the spirit of union and mutual co-operation. Still there are ministers and churches, and some associations that are paralyzed with an Antinomian influence, opposed to the various organized forms of gospel benevolence, and who refuse co-operation with their more active brethren.

#### *Other Benevolent Associations.*

The "*China Mission and Roberts' Fund Society*" was formed in 1836, to aid in sending the gospel to China, and the Rev. I. J. Roberts is patronized as its missionary. This society co-operates with the Baptist Board of Foreign Missions. In May, 1839, a special convention of the denomination was held at Lexington for several days, during which the subject of missions, Bible societies, education, &c. underwent full and able discussions. At the close was formed "*The Kentucky and Foreign Bible Society, auxiliary to the American and Foreign Bible Society*." Several branch societies already exist. A "Ministerial Conference" for the cultivation of harmony, and for mutual improvement in theology, has been formed amongst a large circle of ministers in a central part of the State. Though much has been gained within a few years, much remains to be done by the denomination in Kentucky. The "General Convention of Western Baptists," which met for several years in Cincinnati, held its last session at Louisville, and appointed its session for 1841 in that city.

We have devoted a large space to our Notes on Kentucky, but desire it to be understood, to avoid repetition, that much in the development of principles of action, of character, habits and circumstances, equally apply to the denomination in the other States in the Western Valley.

Kentucky, within a few years, has lost some of her most efficient ministers by death, while many more have gone with the flood of emigration to other and newly settled States. Of the deceased, the names of Noel, Warder, Warfield, Wilson, Moorman, and many others will be long held in grateful remembrance.

## TENNESSEE.

This State, by natural divisions, is arranged into the Eastern, Middle, and Western districts. The Cumberland mountains, separate Eastern from Middle Tennessee, and the highlands that divide the waters of the Cumberland and Tennessee rivers, form the line of separation between the Middle and Western districts. Presbyterians from North Carolina were the earliest religious emigrants to this region, then constituting a portion of that State. The first settlements were made on the waters of Holstein and Clinch rivers, in East Tennessee, and here the first Baptist churches were organized. The first two churches, formed about 1765, when the country was a wilderness, were subsequently dispersed in the Indian war of 1774. One of these churches was on Clinch river. About 1780, several ministers, and a number of members emigrated from Virginia and North Carolina, and formed one or more churches, which, in 1781, had increased to five or six churches. These, by messengers held a semi-annual conference for a period. In 1786, the Holstein Association was organized by the churches of Kendrick's Creek, Bent Creek, Beaver Creek, Grassy Cove, Cherokee, North Fork of Holstein, and Lower French Broad, including seven ministers. In 1802, this Association contained 36 churches and about 3,000 members, spread over a vast tract of country. A division became necessary and the Tennessee Association was organized the same year. Some of the churches in each of these Associations were in the southwestern corner of Virginia. In 1809, East Tennessee had 50 churches, 30 ministers, and 3,000 members.

The town of Nashville, in Middle Tennessee, was founded in 1780, by Gen. James Robertson, who, with about 40 families, penetrated the wilderness about 300 miles to the rich valley on Cumberland river. Members of Baptist churches were amongst the emigrants to the Cumberland settlements from the first, but we learn of the formation of no other churches until 1794. From that date churches were gathered, and in 1796 an Association of five churches was organized, called *Mero District*, a name that comprehended then the civil division of the Cumberland Valley. John Grammar is the only minister's name we find on record in this District as early as 1790, and probably he resided in the border of Kentucky. The ministers in the Associated churches in 1796, were Daniel Brown, Joseph Dorris, Nathan Arnett, and Patrick Mooney. The Sulphur Fork church, the oldest in the District, was constituted by Elders John Taylor, and Ambrose Dudley of the Elkhorn Association, in 1791. The Mero District Association, with its churches, moved on harmoniously and successfully till 1800, at which period it had increased to 18 churches, 16 ministers, and about 1,200 members. The harmony of the churches was now interrupted by an attempt to exercise ecclesiastical authority, in the discipline of a church, for holding in fellowship a minister of alleged unchristian conduct. It is characteristic of Baptist ecclesiastical polity, and regarded by them as a New Testament principle, that each church possesses entire power of discipline over its members, and that an association of churches, or any other body, has no power, directly or indirectly to interfere. Unfortunately in this case, complaint was made to the Association in 1801, and that body proceeded to examine into the charges. Though many and grievous things were proved against the offender, yet nothing to justify the Association in his exclusion. A reconsideration was obtained in 1802, but with no different results. The Association having relinquished the case of discipline, could not easily extricate the churches from the difficulties in which they had become involved. In 1803, the brethren resorted to the singular expedient of dissolving the Association and forming a new one. This took the name of *Cumberland*, and included all the churches which belonged to the old one, except four small churches, which, with the implicated minister, continued for a few years the name of Mero. We record this case as a beacon to Baptists against associational interference with any case of church discipline. Every instance of such interference, within our knowledge, has resulted disastrously.

The Cumberland Association commenced with fifteen churches, but its prosperity was such from revivals and immigration, that in three years (1806,) it had increased to 39 churches and nearly 2,000 members. Out of its churches the Red River Association was formed the same year; a part of the churches being in Kentucky. Another division in 1809 produced the Concord Association. A powerful and extensive revival of religion in 1811 and 1812, caused large accessions to the churches in this District. Those in the Cumberland Association reported 1,081 converts baptized on a profession of faith in Christ, in 1812.

Elk River Association was formed of five churches in 1808, on the southern side of the State and along Elk River, a prominent branch of the Tennessee. In 1812 it contained 24 churches, 16 ministers, and 2,322 members. The accessions by baptism in the great revival of 1812, were upwards of 1,000.

About 1820, the tract of country west of the Tennessee river attracted the attention of emigrants, and soon after a few Baptist churches were formed. This region is now comprehended in the Western District. An Association called *Western District* was formed

in 1822. Of its early progress and that of others in this region we know nothing. In 1831, it numbered 18 churches, five ordained and two licensed ministers, and 451 members. At the same period there were Big Hatchee, Little River (partly in Kentucky) Forked-Deer, Obion, and Clark's River Associations in that part of Tennessee called the Western District. Mississippi River Association was organized in that District in 1831. In 1833, the report of its minutes are 18 churches, five ordained ministers, and 602 members.

The *Tennessee Baptist Convention* was formed in October, 1833. It is composed of delegates from churches, and of the Eastern and Western Auxiliary Conventions. The object of this organization is to devise and execute plans for publishing the Gospel in destitute parts of the State, and to aid feeble churches in sustaining pastors. This movement was the occasion of calling forth opposition from numerous churches and some associations to this body as a combined mode of operation, more formidable, perhaps, in its first appearance, than in any Western State, and, as in other parts, resulted in divisions, and declarations of non-fellowship in some of the Associations. It may be observed here that opposition to missionary efforts is avowedly not opposition to preaching the Gospel to the destitute. Opposers plead that organized societies, under the name and form of Missionary, Bible, Sunday school, Education, Tract, or Temperance, are unknown in the word of God,—that *churches* of the professed disciples of Christ are the only organization known to the New Testament; hence it is maintained, that as all these societies are the contrivances of men, they are not agreeable to the mind of Christ, and therefore should be disowned by his churches. The cause of this opposition may be justly traced to the doctrine and spirit of Antinomianism, the seeds of which were sown in the early churches in the West. The party who rank as the opposers of Missionary organizations in this State, have obtained the name of the *New Test* party, from having introduced a *new test* into the fellowship of the churches. This class, though somewhat numerous at present in Tennessee, are losing ground, while those who espouse the cause of associated benevolent action are fast increasing.

The establishment of a monthly periodical in imperial quarto form, by the Rev. R. B. C. Howell at Nashville, in 1835, was a measure of no small importance. The preceding year, a Mr. Wood commenced the publication of the *Western Baptist Monitor*, a semi-monthly sheet, in East Tennessee, which was subsequently removed to Alabama. Mr. Howell's paper was called "THE BAPTIST," and continued its monthly issue till the commencement of its fourth year, when it was merged in the *Banner and Pioneer*. The talents, influence and untiring efforts of Mr. Howell, since he entered upon the pastoral relation with the Baptist church in Nashville, in 1834, aided as he has been by able coadjutors, have produced important changes in the aspect of things in the Baptist denomination in Tennessee.

The proceedings of the Seventh Annual Session of the Baptist State Convention of Tennessee, for 1840, is a business-like document, filled with important matter. It shows that revivals of religion have prevailed extensively under the labors of the Missionaries,—that Home Missions, Foreign Missions, Ministerial Education, Bible distribution, Bible classes, Sabbath schools, Temperance, and other good works occupy the attention, enlist the energies and prayers, and call forth the contributions of the denomination. The Auxiliary Convention of East Tennessee reports the employment of eight missionaries, two of whom were volunteers who jointly had travelled 6,062 miles, and six of them spent 693 days, preached 752 sermons, baptized 432 converts, attended various protracted and other special meetings, and ascertained the conversion of 1,135 persons on their respective fields of labor.

The Auxiliary Convention of West Tennessee reports the employment of six missionaries for a part of the year, who in the aggregate travelled 9,268 miles, preached 664 sermons, baptized 70 converts, and ordained four ministers and eight deacons. Extensive revivals followed their labors, and many converts were baptized by the pastors of churches and other local preachers.

The Convention reports the labors of nine missionaries, (including the General Agent, and a special volunteer agency of five weeks by Mr. Howell,) and the amount of five years and one week of time, and the number of sermons preached, equal to one each day. The number of baptisms by the missionaries and co-operating ministers, not less than 1,000. A summary for the whole State shows the employment of 21 missionaries, who ordained 11 ministers and 10 deacons, constituted several churches, and baptized about 2,600 converts.

THE BAPTIST EDUCATION SOCIETY OF TENNESSEE, held its tenth annual meeting at Nashville, October, 1840. Its object is to aid young men who are approved by the churches, for the ministry. A similar society was formed in the Western District, in 1835, and some effort was made to establish a seminary. A similar arrangement had been meditated in East Tennessee. The great demand for an educated ministry, and the liberal proffer made by the churches and brethren, gave origin to the plan of the *Union University of Tennessee*, to be composed of branches, located in Eastern,

Middle, and Western Tennessee: These colleges are to be under the direction of a Faculty, consisting of a Professor of Mathematics, a Professor of Languages, and an English Teacher, with additional Professors at the University proper, which will be located in the Middle District. The President will superintend the interests of all, and spend a portion of his time in giving lectures at each Branch. A Board of Trustees were organized and the Rev. B. F. Farnsworth elected President of the University.

The *Tennessee Baptist Bible Association* was formed in 1839. Its object is to aid in the translation and publication of the Scriptures in heathen and other destitute lands.

The *Tennessee Baptist Foreign Mission Society* was organized in 1816, as an auxiliary to the Baptist Board of Foreign Missions. Its contributions for 1840 were \$312. Contributions for Foreign Missions, have been made frequently through other channels.

### ILLINOIS.

This State stretches along the eastern side of the Mississippi river from the mouth of the Ohio, for the distance of nearly 700 miles, to follow its meanderings. It extends from 37 to 42 degrees 30 minutes north latitude. Its extreme length is 384 miles, and its extreme width 220 miles; its average width 150 miles. Its area, including a corner of lake Michigan, 60,000 square miles. No State has an equal amount of rich, arable land. The population in 1840, taking the highest rates in each county, from the returns of both the United States, and State census, amounted to 490,000;—making an increase in five years, of 220,000.

The Baptists were the first Protestant Christians to enter this region. The conquest of the country by Gen. George Rogers Clark, in 1778, and the organization of a civil government by Virginia, opened the way for American emigration, and by 1786, a number of families had settled on the American Bottom, and in the hill country of what is now Monroe County. They came chiefly from Western Virginia, and Kentucky. In 1787, Elder James Smith, a Baptist minister, whose name is found on the first table for Kentucky, made them a visit, and preached the gospel with good effect. A few families from their first settlement, had been in the habit of keeping the Sabbath, governing their children, and holding meetings for religious purposes. At that period there were none who had been members of churches. Their method of observing the Sabbath was to meet, sing hymns, and one would read a chapter from the Scriptures, or a sermon from some author. No public prayer was made till after the visit of Smith, and some had professed to be converted. It deserves to be noted that the descendants of these families are now exceedingly numerous, that a very large proportion are professors of religion, that they are marked for industry, sobriety and good order in their families, that there is not an immoral person among all their descendants, and that of one family are five brothers who are ministers of the gospel. James Smith visited the settlements in Illinois three times. The Indians made frequent depredations, and on one occasion they captured Smith, and conveyed him prisoner to their town on the Wabash. The people of Illinois, though extremely poor, raised \$170 for his ransom. In 1793, Joseph Lillard, a Methodist preacher visited this remote settlement. In the commencement of 1794, Elder Josiah Dodge of Kentucky, made a visit to the Illinois country, and in the month of February, baptized James Lemen, Sen., Catharine Lemen his wife, John Gibbons, and Isaac Enochs. No church was organized on the occasion. Early in 1796, Elder David Badgley removed his family from Virginia, to this land of promise, and on the 28th of May the same year, constituted the New Design church of 28 members. Mr. Badgley had preached to the people for several weeks previously, in a revival, aided by Joseph Chance, an exhorter, and had baptized 15 converts. An association called the *Illinois Union* was organized in 1807, consisting of five churches, New Design, Mississippi Bottom, Richland, Wood-River and Silver Creek, four ministers, David Badgley, William Jones, Robert Brazil, and Joseph Chance, and 62 members. In 1809, difficulties arose on the question of a correspondence with the Associations in Kentucky, where slaves were held. Those who declined correspondence adopted the appendage, "Friends to Humanity," to the term Baptist, which they still retain. In other respects they accord with the Baptists generally. The South District, North District, Saline, Vandalia, and Colored Associations in Illinois, and the Missouri District, a small body in Missouri, are of this class. Correspondence, co-operation and fellowship exist between these Associations and other Associations and the Convention in Illinois, though by tacit consent it does not extend beyond that State. The peculiarities of the Friends of Humanity have been presented in our notes on Kentucky. The "United Baptists," re-organized themselves by a subsequent meeting into the "Illinois United Baptist Association," which, in 1812, included 8 churches, 4 in Illinois and 4 in Missouri, and 4 ordained and two licensed preachers. A third party grew out of the division, of two or three small churches which still claimed to be the "Illinois Union," but which in 1819 merged in the Illinois Association, which at that period numbered 10 churches, 8 ministers, and 194 members. The Friends of Humanity in 1821, reported 4 churches, 9 ordained ministers and 186 members. The subject of both Foreign and Domestic missions, was introduced into the Illinois Association

in 1818, and met with approbation, and a social organization for mission and education purposes was recommended to be formed in conjunction with the Bethel and Missouri Associations west of the Mississippi, the same autumn. This organization was called "The United Society for the Spread of the Gospel." Its object was "to aid in spreading the gospel and promoting common schools in the Western parts of America, both amongst the whites and Indians. The labors of this Society will be noticed in our notes on Missouri. The missionaries employed to preach to the destitute in Illinois were David Badgley and William Jones. Two churches, Little Wabash and Lamotte, were gathered on the eastern side of the Illinois Territory in 1815, which appear on the minutes of the Wabash District Association of that year. Thomas Kennedy was a licensed preacher and a member of the latter church. In 1820 the churches of Lamotte, Little Village, Grand Prairie, Little Wabash and Gladly Fork existed in the settlements near the Wabash River, and were connected with the Wabash District Association. They numbered jointly 130 members. The same year (1820) the Muddy River Baptist Association, consisting of six churches, four preachers, and 150 members, was formed in the south-eastern part of the State. Some of the churches had been in existence several years and connected with an association in Kentucky. In 1818, the eccentric Daniel Parker, removed from Tennessee to Crawford County, Ill., of whose doctrine some notice will be given under Indiana. His efforts against missions produced divisions in the Associations in Illinois, so that the Illinois Association declared a virtual non-fellowship with missionary operations in 1824, and similar declarations were made by other associations at subsequent periods. For several years very few revivals of religion were enjoyed and the principal additions to the churches were from immigration. The Friends of Humanity were the most active in preaching to the destitute, and received considerable accessions by conversions. In 1830, they had two Associations in this State, (besides one in Missouri,) which included 19 churches, 25 ministers, and 632 members. Successive revivals, under the preaching of ministers and students connected with Rock Spring Seminary, produced churches at Edwardsville, Rock Spring and Upper Alton, which were formed without any direct connection with the existing subdivisions of the denomination. After due consultation a circular was sent forth by these churches, inviting a conference with Baptist ministers and brethren, without distinction of party, to consult on the interests of religion and devise measures to secure harmony and mutual co-operation amongst the churches and brethren in Illinois in advancing the Redeemer's kingdom. In response, about 25 ministers and a large number of private brethren met at Edwardsville in October, 1830. After organization and mutual consultation, committees were appointed to prepare reports on the following subjects, which were subsequently presented and adopted.

1. On the condition of the Baptist churches in this State.
2. On the proceedings of the Illinois Association in its declaration of non-fellowship with missionaries.
3. On terms of union amongst the churches.
4. On a system of travelling preaching, to supply destitute churches and settlements.
5. To prepare an address to the Baptist denomination throughout Illinois.
6. On finance and printing.

An impressive circular was prepared and sent forth, and a "Union meeting" appointed to be held at the same place in July, 1831, for further consultation. The conference also advised the three unassociated churches before named, to form a new association, and which might be regarded as a rallying point of union. This was done, and the new organization took the name of the *Edwardsville Baptist Association*. Its statistics at that period were 3 churches, 1 ordained and 2 licensed preachers, and 77 members, three-fourths of whom had been baptized within two years. This Association, after dismissing two churches to other Associations, had 12 churches, 13 ordained and 7 licentiate ministers, and 591 members, at its eleventh session in May, 1840.

The year 1831, opened with a ministers' meeting of unusual interest at Rock Spring. A series of resolutions were adopted, of which one was a solemn pledge to make special prayer for each other's children. Ministers in the Western States have to be absent from their families much of their time, and sometimes many weeks in succession. It deserves note that all the families of the ministers who entered into this covenant have since been remarkably blessed of God. Many of their families are large, but few of their children remain unconverted. A series of interesting revivals followed during the year 1831, and part of 1832, and more than 1,000 converts were baptized and added to the churches.

In 1833, at the "Union meeting," preliminary measures were adopted to constitute a convention, and which was consummated in 1834, with the name of the "Baptist Convention of Illinois." Its objects are to collect and publish statistical accounts of the churches and associations in this State—to devise and execute plans to promote travelling preaching, and supplying destitute churches and neighborhoods with the preached gospel—to promote ministerial education, and aid in promoting education in general—to promote and extend union and harmony among Baptists in Illinois—and to circulate information by the press and other means, and especially on those subjects that pertain more immediately to our denomination.

Its diversity of objects and its plan of operations make it auxiliary to the Baptist Board of Foreign Missions, the American Baptist Home Mission Society, the American and Foreign Bible Society, and the American Baptist Publication and Sunday School Society. In Home Mission operations, for the year ending October 15, 1840, including volunteer missionary services reported, the amount is 3,654 days, or upwards of ten years, in performing which the missionaries travelled about 20,000 miles, preached about 2,100 sermons, besides a large number of lectures, exhortations and addresses, baptized 300 converts, and reported the baptism of 200 more by other ministers on their fields of labor, aided in constituting 20 churches, besides visiting families, tract distribution, visiting Sabbath and week-day schools, and in a great variety of ways promoting the cause of truth and righteousness. An estimate of the voluntary missionary labor by Baptist ministers who have made no specific report, but known to the Secretary, would equal 2,000 days. In co-operation, and forming this Convention, at the close of 1840, there were 18 associations, 159 churches, 98 ordained and 42 licensed ministers, and 5,921 members. 800 converts were reported as having been baptized.

The number of Associations in the State that do not co-operate with the Convention, some of which have declared non-fellowship with all benevolent societies, and others remain in a neutral attitude, are fourteen. These include about 185 churches, 106 ministers, and about 5,000 members. The number baptized in this connection in 1840, is about 300.

There is also a class of Baptists, known in the Western States as "Reformers," or "Campbellites," from their affinity to the peculiar views of Alexander Campbell. In Illinois, they have 103 churches, probably 75 preachers and expounders of the word, and 4,929 members.

#### *Periodical Press.*

In 1829, a weekly paper, called the "*Pioneer of the Mississippi Valley*," was established at Rock Spring, and continued in that form for one year. It was then issued for one year in a pamphlet form, semi-monthly, under the name of the "*Western Pioneer*." Another small periodical was issued for a period, monthly, from the same press, and called the "*Western Baptist*." Its specific object was to counteract the antinomianism of Daniel Parker, and the peculiarities of Mr. Campbell. In 1832, both were merged in one, and issued on a medium sheet semi-monthly, by the name of "*The Pioneer and Western Baptist*." Another change in 1836, brought out the "*Western Pioneer*," weekly, on an imperial sheet, issued from Upper Alton, and which in January, 1839, was united with the Baptist Banner as already noticed. The same press, for two years, published a small monthly quarto, called "*The Sunday School Bauner*," and devoted to the purposes of the Illinois Sunday School Union.

The periodical press has had no small influence in moulding the character of that portion of the Baptist denomination, who are engaged in benevolent societies.

#### *Literary and Theological Institutions.*

In 1827, the "*Rock Spring Theological and High School*" was opened. Rock Spring is a country situation, 18 miles east of St. Louis, and on the great stage road to Vincennes and Louisville. The seminary commenced with 25 students of both sexes, which number in a few weeks were increased to 100. At that period no school for boarders under Protestant direction, existed in Illinois or Missouri. In 1831, the school closed with the view of its removal to Upper Alton, as the commencement of a college. The institution opened again in 1832, under the name of "*Alton Seminary*." During two or three years, as at Rock Spring, the school was composed of male and female students. The number of different students annually, was from 80 to 90. A charter for a college was granted by the Legislature during its session of 1834-5, under the name of the "*Alton College of Illinois*." In consequence of the liberal donation of *ten thousand dollars* made in 1835, by Dr. BENJAMIN SHURTLEFF of Boston, Ms., the name in the charter has been changed to that of "*Shurtleff College of Alton, Illinois*."

In 1836-7, the whole number of different students during the year was	82
Pursuing preparatory, classical, or collegiate studies,	22
In 1837-8, whole number,	83
Pursuing preparatory, classical, or collegiate studies,	35
In 1838-9, whole number,	78
Pursuing preparatory, classical, or collegiate studies,	36
In 1839-40, whole number,	101
Pursuing preparatory, classical, or collegiate studies,	48

At the commencement of the academical year, in September, 1839, two classes were formed in the collegiate department. But in recitations no separation has been made

between these classes and those students pursuing only a partial collegiate course. To accommodate the circumstances of the country, and the situation of many young men who cannot well pass through a full collegiate course, means are provided in the preparatory department for a partial course, by select branches, but a full collegiate course is designed to be equal to the highest standard of education in the New England Colleges. A principle laid down by the Faculty is that every branch taught shall be thoroughly studied. The Scriptures, by the laws of the College, in all its departments, have been made a text-book. The extremes of sectarian bigotry and infidel neglect will be avoided. This is a principle, we think, adopted in all the colleges in the West, which are under the patronage of any Protestant Christian denomination.

The Board of Instruction are Rev. Washington Leverett, Professor of Mathematics and Natural Philosophy, Rev. Zenas B. Newman, English and Classical Teacher, Rev. Warren Leverett, Principal of the Preparatory Department. Rev. I. T. Hinton, of Chicago, has been chosen President of the College, but his acceptance of the trust is yet undecided. "*Alton Theological Seminary*," in its official arrangements, is distinct from Shortleff College, and designed as the foundation for a complete Theological Institution. At present, several young men are pursuing studies preparatory to the Christian ministry. A number who were former members of this institution, or of the one at Rock Spring, are now filling important stations as pastors of churches, or travelling missionaries in the western States.

The Alton Theological Seminary is open for those only who give evidence of genuine piety, with suitable gifts and attainments, and of being influenced by proper motives, in wishing to pursue theological studies, or who give evidence of having been called to the work of the gospel ministry, and who, moreover, present certificates from churches of which they are members, approving of their devoting themselves to this work.

*Course of Study.*—The regular and full course of study embraces Biblical Literature, Ecclesiastical History, Biblical Theology, Pastoral Duties, and in short the various studies and exercises appropriate to a Theological Seminary, designed to assist those who would understand the Bible clearly, and as faithful ministers of Christ inculcate its divine lessons most successfully.

Those, however, who are prevented by age, or other circumstances from pursuing a full course of study, may pursue a short one in English only, and attend to those branches which have the most direct bearing upon the sacred work of the ministry, such as Biblical Geography, and Oriental Customs, General Principles of interpreting the Sacred Scriptures, the Doctrines and Duties of Christianity, Church History, Pastoral Duties, &c.

The academical year in the College commences in September, and is divided into three terms, two of 14 weeks each, and one of 15 weeks. Commencement is the last Wednesday in July.

The expenses of tuition in the collegiate department, and in classical studies in the preparatory department, \$20 per annum. In English studies, \$16.

The Library both of the "Seminary," and the "College," consists of about 1,000 volumes. The buildings are, 1st. The "*Academic Hall*," a building of brick, 42 feet long and 32 wide, two stories high, erected in 1832. 2nd. The "*Seminary Hall and Refectory*," erected in 1835. The main body is 42 feet by 38, consisting of a basement containing kitchens, dining hall, &c., two stories, and an attic above, with wings appended. This is the property of the Theological Seminary, but occupied for College purposes. 3d. The "*College Edifice*," of brick, 120 feet long, and 44 wide, four stories in height, to contain 56 rooms. This building was erected and enclosed in 1840, but remains unfinished. The College owns a quantity of town lots in Upper Alton, and about 300 acres of valuable land adjoining, with two or three tracts of unimproved land in other counties. It has a fund of about \$4,200 on interest, the proceeds of an improved farm, the donation of the Hon. Cyrus Edwards, towards the endowment of the Professorship of Mathematics and Natural Philosophy; \$5,000, the moiety of the Shortleff donation, towards the endowment of a Professorship of Rhetoric, Oratory and Belleslettres. The debt on the new college edifice, for which subscriptions have been raised in part for its liquidation, is about \$5,000. A subscription for \$19,000 has been opened to endow the Presidency, of which about \$1,500 have been secured.

The Baptist denomination in Illinois, for a number of years, have co-operated efficiently with other denominations in establishing Sabbath schools, in Bible distribution, in Temperance efforts, in Tract distribution, and in the promotion of common schools.

Very recently, a portion of the denomination, co-operating with churches in Wisconsin, have organized the "Northwestern Baptist Convention," and contemplate a religious periodical, under the name of the "Northwestern Baptist."

(To be concluded in our next number.)



## LITERATURE AND EDUCATION IN THE SCANDINAVIAN COUNTRIES.

[By Rev. ROBERT BAIRD.]

### LITERATURE OF DENMARK.

THE literature of Denmark, like that of all the rest of Europe, excepting Italy and Greece, is modern. In the latter part of the twelfth century, and the first part of the thirteenth, during the reign of the Valdemars, there was a very considerable amount of learning in Denmark. Saxo Grammaticus and many others endeavored to promote knowledge among their countrymen, and by their writings contributed much to that effect. A long interval of ignorance and barbarism succeeded. But in the fifteenth century letters began to revive, under the reign of Christian I.; the first king of the present dynasty—that of the house of Oldenburg,—by whom the University of Copenhagen was established in 1478. In the reign of his son John, the art of printing was introduced into the kingdom. Christian II. reformed the schools, and did much to prepare the way for the Reformation, which was accomplished in the reign of his son and successor, Frederick I., when the doctrines of Luther were established throughout the country.

Christian III. and Frederick II. did much to promote the education of their subjects. But it is to the son of the latter, Christian IV., that Denmark is indebted for the foundation of many of her literary establishments. It was he who led the country to depend on its own resources, instead of deriving every thing from Germany. He was himself a literary man, fond of mathematics and well skilled in German, Latin and Italian, beside his native tongue. His example had much influence on the nobles of the kingdom. Many of them learned the Latin language well. Dr. Niels Hemmingsen lived in that period, and was celebrated as a fine Latinist. During the reign of Christian IV., the university was renovated, and re-established on better principles. But this monarch, who at all times displayed the most generous zeal for the diffusion of knowledge, was often thwarted by the cabals of the aristocracy and the bigotry of the clergy. He was not able to recal Tycho Brahe, who had been compelled to leave his native land during the regency which governed in his minority. He succeeded, however, in exciting a considerable spirit for writing in Danish among the literary men of his kingdom; and history, especially that of Denmark, called forth no inconsiderable talent. Arild Hvitfelt, Niels Krag, Olaus Wormius, and Stephanus Stephanus distinguished themselves in this branch of writing.

But Christian IV. did not content himself with exciting and fostering native talent. He invited Meursius and Pontanus from Holland, and enlisted them also in the work of writing the History of Denmark. He endeavored even to induce Grotius to come and live in his kingdom; and for that purpose he went to meet him at Gluckstadt, during the sojourn of that great man at Hamburg. He also encouraged the literature of Norway, a part of the kingdom which he visited more than fifty times, and in whose prosperity he took a deep interest. During his reign, works on the geography and statistics of Denmark were written by Stephanus, Wormius, Lyschander and Arngim Johnson of Iceland. Caspar Bartolin and Olaus Wormius wrote on medicine; Christian Longomontanus, the friend and pupil of Tycho Brahe, on mathematics and astronomy. Anders Arreboe, the father of Danish poetry, lived during this period, and enjoyed to an eminent degree the patronage of the king. The drama may be said to have commenced in Denmark during this reign.

The son and successor of Christian IV. was Frederick III. He encouraged literature, and was himself a literary man. He attended the lectures of learned

professors, even after he ascended the throne. He encouraged the Icelandic literature, and was the patron and intimate friend of the famous Torfæus of that island. It is to this monarch that both the Royal Museum at Copenhagen and the Royal Library of the same city owe their origin. On the contrary, his son and successor, Christian V., cared nothing for literature and science. Hunting and war were his favorite pursuits. The change of the government, from that of a limited monarchy to that of an unlimited one, which occurred in 1660, was very unfavorable to the literature of the country. Every thing of this sort languished. Men did not dare to oppose the government. Ole Rosenknants incurred a fine of 20,000 rix-dollars for publishing his *Apology for the Danish Nobility*, and advocating the doctrine of elective, in opposition to absolute monarchy. Professor Nold was turned out of his chair of divinity, for ten years, for maintaining that *elected rulers were better than hereditary ones*, (cligi quam nasci meliores principes.) During the period from 1648 to 1700, few distinguished literary men flourished in Denmark. Peder Resen, was professor of law, in the University of Copenhagen, from 1662 till 1688. He wrote several codes of Danish, Norwegian, and Jutlandish laws, and left in manuscript his *Atlas Danicus*. Count Griffenfeld, who was chancellor of the University of Copenhagen during three years, did much for his country, having drawn up a code of laws, of great excellence, for the kingdom. But he was succeeded by ignorant ministers, under whose sway, discussion on the subjects of law, divinity and politics was considered treason. But the physical sciences received much attention from Olaus Borch, the Bartolins, and Olaus Roemer. During this reign a Danish grammar was prepared by the Rev. Peter Syv, and a dictionary was commenced by Counsellor Moth, or under his auspices rather, which has never been published. These efforts led to the improvement of the Danish language.

During the reign of Frederick IV., from 1700 to 1730, little progress was made in the study of divinity, law, and philosophy. The physical sciences and medicine greatly declined. Holberg was the only writer on law of this reign. His work on the Law of Nature and Nations, was long and highly approved. He wrote still better on History. Arnas Magnæus, Professor of Danish Antiquities, flourished at this period. He was from Iceland. Albert Thura wrote on the history of literature during this period. Holberg was the most distinguished poet of that day.

In the reign of Christian VI., who was no great encourager of letters, lived Langebek, Pontoppidan and Gram, all men of merit, who chiefly wrote on History. Andrew Höjer was a distinguished historian of this day. Tyge Hofman was a biographer. At this period pulpit oratory advanced greatly. In this department Peter Hersleb, Bishop of Zealand, excelled all others. Christian VI. was succeeded by Frederick V. in 1746. During his reign, literature made great progress. In his reign, Oeder, Reverdil, Bishop Pontoppidan, Carsten, Niebuhr, Rev. Hans Ström, the Lutkens, Jens Kraft, Bishop Gunverus, Eilchor, Koford Anker, Suhm, A. G. Carstens, L. Thörn, Lixdorph, Jens Höysgaard, Jacob Baden, Evald, Tullin, Stenertsen, added much to the growing literary stores of Denmark.

During the long reign of Christian VII., much was done by the ministers to promote knowledge. It was then that Denmark began to adopt the noble plan of sending, at the public expense, men of talents abroad to other lands, to cultivate their minds, and to bring back to the country whatever of science or art they might find which might be usefully transplanted to the Danish shores. The University of Copenhagen was still farther improved; schools for educating schoolmasters began to be established, as well as Latin schools of a higher character than usual, were opened. Liberty of the press was granted through the influence of the famous Struensee, in 1770, in the fullest sense, even more fully than Sneedorff and the Lutkens had hoped for during the former reign. During this reign the vassalage of the Danish peasantry, and the Danish slave-trade were abolished. The liberty of the press did not long continue in Denmark. After various vicissitudes, it was brought under such restraints, that it may be said to have been annihilated in 1799.

Politics have never formed the subject of much writing in Denmark. In 1785, however, Professor Rahbek and Mr. Pram commenced the publication of a monthly magazine, called the *Minerva*, which continued until 1809. A vast deal of talent was displayed in that periodical. Almost all the eminent literary men of that day wrote for it. Politics occupied a large space in it. Abrahamson, Tyge Rothe, Pram, Rev. Mr. Birckner, and M. de Hennings, a court chamberlain, furnished excellent treatises for the *Minerva*, in favor of the liberty of the press.\* Mr. Samoe and the Rev. Mr. Birckner attacked the institution of nobility. So that not a little courage was shown in his work. But no work during that period produced such excitement as Count Schmettoun's little volume on *Standing Armies*. That the fearless course of this band of advocates of reform had a good effect upon the government, is unquestionable. But no change of great moment has yet taken place on the points which they discussed.

Few Danish writers are better known in the literary world than Heiberg, the dramatic poet and general scholar, and Malte Brun, the geographer. Both were banished from the country—the former in 1800, and the latter sometime afterward—for the political opinions which they had strongly expressed in some works which they had published. Both went to France, where their talents secured them much distinction.

Professor Jens Möller, Professor P. E. Muller, Professor Heiberg, and Mr. Seidelin were popular prose writers in the early part of this century, and Thaarup and Baggesen are well known poets of that period.

Niebuhr, the historian and traveller, wrote his valuable works in the latter part of the last century, and the beginning of the present. The greatest poet whom Denmark possesses at the present day is Oehlenschläger, who is indeed reckoned among the first of all living poets. He has written much. Among the most distinguished writers of this kingdom in our day, we must also reckon *Finn Magnussen*, who has written on Mythology; *Oersted*, *Schlegel*, and *Rosenvinge*, who have written on Law; *Grundvig*, a sweet religious poet, of a very original genius; *Rask*, who has written on Languages; *Müller*, who has written on the Scandinavian Antiquities; *Werlauff*, *Engelstoft*, and *Oersted*, who have written on various subjects; *Rev. Dr. Clausen*, of the Theological Faculty in the University of Copenhagen, who has written on the spirit of Roman Catholicism, and Protestantism, and various works relating to the interpretation of the Holy Scriptures, and to Ecclesiastical History; *Dr. Madvig*, who is distinguished for his knowledge of the Latin and Greek languages, and is the editor of Cicero's *De Finibus*, and author of several other works; *Professor Molbeck*, author of a Danish Dictionary, and various other works illustrative of the language and literature of Denmark; *Dr. Bronsted*, Professor of Greek, and author of *Travels in Greece*, a work which has been translated into French and other languages; and the *Rev. Dr. Münster*, Bishop of Zealand, a very eminent preacher, and author of various collections of sermons and other books, partly of a religious and partly of a literary nature. In 1833, he published his *Considerations on the Doctrines of the Christian Faith*, in two volumes, 12mo; a work full of excellent views, and displaying a profound acquaintance with the mysteries of the human heart.—This catalogue might be greatly enlarged, if it were necessary to do so. Few countries of the same extent of population have so many literary men or so considerable a literature as Denmark. And it certainly must be nothing more nor less than pure love of literature and science, for their own sakes, which can induce a man to write a valuable and extended work in the Danish language, which is a language wholly unknown to the literati of the world at large, and which is probably not read by a population, in Denmark and Norway, of more than two millions and a half—for it must be remembered that Holstein and Sleswig, two very important provinces of the kingdom of Denmark, speak the German, and not the Danish language. It can hardly be the love of fame which operates on the Danish savant, inducing

\* Mr. Birckner published a book on the Liberty of the Press and its Laws, in the year 1797. This book made a great sensation, and was read with vast interest. Several editions were printed, the first year after it was published.

him to write tomes of learning. Nor can it be the love of money, for surely very little can be obtained in that way, as the demand for books in that language cannot be so considerable as to enable publishers in Copenhagen to give the Danish authors anything like the intrinsic value of their works.

Denmark is rich in scientific and literary journals. The following is a list of the most important of these periodical works. In Theology—*Nordisk Tidsskrift for Christelig Theologi*, (Northern Journal of Christian Theology); *Theologisk Tidsskrift*, (Theological Journal); *Tidsskrift for Udelandisk Theologisk Literatur*, (Journal of Foreign Theological Literature). In Law—*Juridisk Tidsskrift*, (Law Journal), by Messrs. Kolderup, Rosenwinde, P. Bang, and A. L. Casse. In Medicine—*Bibliothek for Læger*, (Library for Physicians). On other subjects—*Orion, Historisk, Geographisk, Maanedsskrift*, (A monthly work on Astronomy, History, and Geography); *Nordisk Tidsskrift for Oldkyndigh*, (Northern Journal of Antiquities); *Tidsskrift for Literatur og Kritik*, (Journal of Literature and Criticism); *Naturhistorisk Tidsskrift*, (Journal of Natural History); *Tidsskrift for Landoekonomie*, (Journal of Agriculture); *Archiv for Søvaesenet*, (Seamen's Journal); *Militairt Repertorium*, (Military Repertory); *Have-Tidende*, (Horticulture). Besides these, there are some other things which we might enumerate among the periodical literature of the country, such as the annual reports of several of the literary and scientific bodies. There are also other periodical publications of less note, which we deem unnecessary to mention.

But Denmark is not rich in newspaper literature of a political character. Not that there are no newspapers in Denmark. On the contrary, they are tolerably numerous. But the censorship of the press is rigid, and by consequence, the political journals, if the newspapers of Denmark deserve that name, are exceedingly tame, and contain nothing but summaries of domestic and foreign intelligence, with the omission of every thing which might have a bearing on the government of the country directly or indirectly. Not only so, but there are other countries, respecting which an editor of a newspaper must speak very cautiously, or he will soon find himself in trouble. If any thing be said against Russia, or Prussia, or Austria, he will soon have the ministers of those governments, resident at Copenhagen, thundering away at his door, or rather the Danish government officers, through their instigation. Thus a restrictive policy fetters the newspaper press, and renders it wholly lifeless and inefficient. The consequence is that newspapers are not much read or esteemed in Denmark save for the general intelligence which they contain, of what is passing in the world, and still more, for the *prices-current* which they give of the state of the Bourse or exchange at Hamburg, at London, and at St. Petersburg. Certainly the newspaper press may be greatly abused, and made an engine of evil. But even some abuse of it is to be preferred to this total inefficiency. The day has come when the world is moved, not by large volumes, however well written they may be, but by the periodical sheet, by the newspaper skilfully conducted. Such a journal contains in the course of the year a vast amount of valuable information, not only of a political, but also of a moral and literary nature. The power of the newspaper press is just beginning to be felt in the world at large. But until this day, that influence has scarcely reached Denmark, nor can it do so, as long as the restrictions which shackle it are suffered to continue.

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## EDUCATION IN DENMARK.

The Danes are, in general, a well educated nation. Probably in no country in Europe, out of Germany, are the people so generally able to read. For a long period the government has encouraged education. But the present excellent state of things, as it regards primary schools, dates from 1814, when the late monarch directed that more systematic measures than had ever before been adopted should be employed to secure the instruction of all classes of the people.

To such an extent do the elements, at least, of education exist in this country, that it is very rare indeed to find a native Dane who cannot read. Many persons of great respectability have assured us that they never have seen an adult person who was not so far educated as to be able to read, and few who cannot write.

The universal prevalence of the Lutheran church in Denmark has been a most effective means of promoting the instruction of the people, at least to a certain extent. In that church it is the practice to receive to the first communion all the youth, at the age of fifteen or sixteen years, who are deemed fit to be confirmed and to come to that ordinance. And such is the extent and the influence of custom, that it is necessary to have made at least his first communion before any young person can gain any respectable employment. In most cases, even apprentices must have made their first communion before they can begin to learn their trade. If they have not done it, the master is obliged to allow them a certain portion of time every week in which to receive instruction from the pastor of the parish until they are prepared to receive the communion. This fact makes the master unwilling to receive as apprentices those who have not been confirmed. A person cannot be married unless he has been confirmed. This is almost a universal rule of custom in the countries in the north of Europe—Denmark, Norway, Sweden, and Finland—in which the Lutheran church may be said to be the sole, if not the exclusive one. But it would be rare, we apprehend, to find a pastor in any of those countries, who would receive a person to the first communion who had not previously undergone a course of preparatory instruction, and who could not read sufficiently well to be able to peruse the sacred Scriptures. And as the overwhelming mass of the people, one may say rather the entire mass, save perhaps in the large towns, consider that they would be heathen if they did not at the ordinary age receive confirmation, it happens that it is rare to find a person of adult age who has not made his first communion. This fact being universal, or nearly so, it is easy to see how great its influence must be in promoting the elementary part of an education. Certainly very many persons can read very imperfectly; but still it is sufficient to comply with the custom, or rather the law which prevails in reference to this subject. There is a sort of disgrace in not belonging to the church, which has operated very powerfully to make parents instruct their children themselves, or send them to school, in order that they may not be prevented by not being able to read, from enjoying what is considered so great a privilege. We state this fact fully here, because it has so great a bearing on the state of education of all the northern countries of Europe in which the Protestant religion prevails, and especially that branch of the Protestant Church which is called the Lutheran, or the Church of the Augsburg Confession, under which denomination it is better known on the continent.

Primary schools are established by law all over Denmark, and are maintained by the Parishes. Each Parish is obliged to furnish the means of sustaining within its limits as many schools as are necessary to give all the children within those limits an education. The Parishes must erect and keep in repair suitable school-houses. The Parishes are required to pay the salaries of the teachers. This is done in a variety of ways. In the first place, almost every school-house has, adjoining it, or at least not far from it, the house of the teacher, together with a few acres of ground which belong to it, and of which the teacher has the occupancy, as a part of his wages. In the next place he receives a certain quantity of grain, and other productions, from the Parish, also, as part of his salary. In the third place, he receives some money, but in general not a very considerable sum, for the wages of teachers are low in this country, where living is cheap, and where salaries of all sorts are not great. All things considered, perhaps teachers are as well, or as sufficiently paid as they are in any other country in Europe, save Prussia. As a general thing, they pursue the business for life; and certainly no men render more important services to the state than do those of them who are capable and faithful.

In all the primary schools in Denmark the children are instructed in the elements of reading, writing and arithmetic, and the catechism. In very many schools grammar, history, and geography are also taught.

As the primary schools are maintained by the Parishes, they are emphatically under the supervision of the Pastor of the Parish, who is required to see that suitable religious instruction be daily given to the children. For this purpose as we have just said, the catechisms, or rather two catechisms, and a history of the Bible, are not only read, but committed to memory. The first catechism that is learned is what is called Luther's Minor Catechism. The second catechism is that of Bishop Ballé. The history of the Bible is a short and excellent one written by the Rev. Mr. Birch, a Danish clergyman, who died some forty years since.

Normal schools, where teachers are educated, exist in different parts of the kingdom, and greatly contribute to elevate their qualifications and their characters, and thus improve the instruction which is given in the primary schools of the kingdom.

As we ascend in the scale, we next come to the Grammar or High Schools of the Kingdom. Of these there are in all fourteen. They are situated in the chief cities and centres of influence. They are well endowed in general—almost too much so, for they have been able not only to give free instruction to all who might come to them, but they also gave, until lately, a small premium to those who attended. At present, the pupils who can afford it, are required to pay something, but the sum is wholly inconsiderable. In these fourteen Grammar schools we have not included a very celebrated and richly endowed School or Academy at Sorøe, which is perhaps more elevated in its character than any of the fourteen of which we have just spoken. In all these Schools or Academies, the Latin, Greek, French, and German languages are taught, besides the Mathematics, the Grammar of the Danish language, History, Geography, elements of Natural Philosophy, &c. &c. There are also schools of a high order for the education of girls; but we believe that, with one or two exceptions, they are all sustained at private expense, as with us. There are also private schools in all the cities and large towns for the youth of both sexes.

Nor must we omit to mention that there are two schools, both established at Copenhagen, which the philanthropic traveller will not fail to visit, if he can possibly do so;—one is the school for the Deaf and Dumb, the other for the Blind. Both are well conducted, we have reason to believe. That for the Deaf and Dumb has just become established in a large and commodious building, which has been erected expressly for it. The number of pupils in each of these Institutions is not large.

We now come to the Universities of Denmark, which are two in number—that of Copenhagen, which is by far the more important, and which is established for the instruction of the youth of the kingdom, who speak the Danish language; and that of Kiel, for those who speak the German language.

### I. THE UNIVERSITY OF COPENHAGEN.

The University of Copenhagen was founded by Christian I., the first sovereign of the Oldenburg dynasty, in the year 1479. But this prince was very poor, and could not do much for this or any other important object. So limited were the resources of this monarch, or rather of the kingdom, that when he gave his daughter in marriage to James III. of Scotland, he was compelled to give the Orkney and Shetland islands as pledges for the payment of her dowry. These possessions never returned to Denmark.

During the first sixty years the University languished, and but little is known of its history. But when the Reformation entered Denmark, the University received a new impulse. Christian III. enriched it with the possessions which he took from the Roman Catholic clergy, and gave it a new code of statutes in the year 1539. Christian VII., in 1788, augmented the number of professors, and reformed its statutes, which have remained, save with some modifications, until this day.

The number of students at the present time is between seven and eight hundred; of whom more than four hundred are students in theology, and more than two hundred receive stipends from funds given by the sovereigns of Den-

mark, or by individual benefactors. In 1596, Frederick II. made provision for the gratuitous lodging and board of one hundred students, and gave them a cloister and lands in the islands of Zealand and Falster. In 1623, Christian IV. founded the *College of the Regency*, for one hundred students, which still exists. These one hundred students lodge in the College of the Regency, but do not board there. To pay their board, they receive, sixty of them, a stipend of a dollar (specie) per week; forty of them, a dollar and a half per week. There are thirty more, who receive two dollars per week. The revenue of the University amounts each year to about \$62,000 of our money; expenditures are \$72,000. The deficiency is supplied from the interest accruing from funds granted by Frederick II. to establish the community of one hundred students, which we have already mentioned.

Besides these royal foundations, there are others established by individuals, which educate sixteen young men, by giving them lodgings and from fifty to sixty dollars per annum. Holberg, the poet, left a legacy to the University. He also bequeathed the income of a certain fund, to be given in dowries to the daughters of the professors!

The government of the University is administered by a *Senatus Academicus*, composed of sixteen ordinary professors, viz: three from the faculty of theology, three from that of law, three from that of medicine, and seven from that of philosophy. The youngest of the sixteen performs the functions of Secretary. And all the members of the *Senatus Academicus* enter that body in the order of seniority. The Rector is chosen annually from the ordinary professors of the four faculties in rotation, so that each faculty furnishes a Rector once in four years.

There are in the University of Copenhagen, in the faculty of theology, 3 ordinary and 2 extraordinary professors; in the faculty of law, 4 ordinary and 1 extraordinary professors; in the faculty of medicine, 3 ordinary and 2 extraordinary professors; and in the faculty of philosophy, 9 ordinary and 12 extraordinary professors—in all, 36 professors. Besides these, there are three *Docentes*, or private teachers, and three teachers of modern languages, viz: French, English, and German.

Besides the course of public lectures which he is required to give, each professor gives private courses, after the manner which we shall detail in speaking of the University of Kiel. The professors of Copenhagen, however, receive much more for their private lectures than do those of Kiel—some of them receiving as much as two or three and even four dollars from each person who attends, for a series of lectures of one hour per week, during the term of six months.

The administration of the funds of the University is by a *questor* and two members of the *Senatus Academicus* called *inspectors*. The general administration of the universities, as well as that of the schools of the kingdom, is intrusted to a *Direction*, composed of three members, who transmit its reports directly to the king.

Attached to the University there is a *Polytechnic Institute*, in which there are six professors and a superintendent of a workshop. These professors give courses of lectures on *all the branches of Mathematics*; on *Practical Chemistry*; on *Physics*; on *Mechanics*; on *Natural History*, *Mineralogy*, *Botany*, and *Zoology*; and on *Drawing*, both *Geometrical* and *Mechanical*. The course lasts two years. This Institute dates from 1829. It owes its existence to the zealous and enlightened exertions of Professor Oersted, its Director. It has already done much good.

The University library contains about 80,000 volumes, and is one of the best selected libraries in Europe. It contains a large collection of manuscripts in the Icelandic and other northern languages. This library dates from 1728. The former library was totally lost in the great fire of that year. The munificence of the crown, united with that of individuals, among whom the name of Arne Magnussen is conspicuous, soon more than repaired the loss.

The University of Copenhagen has had many distinguished men among its professors, in former times. Tycho Brahe here delivered a course of lectures

on Astronomy, Holberg on Literature, Bertolin on Medicine. Among the present professors are several of eminent merit in respect to talent; such for example are Clausen, Oersted Madvig, Molbeck Oehlenschläger, &c.

It is a misfortune that whilst some countries have too few learned men in proportion to the extent of their population, Denmark has too many. The posts which literary men can fill are all occupied, and those that pass through the University have often to wait several years before they can obtain a place suited to their attainments.

We may add that the young men who spend well their six years in the Gymnasium and four in the University, come forth very mature scholars.

#### FACULTY OF THE UNIVERSITY OF COPENHAGEN.

##### THEOLOGY.

*Professors.*—Dr. Henr. Nic. Clausen, Dr. Matth. Hag. Hohlenberg, Dr. Car. Æmel. Scharling, Dr. Chr. Thorn. Englestoft, Johannes Martensen.

##### LAW.

*Professors.*—Dr. Matthias Hastrup Bornemann, Dr. Jan. Laur. Andr. Kolderup-Rosevinge, Joan. E. Larsen, Dr. Ant. Guil. Scheel, Fred. Christ. Bornemann.

##### MEDICINE.

*Professors.*—Dr. Olaus. Lundt Bang, Dr. Daniel Fredericus Eschricht, Dr. Carolus Otto.

*Private Teachers.*—Dr. C. E. M. Levy, Dr. A. G. Sommer.

##### PHILOSOPHY.

*Professors.*—Dr. Laur. Engelstoft, Dr. Johannes Christianus Oersted, Dr. Janus Wilken Hornemann, Dr. H. C. Schumacher, Dr. Adamus Oehlenschläger, Dr. Ericus Christianus Werlauff, Dr. Petrus Olaus Bronsted, Dr. Fredricus Christianus Sjöblom, Dr. J. Reinhardt, Dr. Greg. Begtrup, Dr. F. C. Petersen, Dr. Joach. Fred. Schouw, Dr. Will. Christophorus Zeise, Christianus Molbeck, Dr. G. Forchhammer, Dr. Jo. Nic. Madvig, N. C. L. Abrahams, C. F. R. Olufsen, Dr. C. Th. Johannsen, Joannes Matthias Velschow, C. Ramus, Johannes Martensen.

*Private Teachers.*—Edvardus Augustus Scharling, Dr. F. Beck, Adolphus Fredericus Bergsøe.

## II. THE UNIVERSITY OF KIEL.

The University of Kiel is reckoned among those of Germany, inasmuch as it was established for the benefit of Holstein and Sleswig, whose population is German, and which therefore belong to that wide-spread country, all of whose inhabitants speak the German language, though it is divided into 38 States, without counting the free cities of Lübeck, Hamburg, Bremen, and Frankfort-on-the-Maine.

This University was established in 1665, by Christian Albert, duke of Holstein; hence its name, *Christina Albertina*. At this institution not a few of the young men from the Germanic portions of the kingdom of Denmark have been educated. Its present number of students is about 260, who are divided among the four faculties of Theology, Law, Medicine, and Philosophy.

The professors of this University are ranged as follows:—in Theology, ordinary professors 4, extraordinary 1; in Law, ordinary professors 4, extraordinary 2; in Medicine, ordinary professors 5, extraordinary 2; in Philosophy, ordinary professors 7, extraordinary 3—in all, 23. Besides these, there is one private lecturer in theology, two in law, three in medicine, six in philosophy, and three teachers of modern languages—Icelandic, French, and English. So that the whole number of the professors, lecturers and teachers, employed in giving instruction in the proper studies of this University, is 43; without counting the teachers of practical mechanics, music and riding. The number of volumes in the library of the University is about 60,000; and the philosophical and chemical apparatus is sufficient.

The faculty of this University is very respectable, though enjoying less celebrity than those of some of the larger universities of Germany. In the theological department, the Rev. Drs. Pelt, Man, Dormer and Thomsen, as well as Professor Lüdemann, are all known in Germany as authors of valuable works on some branch or other of theological science. They conduct a journal, devoted to criticism and theological knowledge in general. In law, all the professors are accounted men of ability. In medicine, Professor C. H. Pfaff is



one of the most distinguished chemists in Europe. Whilst in philosophy, Nitzsch is excelled by no one in his knowledge of the Greek language and Greek literature. Many of the other professors have also attained to a very considerable celebrity.

In the University of Kiel, as in almost all the universities of Germany, the professors, ordinary and extraordinary, receive certain salaries, which are not usually very large, from the government of the country, or from funds belonging to the University, for which they deliver, each, a series of public lectures, which, of course, are gratuitous. But besides these, they also deliver what are termed *private lectures*, for which the students pay, each, a small fee per term for each series which he may choose to attend. This fee differs, in different universities. At Kiel, it is about a dollar, of our money, for a series of one lecture per week for the term of six months. It is most usual to count by hours in this matter. For example, if a professor delivers a lecture of an hour in length (which is the usual length of a lecture) five times a week—that is one a day for five days of the week—which is attended by thirty students, who pay him each one dollar for each series of lectures of one hour per week, during six months, he will receive 150 dollars for that period, or at the rate of 300 dollars per annum. If he has more than thirty students attending his private lectures, or delivers private lectures more than five hours per week, he will receive a proportionably greater amount. That this mode of sustaining a university or college, has some advantages, no one can deny. But that it is also attended with very great evils, which counterbalance them, might be easily shown. One thing, however, we ought in candor to say; it is, that this plan, however unfavorably it may strike our minds—as we are not accustomed to any such thing in our country—has almost universal prevalence in the universities of Germany to support it. It would thus appear to have operated usefully, or, one would suppose that its adoption would not have become so general, nor its continuance so long.—We will only add, that the University of Kiel derives about 60,000 Danish dollars, or somewhat more than \$30,000 of our money, annually, from the national treasury.

#### FACULTY OF THE UNIVERSITY OF KIEL.

##### THEOLOGY.

*Ordinary Professors.*—Dr. G. T. Francke, Dr. A. F. L. Pelt, Dr. H. A. Man, Dr. J. A. Dormer.

*Extraordinary Professors.*—C. Lüdemann.

*Private Teacher.*—Frid. Ant. Löwe.

##### LAW.

*Ordinary Professors.*—Dr. Nic. Falck, Dr. M. Tönsen, Dr. G. C. Burchardi, Dr. F. Kierulff.

*Extraordinary Professors.*—Dr. P. D. Chr. Paulsen, Dr. Aemilius Herrmann.

*Private Teachers.*—Dr. J. Christiansen, Dr. A. C. J. Schmid.

##### MEDICINE.

*Ordinary Professors.*—Dr. C. H. Pfaff, Dr. C. R. W. Wiedemann, G. H. Ritter, Dr. A. L. A. Meyn, G. B. Günther.

*Extraordinary Professors.*—Dr. F. H. Hegewisch, Dr. W. F. G. Behn.

*Private Teachers.*—Dr. G. A. Michaelis, Dr. W. H. Valentiner, Dr. Aemilius Kirchner.

##### PHILOSOPHY.

*Ordinary Professors.*—Gregor. Guil. Nitzsch, Justus Olshansen, H. Ratjen, Henr. Fred. Scherk, Georg. Haussen. Dr. A. L. J. Michelsen, H. M. Chalybaeus.

*Extraordinary Professors.*—J. M. Schultz, Dr. Ero. Ferd. Nolte, Dr. F. W. Forchhammer.

*Private Teachers.*—Dr. Guil. Klose, Dr. N. Thomsen, Dr. C. Tielke, Dr. E. Osenbrüggen, Dr. M. Baumgarten, Dr. Otto, Jahn.

##### LECTURERS ON LANGUAGES.

Dr. C. Flor, Henr. de Buchwald, S. Lubben.

Jo. Guil. Cramer, *Mechanician.*

G. Chr. Apel, *Teacher of Music.*

P. Guil. de Balle, *Riding Master.*

(To be concluded in the next number.)

## A BRIEF ACCOUNT OF THE OLD CONGREGATIONAL CHURCH AT DORCHESTER, SOUTH CAROLINA.

(Originally published in the Charleston Observer.)

"To the Puritans," says Hume, "the English owe the whole freedom of their Constitution;" and certain it is, that the benefits which they have conferred, are not confined to the mere planting of colonies on "the stern and rock-bound coast" of New England. The great truths they developed, and in the advocacy of which they counted not their own lives dear unto them, lie at the foundation of true civil government; they are interwoven with every principle of our constitution, and contain within themselves the elements of civil and religious freedom.

It was a little band of these men, congregated in the beginning of 1630, in the new hospital at Plymouth, England,\* who after a day of fasting and prayer, called Rev. Messrs. Maverick and Warham† to be their pastors, and resolved to emigrate to New England. They sailed on the 30th of March, 1630, in the *Mary and John*,‡ a ship of 400 tons, commanded by Captain Squeb, and reached America in two months. But so far from fulfilling his engagement to take them to Charles River, "the captain put us," says a passenger,§ "ashore and our goods, on Nantasket Point, and left us to shift for ourselves in a forlorn place in this wilderness." They soon, however, selected a place, called by the Indians Matapan, but to which they gave the name of Dorchester, "because several of the settlers came from a town of that name in England, and also in honor of the Rev. Mr. White of that place." Dorchester, therefore, is the third oldest town in New England, and the first in the old County of Suffolk, having been settled several months before Boston, then called by the Indians Shawmut, and by the English Blaxton's Neck, as an Episcopal clergyman of that name was the only inhabitant of the peninsula.|| In common with all the early emigrants they suffered many privations and hardships, but they bore them with a Christian manliness and fortitude. Their hearts quailed not at every lion in the way; dangers nerved them with courage, and trials but enlanced their energy. "Oh the hunger," says Captain Clap, himself an eye-witness of what he describes, "that many suffered and saw no hope in the eye of reason to be supplied only by clams, and muscles, and fish. We did quietly build boats, and some went fishing, but bread was with many a scarce thing, and flesh of all kinds as scarce. And in those days when in our straits, though I cannot say God sent a raven to feed us, as he did the prophet Elijah, yet this I can say to the praise of God's glory, that he sent not only poor ravenous Indians which came with baskets of corn on their backs to trade with us, which was a good supply unto many, but also sent ships from Holland and from Ireland with provisions, and Indian corn from Virginia, to supply the wants of his dear servants in this wilderness, both for food and raiment. \* \* \* \* Thus God was pleased to care for his people in time of straits, and to fill his servants with food and gladness. Then did all the servants of God bless His holy name, and love one another with pure hearts fervently." We could follow with much pleasure the gradual rise of this little settlement, tracing step by step its increasing influence and usefulness; but we must pass over half a century of its existence in order to come more directly to the topic under consideration.

By the charter of Charles II. and the constitutions of Locke, the Anglican Church was the only one legally recognized in South Carolina, though there were provisions in both favorable to other creeds.—During its infancy, Carolina presented the strange spectacle of a colony founded by bigoted churchmen, and

\* Rev. Dr. Harris's account of Dorchester in vol. ix. Mass. Hist. Coll. 1st series.

† Morton's New England Memorial.

‡ Winthrop's History of New England, i. 29

§ Capt. Roger Clap, in Winthrop's New England, i. 28.

|| Holmes's Annals, i. 256.

governed by Dissenters. Blake was a Presbyterian and Archdale a Quaker. But though described by the latter as "an American Canaan, a land that flows with milk and honey,"\* it was a spiritual desert, for several years elapsed before there was a priest to bear the Ark, or minister at the altar; there were however, "sundry godly Christians there, both prepared for and longing after all the edifying ordinances of God."† Their Macedonian cry was heard and answered. Joseph Lord of Charlestown, Ms. who four years before had graduated at Harvard, and who was then teaching school in Dorchester and studying theology with its pastor, offered to go thither, and on the 22d of October 1695, those designing to emigrate with him were embodied in a church, over which he was solemnly consecrated pastor.‡ The churches of Boston, Milton, Newton, Charlestown, and Roxbury, by their delegates or pastors, assisted in the services. The gathering of this little flock "to encourage the settlement of churches and the promotion of religion in the southern plantations," is a bright epoch in the moral history of New England. Sixty years before, the village of Dorchester had planted the first church in Connecticut, and now she had gathered another to send to the far distant borders of the south. In little more than a month they were ready to embark, and their faith and ardor kept pace with the advancing hour of separation. The parting scene was solemnized by the holy services of religion. Gathered together for the last time in New England, in the house of God, their former pastor, Mr. Danforth, preached a most affectionate and moving valedictory. The passage selected was from Acts xxi. 4—6, in which is detailed the parting scene between the disciples at Tyre and Paul and his companions; and the peculiar applicability to their own circumstances rendered it singularly interesting and appropriate. We can but faintly imagine the effect of such a discourse from him who for thirteen years had broken to them the bread of life, whose ministrations they now enjoyed for the last time. Around them were the cherished scenes of childhood, the hearths of their kindred blazed here and there, with their thrilling associations. The thought of their homes, their parents, and their companions, their sacred tabernacle, and their beloved village, now about to be relinquished forever, rushed to their minds with overwhelming potency. But at the sacramental table they had dedicated themselves to the service, and they drew not back from the eucharistic covenant. On the 5th of December they sailed, and when the sun sunk beneath the western hills, the first missionaries which ever left the shores of New England were offering up their evening sacrifice on the bosom of the Atlantic. There was something morally sublime in the spectacle which they presented. It was not the departure of one minister or of one family, but of a *whole church*. There were women there in their feebleness, and children in their helplessness; there were the young in their buoyancy, and the aged in their gravity; all relations of life were there, and all had been consecrated to Christ. The distance which they emigrated was geographically short; but at that period, a century and a half ago, the undertaking fully equalled in its dangers the most hazardous voyages of the present day; and a moment's meditation will convince us that there was even more heroism in leaving Dorchester for Carolina in 1695, than in sailing from Boston to India in 1841. The first part of their voyage was boisterous and unpleasant, and on the eighth day they kept a fast on account of the perils to which they were exposed; and He who holds the winds and the waves in the hollow of his hand heard their cries, so that on the 20th they landed in Carolina. Following the course of the Ashley River they found on its northeasterly bank, about twenty miles from Charleston, a rich piece of land whose virgin soil and whose stately woodlands with its interlacing vines, and evergreen, misletoe, and drapery of moss, were well adapted to their purposes, and which they immediately selected for their future home, to which, in memory of their native place, they gave the name of Dorchester. Here upon the 2d of February 1696, they raised their grateful Ebenezer by celebrating for the first time in Carolina the

\* "A new description of that fertile and pleasant Province of Carolina, &c. by John Archdale, late Governor of the same."†

† Rev. John Danforth's Sermon.

‡ Harria's account of Dorchester.

holy sacrament of the Lord's Supper. The colony of Carolina derived many important advantages from New England, but nothing which at all equalled the benefits conferred through the emigration of this Christian church—the planting of it, with all its precious ordinances and influences, in the vicinity of its capital. It was a work honorable to the character and worthy of the religion of the Puritans.

Rev. Mr. Danforth, in his valedictory sermon above referred to, said, speaking of the southern plantations, that, “there was not in all that country neither ordained minister nor any church in full gospel order.” The impression which this passage conveys is at variance with actual facts, as there were both churches and clergymen in South Carolina prior to the arrival of the pious Dorchestrians. In 1681-2, according to Dr. Dalcho,\* a large and stately church surrounded by a white palisade, was erected in Charleston, entitled St. Philips, of which Rev. Arthur Williamson was the first pastor, who is known to have been here in 1680, and who was succeeded in his office in 1696 by Rev. Samuel Marshal, M. A.

The Baptists, according to Ramsay, who however has given us no authorities for his assertion, formed a church in Charleston in 1685, under the pastoral care of Rev. Mr. Screven, who had labored for two years previous as an Evangelist, and who remained with them until his death in 1713. The incipient measures taken to destroy the Protestants by Cardinal Mazarine and Louis XIV. from 1665 to 1685, caused many of the Huguenots to leave France and seek security in less bigoted lands. Forty-five of them were sent over by the English Government in the frigate Richmond, in 1680; and on the revocation, by Louis XIV. on the 8th October 1685, of the edict which Henry IV. on the 13th April 1598 had signed at Nantz, granting “perpetual and irrevocable liberty of conscience to the Protestants,” multitudes in the general flight which ensued sought shelter on the banks of the Santee and in the capital of Carolina.

That they brought their own clergymen with them, and maintained religious worship, is evident from an order of the Grand Council, dated 21st June 1692, which directs “that the French ministers and officers of their church be advised that they begin their divine exercise at 9, A. M., and about 2 in the afternoon, of which they are to take due notice and pay obedience thereunto.” The Independents also (and till 1730 the church was indiscriminately called Presbyterian, Congregational or Independent,) had their meeting house in 1690, and the Rev. Benjamin Pierpont, their first minister, was settled in 1691 and died in 1696-7, when Rev. Mr. Adams for a short time ministered in his place. These, with other facts, sufficiently prove that Mr. Danforth erred in his statement, and that the church which emigrated from New England was not the first in the province of South Carolina. Rev. Mr. Lord remained over twenty years with his people, when he returned to Massachusetts, and on the 15th June 1720 was installed pastor over the church in Chatham. Rev. Hugh Fisher was his successor at Dorchester, who dying on the 6th October 1734, was in turn succeeded by Mr. John Osgood, a recent graduate of Cambridge, and a native of Dorchester, S. C., at which place he was ordained March 24th, 1734-5. Under his ministry the church greatly prospered, though the period was one in which their temporal affairs were greatly deranged by the Spanish war. “About two years ago,” he writes in 1746, “the number of communicants in our church were but little over thirty, now there are above seventy.” In 1754 Mr. Osgood removed with the Dorchestrians to Midway in Georgia, at which place for a year or two his flock had been gradually gathering. The reasons for this change are stated at length in the records of the Midway church.† Mr. Osgood was long a blessing to his charge, and for over thirty-eight years he preached to them the oracles of God. His family were happily settled around

\* An historical account of the Protestant Episcopal Church in South Carolina, p. 26. Dr. Ramsay, in his History of South Carolina, pp. 11—33, places it in 1690, but I think the testimony which supports Dr. Dalcho's date conclusive.

† Vide, an excellent little pamphlet compiled by John B. Mallard, M. A., entitled “A short account of the Congregational Church at Midway, Geo.” In this narrative Mr. Mallard has felicitously brought together all the principal facts, collected from a number of historians, pertaining to this interesting settlement. Would that every Church in South Carolina and Georgia had a Dalcho or a Mallard to gather up and preserve its memorials.

him—his people were prosperous and contented—a church had risen up in the midst of the wilderness, and the time had come when he could say with Simeon, “Lord, now lettest thou thy servant depart in peace,” and in peace he did depart on the 2d August, 1773. His dying words were, “Oh my friends, how sweet it is to be with Jesus.”

## CLERICAL HABITS OF STUDY.

THE learned professions, commonly so called, from their nature, require study in those who exercise them. Professional success and usefulness depend upon habits of diligent, patient and careful study, as much as upon genius and talents.

These remarks apply with especial force to the Christian ministry. It being the first object proposed by the Saviour himself, that the gospel should be preached, i. e. declared in the form of public instruction, it is indispensably necessary that the life of the Christian minister, be a life of study. Custom, and the appointment of Providence, have made it a rule, that the Sabbath shall be devoted to the work of public instruction, in the form of sermons, on subjects set forth in the Scriptures. Religious assemblies expect to hear, and conscientious ministers generally prepare to deliver, two regular discourses on the Sabbath; besides perhaps a less formal lecture in the evening, or during the week, or both; but as respects the Sabbath especially, no minister can satisfy himself or his congregation, with less than two sermons.

Taking these latter as the extent of the public labors of the minister, and leaving out of the estimate, lectures and occasional discourses, it is obvious, that in order to the respectable, much more the useful exercise of the ministry, there should be a great amount of intellectual labor. To prepare two good sermons each week, or one hundred in each year, justly considered, is no light matter; especially if the ministry be exercised in a congregation as intelligent as those in the generality of our New England parishes. A man who enters the ministry must make application of his best powers of mind, to the investigation of sacred subjects, and put into some form the results of his investigations. It may not be so material that his sermons be always written out; yet the experience of the most acceptable and useful preachers, has shown that the best form of embodying the results of study, is to put them into regularly composed and written discourses. And it will doubtless be proper that we consider the preparation of public religious discourses as embracing these two things.

The object of the present essay is to offer a few suggestions upon habits of study in ministers. Our remarks will be confined strictly to those studies which are professional. If the love of study, a spirit of literary or scientific enterprise, and the careful husbanding of each moment of time, permit the minister to pursue objects which are aside from those of his profession, it is well. Generally speaking, however, it demands the diligent exercise of a minister's best powers of mind and heart, and the whole time which can be appropriated to mental toil, to do justice to those studies which are strictly professional. The civilian, the physician, the statesman, the liberally educated merchant, the wealthy scholar, and others, may find leisure for the pursuits of general literature and science. But a minister, with correct views of the objects of the sacred office, and of the magnitude of the intellectual labors demanded for the proper fulfilment of that office, will find little time for such studies. That sacred science to which he is devoted, *theology*, is one, in his pursuit of which he must act on the direction of Paul to Timothy, “Meditate on *these things*; *give thyself wholly to them*.” To make weekly preparation to deal wisely with immortal spirits but “little lower than the angels,” to “feed them with knowledge and understanding,” to edify the church, to build up the kingdom of the Lord Jesus

Christ in the earth, a minister must almost literally live in his closet as the place of prayer and study.

Public sentiment, in the portions of our country where religious institutions are most prized and best supported, is, that the first business of a minister is to study. All expect to see the physician, the lawyer, the political man and the legislator abroad, mingling among men. The objects of their respective professions require it. But almost every one seems to know that the minister's most appropriate place is that particular apartment of his house commonly called "the study." That minister who is known or believed to be little there, because he is very much abroad, and whose habits of continual visibility among other men, and the leanness of whose discourses on the Sabbath, give occasion to his people to say, "he does not love to study"—that minister certainly injures his own influence, depreciates his office in the estimation of other men, and limits his usefulness in the service of his Lord and Master.

Some of the temptations to the neglect of study, to which the minister is liable, should be noticed.

One of these is indisposition to mental toil. He may like to read, for this is an easy employment; but to *study*, in the sober sense of the term, he may be altogether disinclined. This may be a pardonable feeling after the exhaustion of the Sabbath. Sometimes the excitement of Sabbath labors induces an unnatural and nervous activity of the mind, requiring to be allayed by rest. And Monday, with a *studious* minister, should be a day of relaxation. But as a *mood*, at other times, when, if he be in good health, the minister should be engaged in making his preparations for the next Sabbath, it is a temptation against which he should watch, and make a firm and conscientious resistance.

Caution should be exercised against yielding to the influence of imaginary ailments, or of real ones which are slight, and would not be heeded a moment in the way of some employment preferred to study.

The temptation to postpone preparation for the Sabbath till the week is far advanced, is another. This may be rendered plausible and powerful to a minister, by the fact that he has succeeded, occasionally, in making acceptable and respectable preparation in a short space of time, when, by some providential occurrence, he has been compelled to change his subject and take another, late in the week. Or when peculiar circumstances have given an impulse to his mental powers, he may be very successful in the late preparation of a sermon. This however is no warrant for depending upon late studies. And with the exception of especial cases, it will generally be found that sermons not studied and composed till Friday or Saturday, will be more or less imperfect in their preparation, and will come very far short of answering the objects of Sabbath day preaching. Such sermons will want that richness in Scripture instruction, which is the fruit of patient and long continued search of the Bible; will be lacking in appropriateness to the wants of souls; in clearness of conception, connectedness and finish, both in the sentiment and rhetorical preparation. In short, a Friday or Saturday sermon will generally be an indifferent affair; a written extempore; scattering, possibly long, but slender, wanting both in substance and soul.

The temptation may exist to depend upon talent or genius, moderate though they be. Where a minister thinks himself possessed of powers, which, under high pressure, he can bring to bear upon a subject, and make a sermon while he preaches it, study will probably be neglected.

It ought to be seriously considered by every minister, that the great and solemn subjects of divine revelation, and on which it is important to preach, cannot be disposed of in the extempore workings of the mind consequent on vain confidence. They demand study "with all *humility* of mind;" and allied with this humility, patience, industry, perseverance, and the careful exercise of the best powers of the man. The industrious and eloquent Dr. Porter, of Andover, once remarked in his lecture room, in speaking of the time requisite to prepare a sermon, that he wrote the principal part of his discourse entitled, "Great effects from little causes," at a sitting of four hours; but he mentioned this as unusual success for him, and he connected with it a caution against relying on such efforts.

The temptation to exchange subjects is another. If the discovery of difficulties, and the necessity for long and patient investigation of a subject in hand incline the minister to retreat from his undertaking, he does injustice both to his mind and his conscience. Yielding to this temptation, he accustoms himself to make but moderate efforts at investigation, and becomes an easy and superficial student. And so often as he finds himself brought to a stand, by some difficult point, perhaps midway in the preparation of a sermon, he lays it aside; and thus, in process of time, accumulates a stock of half written or quarter written sermons, and introductions to sermons, from among which he rarely gets help, because that in finishing one of them he will have to grapple again with the same difficulties by which he has been conquered before.

The temptation to misdirected study is another; falling upon a subject or topic curious rather than biblical, important and instructive; and laying out upon it time and intellect for which it will not pay, in the spiritual benefit of either the preacher or his congregation.

The temptation to favoritism in subjects is another. This is shown in following the bias of the mind to preaching mainly upon a certain class of subjects. The mind runs in a circle where it is familiar and at home; but where the matter of the sermons will be "*semper eadem*." Admit that it is important to act on the direction, "precept must be upon precept, precept upon precept, line upon line, line upon line;" still this cannot warrant the continued reiteration of the same topics or subjects, in different forms, as a relief from the necessity for studying less familiar ones.

To study subjects upon which the mind alights, instead of taking the Scriptures as a book of subjects, is another temptation. In such a habit the subject is chosen first, and then the text is hunted up and brought to the subject, rather than the subject derived from the text; and its use is little more than to endorse the idea which may have been conceived by the preacher, but which may not open a field for profitable instruction, or one requiring much labor. It is comparatively easy to start upon a topic and spin out a long line of thoughts, tenuous as the spider's web. But this line, wound about the hearer for an age, he will hardly feel; it will produce upon the conscience no sensation like that of a chain—a binding chain of holy scriptural truth.

Another temptation is to begin to compose a sermon without previous, deliberate, careful investigation of the subject; of course without a plan; and depending upon the excitement or friction of composition to give impulse to the mind. "I begin my sermon and write along a little from day to day, as I happen to think," said a minister once, in describing his process in making a sermon. Now if every sermon has a *beginning*, a *middle*, and an *end*, it would not be strange if, in the process of which we now speak, the sermon, when preached, should present itself to the mind of the discerning hearer the wrong end first, or by the broadside, or the middlemost. If it be important that we should make our hearers begin with the beginning of a subject, and go regularly through it with us, then the sermon must begin at the beginning; and of course the preparation of it must be in study, which has reduced to order all the thoughts upon it which have been conceived.

Another temptation is that to night studies. A good brother, a man of talent he is too, but apt to study more by night than by day, once said as an apology for the defects of a sermon which he read before his association, "It was written in one night." Now if the sermon were a good one, and proper to read to a body of ministers, there would seem something of self-compliment under cover of the apology, as showing what he can do in a short time. Of this Christian modesty would teach to be cautious. But if the sermon were defective, as the apology professed to confess, then it might with some propriety have been said, "Brother, why not treat us with so much respect as to read us a sermon to which you have devoted a generous portion of time; and not give us the hurried, nervous and excited lucubrations of one night."

The association of that favorite phrase "the midnight lamp," with intellectual toil and eminence, is a very unfortunate one. It is difficult to conceive of the night being a better time for the labors of the mind than the day; or that *dark-*

*ness, midnight darkness*, should be more favorable to clear and efficient thinking than the light of the sun. If the object of study were, to bring the imagination into play, or to wake up the fancy into a fit of gloomy revelling, and to put upon paper its diseased nocturnal flights and fanciful ravings, then let the night be taken for study. But if the object is to bring into healthy, powerful, and successful exercise all the faculties of the soul, and to prepare to meet an assembly of immortal souls, with the fruits of deliberate, thorough thinking; then let the Christian minister use the daytime for study. God made the day as much for the work of men's minds as for that of their hands.

Two remarks should here be made respecting Sabbath studies. In the first place it is questionable whether they are right. Some ministers are so conscientious—and perhaps all should be so—as not to study for the pulpit on the Sabbath. In the second place, Sabbath studies, added to the labors of the pulpit, are injurious to the health, as inducing excessive fatigue and mental excitement. Many a fine constitution is injured thus, probably.

Dissatisfaction with the results of our own intellectual efforts may be another temptation. This perhaps sometimes occasions that changing of subjects of study, already mentioned. There may be one natural and good cause for this dissatisfaction, in the mind of the minister; a conception of what he would accomplish in a sermon, if able; and which, if not beyond his grasp, yet requires his longest and strongest reach. This feeling may be turned to excellent account, as leading to a high aim, and an extensive view of a subject. But it becomes a temptation when it induces discouragement, and leads to instability of mind and a needless change of the subjects of investigation. With this may finally arise distaste to the subject itself, of which its nature, as set forth in the word of God, should make a conscientious man afraid. To get tired or discouraged in studying God's good word is sinful.

The temptation to preach old sermons often, instead of writing new, is another. While the preaching of an old sermon may be occasionally necessary, to recall the minds of a congregation to a particular subject on which the minister cannot write another and better sermon; or as rendered unavoidable by providential interruptions of the studies of the week; or by sickness; or when the repetition of a particular sermon is requested by some of the hearers; still these cannot justify the practice of frequent preaching of old sermons. Along with this may be the temptation to depend upon frequently exchanging pulpits with brethren; a practice to a certain extent proper and useful, and occasionally necessary; but a very improper resort, as a relief from the necessity for study.

There is still another temptation of considerable speciousness, that to the substitution of pastoral visiting and social intercourse with parishioners, in place of study. It is sometimes said of a minister, "he is a better pastor than student." A people are sometimes said to be reconciled to ordinary preaching, because their minister is "so good a pastor." Now it should be remembered that ministers and their people are not authorized by the Bible to compromise the one of these departments of labor for the other. Important as is "testifying from house to house, repentance towards God and faith towards our Lord Jesus Christ," and desirable as it is that a minister be suitably social in his intercourse with his people, yet "publicly" to testify, is placed before this; and for this the minister must prepare by private study. But there is another point here to be considered; indolent habits of study will insensibly and inevitably make a minister a poorer pastor. If he is to be instructive and profitable to his people, in his pastoral intercourse, he must draw upon his resources of knowledge attained by reading and study, as much as in his preparation and preaching of sermons. In short, a minister cannot be a good pastor without being a diligent student. He is to "bring forth from his treasure, things new and old," in pastoral labors as well as public ones; and he will not have them in his treasure, to bring forth, unless he accumulates them there by diligent study.

Another temptation is, to consider the study and preparation of sermons as a task, and to be done as a matter of duty, rather than as a privilege and a pleasure. This should never be the case in one who professes to have entered



the ministry from love to God and his truth, and to precious souls. The mere lover of natural science delights in his studies, and pursues them with relish and enthusiasm, which in themselves render study a source of enjoyment. A minister ought not to be behind the mere scholar in this point. It is related of a late venerable New England minister, that in the latter months of his life, when afflicted with disease and infirmity, and cut off from the pleasure of public ministrations, he continued to solace himself under his bodily sufferings, by pursuing study, with his mind's eye upon his people, as he had been accustomed to do in his days of vigor and health. Preparation for the pulpit should be, with every minister, next to communion with God, his sweetest, most divine employment, and to be so loved that he shall be reluctant to resign it till he resigns his breath.

Another temptation is to study by the aid of stimulants, or narcotics; tea, coffee, or tobacco, by chewing, smoking, or snuffing. The unhealthy, spasmodic and nervous operations of the mind, under such influences, are not what we should bring to bear upon the word of God. A very excellent minister, now deceased, was several years since mentioned to the writer of this article, as often smoking a segar, before beginning to write a sermon. Is this right, in a minister of the gospel? What if a Byron stimulates his mind for his studies with gin. What if a certain British statesman of a former time exhausted half a dozen bottles of wine, in a night of intense study, of an affair of state. Let not the "ambassador for Christ," the messenger of the "King of kings," call to his aid any such instrumentalities. He, of all men, should bring to his studies a mind in its most natural and healthy state; and acting under no other impulses than those of conscience, love for the truth and for his work, the impulses of the grace of God in the soul.

Here should be noticed another temptation; to study with the mind tinged and goaded by circumstances unfavorable to the temper, and in the operation of unhappy feelings, rather than interested in the faithful investigation of divine truth. A shrewd minister once remarked, after listening to a severe and scolding sermon, "Brother — preaches as though he were accustomed to speak to a 'rebellious house.'" The studies of a minister, almost unconsciously to himself, may be influenced by some vexing difficulty, or some irritating controversy in which he is concerned; and his mind, in the excitement thus arising, may operate powerfully upon almost any subject; yet with a lamentable want of that sacred solemnity and sweetness of spirit which belong to the contemplation of divine truth.

The temptation to rely upon what are called extempore efforts, is another; if not wholly, yet to such extent, that a minister carries very imperfect preparations into his pulpit; and depends upon filling up deficiencies there, in preaching, and under the impulses of the excitement of delivery. It may do for some great and eloquent doctor of divinity to stop in his sermon, and throw his spectacles up upon his forehead, and turn aside from his notes; and in the kindling of his mind strike out perhaps some of his boldest and best thoughts; but this does not prove that we every day ministers, of only common talents, can safely lay aside the practice of thinking with pen in hand, and depend upon outlines of our discourses, written upon half a quarter of a sheet of foolscap, perhaps none. Because some Senator or Representative in Congress, upon the spur of an occasion, and in the heat of debate, can throw off an able speech of half an hour, unexpectedly to himself, and which shall electrify the galleries, and turn the scale in a vote upon a great question of state; does it therefore follow that a minister in the pulpit can depend upon preaching in this manner? The humorous and erratic Rev. David Austin, of Connecticut, used to talk of what he called "*preaching extrumpery*;" and such is liable to be much of the preaching done in a dependence upon extemporary powers, without previous study.

The temptation to depend upon what may be called intuition, is another, giving that view of a subject which one gets at sight, or in a very brief contemplation; and which, however imperfect, may seem to the preacher a good and sufficient view. It is possible that a minister might for a time preach a sermon, as it were impromptu, every day in the week, thus; but what would be

the true worth to a people, of seven such sermons, regarded as discussions of Scripture subjects, and as so many breakings of the bread of life to a congregation of immortal souls? They would be spare food, unquestionably. Among the designs of Divine Providence in appointing only one day in seven as a Sabbath and season for public instructions, was doubtless this, that the minister of the gospel might have ample time to prepare to preach twice instructively and powerfully, and that his people should have sufficient time to digest what they have heard. Does any minister ordinarily accomplish more than this? Who preaches three times on the Sabbath, and perhaps once, twice, or thrice in the week, and always does it well? Is preaching a work that can be so lightly done? It is related of the eloquent Robert Hall, that when once asked to preach a third sermon on the Sabbath, he replied, "*Sir, do you think I spit sermons?*" What is a sermon, properly estimated and described? Or rather what should it be, in its exhibitions of the truth of God, and its effects on the hearts and minds of men? It is not a composition thrown off as one would talk at his evening fireside, or as a demagogue would make an harangue in a town meeting or a political caucus. It is a message from the Lord of Hosts to sinful, wandering, dying men; a solemn affair, therefore.

But we should mention some of the appropriate characteristics of ministerial study.

1. *Conscientiousness.* Intellectual toil is a minister's *duty*, as much as prayer and keeping his own heart. For neglect of this, or inefficiency and languor, he should weep in secret places, as for other sins of which he is conscious.

2. *System and Regularity.* Nothing can be done without these. With so much as we have seen, to be accomplished every week, that minister is beside himself who has no rules for study. He should have his hours sacred to this purpose, as much as when a student in the Theological Institution or the College; and observe them as a matter of conscience; except when prevented or called from his employment, by providential occurrences.

3. *Intenseness.* There is what may be called the play of the mind, in undirected, miscellaneous musings, or in reading miscellaneously; in which nothing of importance is accomplished. Study is the fixing of the mind upon a subject of investigation, and working its powers with energy, closeness, determination, desire for clear understanding of it, and with deep interest in every step of advance made; with an absorption of the mind in which the minister shall scarce realize anything that passes about him, and in which the sacking of a city going on would hardly arrest its pursuit. The habit of this is of first importance to the theological student and Christian preacher. Nothing important is ever done with a Scripture subject, without intense fixedness of mind.

4. *Patience and Deliberation.* To toil, hour after hour, day after day, to be willing to do this, in order to overcome the difficulties of a subject; to labor quietly to clear up for one's own mind and for the minds of a congregation, a perplexing point; to be discouraged by nothing short of unfathomable mystery, arrested by nothing but an arrival at that point where seems heard the monition, "Thus far shalt thou go, and no farther;" to study thus, and to do it habitually and cheerfully, is a great attainment for a Christian minister. The longer a Scripture subject is contemplated, the more it will unfold itself to the understanding. Continued research where there is matter for it, cannot fail of its reward. The Holy Spirit will bless such studies.

A minister should never feel that he has examined a subject sufficiently, or pushed his researches far enough, while he finds new unfoldings, and additional information in the word of God. That accumulation of materials for a sermon which patient industry accomplishes, that extended view of a subject gained in assiduous, untiring pursuit, wherever it is to be traced in the Bible, is of inestimable worth, to the conscience of the minister and to the heart of the spiritual and intelligent hearer.

5. *Love of study* is an important point of character. So essential is this to the man in the sacred office, that if he have it not, it renders questionable his call to this high and holy work. The difference between men, as to their eminence in any profession, especially the ministry, is owing to no one thing more

than to this, the difference in the degree of their love of study. Moderate talents will outstrip commanding and brilliant ones often, through this cause. A man whose extensive success might be little anticipated, from the mediocrity of his talents, with a thirst for study will become a more profitable preacher and a more inestimable guide to souls, than a splendid genius, whose love for study is but moderate. To delight in research for divine truth, to know no enjoyment like that found in digging for the inexhaustible treasures of the "good word of God," this is of more worth, as a security for diligence and success in the ministerial work than the talents of Gabriel without it. The genuine lover of study when occupied in his room will deprecate the thought of interruptions, will dread to hear the knocker or bell of his front door, or the foot-fall approaching his apartment, warning him that some one has called whom he must even from necessity see. For aside from its interference with both his progress and enjoyment in study, he knows not what it may cost him. A venerable New England minister, lately deceased, whose published sermons bespeak him a thorough student, once said, that from being called out of his study at a particular time, he lost a thought upon which he had just struck, but had not written down; and *that thought* he never, to his own consciousness, succeeded in recovering. A true lover of study fears the expense of interruption to his progress in the accumulation of thoughts.

6. *Disinterestedness*, or supreme regard for the good of others. The studies of the Christian minister stand related to the spiritual benefit of hundreds of souls committed to his charge. If his heart be in the state in which the heart of a Christian minister ought to be, this consideration will be often before his mind, 'I am endeavoring to help my people to understand more clearly this doctrine, or precept; or to illustrate for their edification this point of Christian experience; to make lodgements of the word of God upon the consciences of sinners for their disturbance, counsel, conviction, and conversion.' He has the high privilege of being permitted to prepare his mind to act on the minds of others, for their help in understanding the "things of the Spirit of God;" and it is employment in which he finds sweeter satisfaction than can be known by any teacher of mere science.

7. The studies of a minister may be characterized by the *source* on which he relies for his materials for thought—the *Bible*. Authors may be examined and studied to advantage. But the Divine Author of all truth, the Holy Spirit, is to be continually relied upon. The materials for thinking which are found in the Bible, are alone those which are worthy of the exercise of the best powers. The books of men have soundings. But the word of God is a deep, a shoreless, and a glorious ocean of divine truth, which no human line can fathom, no stretch of human thought can measure.

8. *Prayerfulness and Spirituality*. These two characteristics are named together, as belonging among habits of study, because the one induces the other; and both are essential in the minister. What is ever accomplished without these? There may be produced the results of pure intellection, where there has been no earnest supplication for the divine guidance and blessing in study; and where, of course, spirituality is wanting. But with all that may be rational and ingenious, and showing the intellectual powers of the minister; it remains a serious question, how far his preaching will be "good to the use of edifying;" and "ministering grace unto the hearer." In the preparation of that sermon which you desire to have "baptized with the Holy Ghost and with fire," your accumulation of materials in the study of the sacred Scriptures, your arrangement, your meditation of every division or topic, your conceivings of every thought, your composition of every sentence, should be prosecuted in a frame of spirit and a wakefulness of mind, gained by going to the footstool of the eternal throne. It is good often to lay down the pen, and bow the knee, and lift the heart in prayer. The mind may have become perplexed; or its conceptions may want clearness and vividness. In a season of prayer, relief may be gained. There may have come over the spirit of the minister a gale of self-complacency in his success in study; and pride may have grieved the Holy Spirit to retire and leave him to find out his own weakness, and to learn

that there is an end of successful study of divine truth where the man is left to himself. And he may find occasion to say, with Job, "Behold I go forward, but he is not there; and backward, but I cannot perceive him: on the left hand where he doth work, but I cannot behold him; he hideth himself on the right hand that I cannot see him." And in prostration before God, with confession of his sins of self-confidence, and in renewed seeking of divine aid, he may hear a voice speaking to him, that he "go forward;" and again may find his labors crowned with that success which God vouchsafes to the returning, penitent, and humble.

There are powerful reasons by which such attention to study might be urged upon the Christian minister, such as these:—his peace of conscience within himself; the increase of his fitness to do good in this sinful and miserable world; his own spiritual prosperity and comfort in his work; the shortness of his time to live and to labor for Christ; the immorality and wickedness of indolence in such a work as the ministry; the immeasurable importance of the interests of the souls committed to his charge; and the glory of his Lord and Redeemer. These and many other motives press him to fidelity in his duties as a student. And one other reason, which should give force to all these, is that the minister, *as a student*, must "give account of himself to God." His Lord has said respecting all trusts committed to him, "Occupy till I come." In the "last day," the use he has made of his powers of mind, and of the precious time given him for the purposes of study, will be brought into solemn review. His wasted moments, hours, days, his misdirected efforts; his laborious, ingenious, but unprofitable trifling; all will be reviewed and answered for to the Judge, if they have been among his habits as a student. The minister, above all men on the face of the earth, should dread receiving the rebuke on that day, "Thou wicked and slothful servant." On the other hand, his fidelity in the employment of his time; his diligent cultivation and improvement of every talent; his having conscientiously wrought all his powers to the best purpose, in his study of the word of God, and for the instruction of his dying fellow men; all these will be reviewed with holy joy. It will be of little consequence whether his talents have been moderate or eminent; his station one in the city or in the country; public or retired. But to have it said of him in that day, "He hath done what he could;" to be permitted to see there the fruits of all his mental toil, however arduous, anxious, and exhausting, in the good which has resulted to the souls of men, and to the kingdom of Christ; to be permitted to rejoice with those whom his labors have won to Christ, led in the way of his steps, and trained for the high services of his heavenly kingdom; and to receive the approval of the Master he has served, "Well done, good and faithful servant," this will be honor and joy which an angel might delight to receive.

## SELECT LITERARY AND RELIGIOUS INTELLIGENCE.

### GREAT BRITAIN.

A SOCIETY was formed, a few months since, in London, called "The Parker Society," for the purpose of republishing the writings of those venerable divines, by whose instrumentality the reformation of the Church of England in the 16th century was effected. It is named from Parker, the first archbishop in the reign of Queen Elizabeth, who, by his patronage and aid, countenanced the original publication of many of the works, which it is proposed to reprint. The number of members is now 3,400. Each is to contribute the sum of £1 annually. The whole of the amount received will be expended in reprinting the writings of the reformers, *without abridgement, alteration or omission*, so as to supply each subscriber a copy of every work that is printed, in return for his or her subscription, without any additional charge. It was calculated that if there should be 2,000

subscribers, four octavo volumes, containing above 2,000 pages, will be returned to each subscriber annually. Not a single copy of any work will be printed which is not positively engaged. The series will embrace, either in whole or in part, the works of the following authors:—Bishops Ridley, Coverdale, Pilkington, Bale, Archbishops Sandys, Grindal, Parker, Archdeacon Philpot, Rev. Thomas Becon, Queen Catharine Parr, Edward VI., Lady Jane Grey, Queen Elizabeth, Dr. Alexander Nowell; also, Sermons preached at St. Paul's Cross, before Edward VI., Elizabeth, and the Universities. The above will be followed by the works of Whitgift, Jewell, Hooper, Cox, Cranmer, Bradford, Fulke, Fox, Haddon, Latimer, Rainolds, Tindal, Frith, Barnes, etc. The series will be completed in ten years. The members of this Society, for the most part, sympathize with that portion of the established church which has been termed Evangelical, and which are opposed to the recent movements at Oxford.

The London Missionary Society have now 205 laborers in their missions, besides 451 native evangelists and catechists, making a total of 676 European and native assistants and missionaries. The expenditure amounts to £90,000 per annum. The contributions gathered from the native churches last year, amounted to a *sixth part* of the total income of the Society.

The number of members on the books of the University of Oxford, in 1840, was 5,440; members of convocation, 2,758. Christ Church College has the largest number of members, viz. 497; Brazen-nose, 221; Queen's, 179; Oriel, 166; Exeter, 145; Balliol, 144, etc. The members of convocation at Oxford, and of the Senate at Cambridge, are the actual residents. The members of the Senate at Cambridge, in 1840, were 2,780, (22 more than at Oxford); the total number on the boards, was 5,696, (256 more than at Oxford). Trinity College had 942 students; St. John's, 578; Caius, 142; Queen's, 128; Emmanuel, 111, etc. The popularity of Trinity and St. John's is owing, in part, to the greater number of charitable foundations possessed by them.

#### GERMANY.

In the "Zeitschrift für die Kunde des Morgenlandes," edited by the distinguished Orientalists, Ewald, Gabelentz, Kosegarten, Lassen, Neumann, Rödiger, and F. Rückert, we find valuable testimonials to the labors of some of the American missionaries in Western Asia. Prof. Rödiger of Halle, in an article on the Syriac language, after referring to the much controverted question, whether that language is still spoken, says; "A sufficient knowledge of the matter, however, we have derived from the notices of some American missionaries, who turned their attention to the Nestorians that live near the lake Ooroomiah. Mr. Eli Smith, who now resides in Beirût, and Mr. Dwight, [of Constantinople,] were commissioned to investigate the missionary field, particularly the country included in ancient Armenia, and that of the Nestorians in the western provinces of Persia. They executed their commission with happy success in the years 1831 and 1832. Their journals, in the highest degree interesting and instructive, appeared first in a fragmentary form, in 1831 and 1832, in the Boston Missionary Herald; then fully, in two vols., Boston, 1833. Several extracts from this work—by no means estimated in Germany as it deserves—may be found in my notices of it in the December number of the Allgem. Litt. Zeitung, 1837. In accordance with their suggestions, a missionary station has been established, where now Mr. Perkins conducts the education of several Nestorian ecclesiastics, in which he employs the dialect of the modern Syriac that is spoken there.\* This dialect is the mother-tongue of all the Nestorians, who live in the Kurdish Mountains, particularly in the Hakary country, and around the lake Ooroomiah, as likewise of most of the Syrian Christians, Nestorians, Jacobites, and the Chaldeans, (i. e. the Nestorians and Jacobites who have

\* Missionary Herald, January, 1837.

been converted to Papacy,) in the upper regions of the Tigris, and in the territory of Diarbekir, Mardin, Mosul," etc. In the last number of the *Journal* for 1840, Prof. Rödiger says that he had just received from Mr. Perkins, in addition to several MSS. in the modern Syriac, four original letters, three of which were sent to the mission in Ooroomiah, by Mar Simeon, the present Nestorian patriarch. The other is from the priest Abraham. An account of these letters is given, accompanied by the Syriac text of one of them, with a German translation.

The *Journal*, to which we have just adverted, contains a very interesting article of 60 or 70 pages, entitled "*Kurdish Studies*," by Rödiger and A. F. Pott. The Kurdish language belongs to the same family with the Persian, as is shown, incontrovertibly, by the grammatical element, as well as by its main lexical peculiarities. In its more confined relation, it is united with the modern Persian, though it deviates in many respects, as in the corruption of some of the sounds, the shortening of the flexion, the entire loss of the derivation-suffixes, etc. Many Arabic words have become incorporated into both these languages. The Kurdish has, also, adopted not a few Turkish words. But this influx of foreign terms has not essentially changed its grammatical structure. It is the dominant language in the whole territory of Kurdistan, which is bounded on the north by Armenia, on the east by Azerbaijan and the Persian Irak, on the south by Khusistan and the territory of Bagdad, and on the west by the Tigris. In the winter the Nomadic Kurds remove, with their flocks, from the mountains to the plains, and thence wander into the adjoining territories. Some tribes and families dwell at a great distance from Kurdistan Proper, as in Loristan and around the Persian Gulf; some in the pashalics of Haleb and Damascus, and in Asia Minor. On the whole their country may be estimated at about 2,000 square miles. The Zagros sends up the highest mountain summit in Kurdistan, and divides the whole into two unequal parts. What is west of the Zagros belongs, at least nominally, to the Turkish empire. This includes a great part of the ancient Assyria. The part which lies east of the Zagros embraces a section of old Media.

It should seem that measures are to be taken by the four great powers of Europe to secure adequate protection for the Christian population of Syria. This is owing to the representations of the king of Prussia, who was prompted to this benevolent work by the Chevalier Bunsen, Prussian ambassador to the Swiss Cantons, and formerly secretary of Niebuhr at Rome.

The king of Prussia is very favorable to efforts which are made for the conversion of the Jews. He and the royal family are annual subscribers to the funds of the Missionary Schools in Berlin. The number of Jews in Hungary is at least 300,000, of whom about 12,000 reside in Pesth. About one third of these 12,000, are reformed Jews, who have wholly discarded the Talmud, and the ceremonies and services of the synagogue, and hold to the Old Testament alone as of divine authority. Their rabbi preaches regularly from the Old Testament, adopts a far simpler form of worship than that of the synagogue, and is attended by a large congregation. The number of Jews in the Grand Duchy of Posen is more than 73,000.

#### UNITED STATES.

The most important works which have lately appeared in this country are Dr. Robinson's *Researches in the Holy Land*, and Mr. Stephens's *Incidents of Travels in Central America*. The latter we have not read. They are said to be full of interest. Mr. Catherwood's numerous and exact drawings add greatly to their value. Dr. Robinson's investigations in Palestine have come out in three large and well executed octavo volumes, embracing more than 2,000 pages. They are to be accompanied by a number of maps and drawings, which will be put together in a separate volume in the form of an Atlas. The work bears evidence of laborious research, accurate learning,

sound judgment, and a clear perception of the wants of biblical students. The light which is thrown on many places, memorable in sacred history, is not only new, but clear and convincing. The appearance of this work will render necessary a revision of all our Sunday School Geographies, Maps of Palestine, Bible Dictionaries, etc. A mass of error, which has been accumulating for a long time, will now be swept away.

## NOTICES OF NEW PUBLICATIONS.

*A Historical Discourse, delivered by request before the citizens of Farmington, Ct., November 4, 1840, in commemoration of the original settlement of the ancient Town, in 1640. By Rev Noah Porter, Jr. Hartford, 1841. pp. 90.*

The occasion on which this Discourse was delivered was one of special interest to no inconsiderable number of the inhabitants of the central portion of Connecticut. The territory of the ancient town of Farmington comprised within its limits the whole of the ample domain which is now occupied by the towns of Farmington, Berlin, Southington, Burlington, Bristol, and Avon, containing, by the census of 1840, an aggregate population of 11,651. These towns were all originally "daughter settlements" of Farmington, which in due time were constituted parishes, and at length separate towns. They are now among the most flourishing towns in the State, particularly in the pursuits of agriculture and the mechanic arts. The relations of kindred and dependence which for a long time subsisted between them and the parent colony, rendered Farmington for many years a place of much commercial enterprise, and laid the foundations of private wealth and taste for which the place is distinguished beyond most agricultural towns.

The first settlement of Farmington in 1640, was effected in a manner scarcely less formal than that of Hartford had been five years before; and that too, by a portion of the same colony, almost as soon as they had become quietly established in their new home on the banks of the Connecticut. They were constituted a distinct church in 1645, and the Rev. Roger Newton, their first minister, was settled at the same time. His wife was the daughter of Rev. Thomas Hooker of Hartford. The second minister of Farmington was the son of Rev. Thomas Hooker, who exercised his ministry thirty-one years, until his death. The other ministers in succession have been Rev. Samuel Whitman, from 1706 to 1751; Rev. Timothy Pitkin, from 1752 to 1785; Rev. Allen Olcott, from 1787 to 1791; Rev. Joseph Washburn, from 1795 to 1805; and Rev. Noah Porter, D. D., since 1806.

The several churches in the surrounding parishes, once included within the limits of Farmington, were organized in the order of the following dates. Kensington, 1705; New Britain, 1754; Worthington, 1772;\* Southington, about 1728; Bristol, 1744; Burlington, 1783; Northington, 1751; Second Church in Northington, 1818 † Of the pastors of these churches, those who have been most distinguished for the duration of their ministry, and for their eminence among the Connecticut clergy of former times, were Rev. John Smalley, D. D. of New Britain; Rev. Benoni<sup>†</sup> Upson, D. D. of Kensington; Rev. Samuel Newell of Bristol; Rev. William Robinson of Southington; Rev. Samuel Goodrich of Worthington; Rev. Jonathan Miller of Burlington.

Mr. Porter's discourse abounds in interesting facts and graphic strokes of delineation, illustrative of the history and the moral and physical characteristics of the town. The value of the pamphlet is also increased by nearly fifty pages of notes, the greatest part

\* The town of Berlin was made from these three parishes in 1785.

† The two parishes in Northington were made a town, by the name of Avon, in 1830.

of which were furnished to the author by other persons, to whom they are severally accredited; persons possessing particular facilities for making the researches required, in such a manner as to secure the greatest fulness and accuracy in the historical details. A number of extracts, curious as well as sensible and instructive in the facts they record, are given from the manuscripts of Governor Treadwell, whose venerated name will long remain a distinguished honor to Farmington, as the place of his residence. The author, in the body of his discourse, thus alludes to two important circumstances in the history of the town connected with the labors of this eminent individual. "To this town," he says, "in the person of this honored and venerated man, is to be traced the school system of Connecticut." Again, he observes, "Under his auspices, as its first president, was formed, in this town, in 1810, the American Board of Commissioners for Foreign Missions." A short biographical notice of Governor Treadwell, with a just and discriminating estimate of his talents and worth, drawn up by Rev. Dr. Porter, of Farmington, is among the interesting papers in the appendix to the discourse. There are also sketches, by different contributors to this portion of the pamphlet, of a number of other men, who have reflected honor upon the town by their eminent public services.

The American public have reason to be thankful for every such valuable contribution to the materials of our history. Let it be regarded as incumbent on every considerable town in the older sections of the country to imitate the example of Farmington. If their next centennial anniversaries should be suffered to pass by unimproved for this purpose, much that ought to be put upon record for the instruction of posterity will be lost beyond recovery.

It is the more important that the present period should be seized upon to secure for the benefit of coming generations a competent knowledge of the noble ancestry of this country, because, as a people, we are rapidly passing into a new and different era, in which the impression of those stern and simple virtues which were our glory in the persons of our fathers, will, we may fear, be less and less perceptible from the number of examples remaining among us. This transition state of society had been already entered upon when Governor Treadwell penned the following observations in his history of Farmington, which appear at the conclusion of one of the "extracts from his manuscripts," found on the pages of this appendix.

"Labor," writes this upright sage and patriot, "is growing into disrepute; and the time when the independent farmer and reputable citizen could whistle at the tail of his plough, with as much serenity as the cobbler over his last, is fast drawing to a close. The present time makes a revolution of taste and of manners of immense import to society; but while others glory in this as a great advance in refinement, we cannot help dropping a tear at the close of the golden age of our ancestors, while with a pensive pleasure we reflect on the past, and with suspense and apprehension anticipate the future."

It should be observed that the high intellectual and moral characteristics of the New England fathers appear to have been duly appreciated by the author of the discourse before us; about twenty pages of which, in the commencement, are occupied with a historical account of the Puritans of England, and the Pilgrims of this country, with a liberal and sound exposition of their principles and designs.

*Sixteenth Annual Report of the American Tract Society, New York, May 12, 1841.*  
pp. 144.

There have been printed by this Society, during the past year, 4,182,000 tracts, comprising 33,274,000 pages; 254,710 volumes, comprising 62,684,500 pages; total publications, 4,436,710, or 95,958,500 pages. Of the Evangelical Family Library of 15 volumes, there have been circulated during the year 2,301 sets; of the Christian Library of 45 volumes, 542 sets, and 185 sets of volumes 16 to 30; and of Gallaudet's



Scripture Biography in 6 volumes, 1,074 sets. Receipts during the year, for publications sold, \$57,210 98. Donations from Branches and Auxiliaries, \$11,378 21; from life directors, \$7,361 82; life members, \$6,030 19; annual subscriptions and other donations, \$16,981 39. Total amount of donations, (including \$23,395 25 for foreign distribution, \$770 for volume enterprise, and \$66 for perpetuating volumes and tracts,) \$41,751 61. Total receipts, \$98,962 59. The Corresponding Secretaries of this Society are the Rev. Messrs. William A. Hallock, Ornan Eastman, and R. S. Cook; Treasurer, Mr. Moses Allen; Assistant Treasurer, Mr. O. R. Kingsbury.

*Twenty-Seventh Annual Report of the American Tract Society, Boston, May 26, 1841.* pp. 88.

This Society, which was originally the Parent institution, is now an efficient auxiliary. Its donations, (which amounted, last year, to \$29,969 66,) &c. are included in those of the New York Society. Rev. Seth Bliss, Corresponding Secretary; Mr. George Denny, Treasurer.

*The Fifteenth Annual Report of the American Home Missionary Society, New York, May 12, 1841.* pp. 128.

The whole number of missionaries and agents in the service of the Society, during the past year, was 690; being 10 more than the number employed the preceding year. The sum of missionary labor performed was equal to 501 years. These labors were bestowed on 862 congregations and missionary districts, in 21 States and Territories of the Union, and also in Canada and Texas. In 80 of the missionary churches, seasons of special revival of religion were enjoyed; and the number of hopeful conversions reported was 3,285. There were, also, added by letters from other churches 1,758, making the total of additions 4,618. The number of pupils instructed in Sabbath schools and Bible classes, under the direction of the missionaries, was about 54,100. The receipts amounted to \$85,413 34. These receipts are \$7,068 14 more than those of the preceding year. Corresponding Secretaries, Rev. Messrs. Milton Badger and Charles Hall; Treasurer, Mr. Jasper Corning; Assistant Treasurer, Mr. H. W. Ripley.

*Forty-Second Annual Report of the Massachusetts Missionary Society, Boston, May 25, 1841.* pp. 48.

Receipts, \$17,581 31. The whole amount contributed to Home Missions, from Massachusetts, during the past year, was \$21,449 74. Of this sum, \$8,796 21 were expended in the limits of the State. The remainder was remitted to the Parent Society. Rev. Joseph S. Clark, Secretary; Dea. John Punchard, Salem, Treasurer; Mr. Benjamin Perkins, Boston, Assistant Treasurer.

*Proceedings of the Baptist General Convention for Foreign Missions.*

This body met in Baltimore, April 28, 1841. The number of delegates present was uncommonly large. Of 320 members, only 59 were absent. Rev. William B. Johnson, D. D. of South Carolina was chosen President, and Rev. Rufus Babcock, Jr., D. D. of New York, Secretary. The receipts of the Board during the year ending April 16, 1841, were \$56,948 42, and the expenditures \$61,800 27. There have, also, been received from the American and Foreign Bible Society \$15,000, from the American Tract Society \$4,700, from the United States' government (for the support of Indian schools) \$4,400. The number of missions under the care of the Board is 20; stations and out-stations, 80; missionaries and assistant missionaries, 97; native preachers and assistants, 102; churches, 68; baptisms the past year, 487; members of mission churches, more than 2,900; schools, 44; scholars reported, 872. Secretaries, Rev. Lucius Boiles, D. D. and Rev. Solomon Peck; Treasurer, Hon. Heman Lincoln.

*Report of the Executive Committee of the American Temperance Union, 1841.*

The Fifth Anniversary of the American Temperance Union, which is now the leading and most efficient temperance organization in the United States, was held in New York on the 11th of May, 1841. The Hon. Theodore Frelinghuysen, who presided, opened the meeting with an address. He was followed by Mr. Taylor of the New York State Temperance Society; Dr. Charles Jewett, from Massachusetts; Professor Goodrich, of Yale College; Rev. Mr. Scott, of Stockholm, Sweden; Rev. Robert Baird; Rev. Mr. Bingham, of the Sandwich Islands; John Tappan, Esq. of Boston; and Mr. John Hawkins, of Baltimore.

The report this year presents a peculiarly animating and encouraging view of the progress and prospects of the temperance reform. The report estimates the number of drunkards who have been reformed, in consequence of temperance efforts in this and other countries, at 35,000; of whom 5,600 have united with Christian churches. During the last year, the Union has put into circulation 105,000 numbers of their *Journal*; 200,000 of the *Juvenile Temperance Advocate*; 3,000 of their last Report; 24,000 tracts, handbills, and almanacs; 26,000 Extras of the *New York Observer* and *New York Evangelist*, with extracts from *Anti-Bacchus*; and 75,000 of the *Beer Trial* at Albany.—President of the Union, John H. Cocke, of Virginia; Secretaries, Rev. John Marsh and Dr. Lyndon A. Smith; Treasurer, Mr. Jasper Corning.

*History of the Colonization of the United States. By George Bancroft. Abridged by the author. In two volumes, 12mo. Boston: Charles C. Little and James Brown. 1841.*

This is a condensation of the whole of Bancroft's elegant and popular work, as far as now published, in three octavo volumes, within the compass of about 650 duodecimo pages. The two volumes of the abridgement are conveniently put up in one, in the copy before us, and can be had in this form when preferred. It is not accompanied with any preface by the author, from which we may learn to what extent the less is an epitome of the larger work, an omission which is accounted for by the fact that the present publication is merely an enterprise of the publishers, and which is supplied by a brief notice of theirs, in which they say: "The present abridgement, made at our request, is not designed as a full abstract of the larger work from which it is taken. Much has been omitted altogether. The object, kept steadily in view, has been to give an authentic account of the colonization of the United States, in a simple and continued narrative, adapted to the young. It is hoped the volume may in private engage attention, and at school may serve usefully as a class-book for reading, or as a manual for instruction in the early history of the country." While the interest of this work to the greatest number of readers will be rather increased than diminished by the condensed form in which it is here presented, a much greater number than before will also have it within their reach.

*History of the Establishment and Progress of the Christian Religion in the Islands of the South Sea; with preliminary notices of the Islands and of their Inhabitants. Illustrated by a Map. Boston: Tappan & Dennet. 1841. 16mo. pp. 357.*

It is the object of this book to present "a clear and connected view of the operations of the London Missionary Society in the Islands of the South Sea." Many interesting accounts of these missions, at different periods and at different localities, have been given to the public; through which the author of this work has been furnished with abundant materials from the most authentic sources of information. A complete view of these most interesting missionary operations and of their signal results, in a convenient form for Sabbath school libraries, as well as for Christian families which can possess comparatively but few books, was a desideratum which is happily supplied by the volume before us. A neat Introduction, written, as we understand, by a professor

in one of our colleges, gives a sketch of the beneficial changes wrought in the temporal condition of these Islanders by the influence of the gospel. A deep impression of the happy contrast in this respect between a state of heathenism and Christianity will be made by a thorough perusal of this book, the first four chapters of which are devoted to a description of the moral and physical habits of the people previous to the introduction of Christian teachers among them.

*A Discourse, on the Moral Influence of Rail-Roads.* By L. F. Dimmick, Pastor of the North Church, Newburyport, Ms. Boston: Tappan & Dennet. 1841. 32mo. pp. 125.

In December, 1838, when an application was about to be made, by the Western Railroad Corporation, to the Legislature of Massachusetts, for aid to complete their undertaking, a Circular was addressed to the clergy of the State by a committee of the Corporation, inviting each of them to deliver a discourse from the pulpit "on the moral effects of rail-roads in our widely extended country." It was thought that such a measure would help to secure a favorable reception for the proposal to be made to the Legislature, by exciting a deeper interest in such enterprises among the whole people of the Commonwealth. The Discourse before us is the first response to this call which has fallen under our notice. The very equivocal character, to speak in the softest terms, of that moral influence which shall be produced by establishments, however useful in other respects, whose operations are carried on without a strict conformity to the command which requires a rest from worldly business on the Sabbath, may have created a doubt with the clergy whether the subject could be so presented from the pulpit as to further the wishes of the Corporation; even admitting the propriety of associating an object of this nature at all with the functions of the sacred office. Mr. Dimmick, however, at a period when this secular bearing of the service had ceased to be an objection, has taken it up in a most faithful spirit; and the discourse before us is the result of his meditations on this very important theme. He takes the position that "the moral influence of rail-roads will be very much as it shall be made, by the observance or violation of the law of the Sabbath." He proceeds to a preliminary discussion of the subject of the perpetuity and universal obligation of the Sabbath, and comes in the conclusion to a close and cogent appeal to the directors of rail-roads, the owners of steamboats, &c. The discourse is published in a small volume, neatly bound in cloth and lettered, and makes a convenient manual for distribution.

*Memoir of Normand Smith; or the Christian serving God in his business.* By Rev. Joel Hawes, D. D. Published by the American Tract Society.

We are not surprised to see this excellent little volume issuing from the press of the Tract Society. It is most happily fitted to do good, and to be acceptable in promiscuous circulation.

*A Sermon, delivered in Hallowell, June 24, 1840, before the Maine Missionary Society, at its Thirty-Third Anniversary.* By Elijah Jones, Minister of the Congregational Church in Minot. Portland: Alfred Mitchell. 1840. pp. 46.

This is a practical and appropriate sermon, from 2 Chron. xvii. 9, "And they taught in Judah, and had the book of the law of the Lord with them, and went about throughout all the cities of Judah, and taught the people." The preacher maintains that a well conducted system of home missionary operations is indispensable; that it is important that able and faithful missionaries should be employed; and that it is God's will that we should support them. The Maine Missionary Society employed during the year 1839-40, 72 missionaries, whose united labors amounted to 19 years. From the beginning of the Society 419 years of labor have been performed. The expenditures, last year, were \$6,679 49.

*Sleep and Dreams: A Lecture delivered before the Middletown Young Men's Lyceum. By Daniel D. Whedon, M. A., Professor of Ancient Languages in the Wesleyan University. 1841. pp. 13.*

This is a very spirited and entertaining discussion of a subject which has always interested, and always baffled curiosity. The author shows an intimate acquaintance with his theme.

*Early Christian Lessons continued; consisting of Addresses to young persons who have recently ceased to attend Sabbath Schools or Bible Classes. By Mrs. Matheson, author of Explanation of the principal Parables, Meditations of a Christian Mother, &c. Glasgow: George Gallie. 1839. pp. 197.*

Mrs. M. is the wife of our excellent friend and correspondent, Rev. Dr. Matheson, of London. The little volume whose title we have given, appears to be well fitted to its object. It is composed in a truly Christian spirit, and in an attractive style, and cannot fail to be extensively useful.

*Annual Report of the Board of Trustees of the Massachusetts General Hospital, for the year 1840. Boston: James Loring. 1841. pp. 44.*

The officers of this institution are, Edward Tuckerman, President; Jonathan Phillips, Vice President; Henry Andrews, Treasurer; William Gray, Secretary; Charles Amory, William Appleton, George Bond, N. I. Bowditch, Martin Brimmer, Ebenezer Chadwick, George M. Dexter, Henry Edwards, Robert Hooper, Jr., Thomas Lamb, F. C. Lowell, and Ignatius Sargent, Trustees; Charles Sumner, Superintendent; Drs. Bigelow, Hale, J. B. S. Jackson, Visiting Physicians; J. C. Warren, Hayward, and Townsend, Visiting Surgeons; Luther V. Bell, M. D., Physician and Superintendent of the McLean Asylum. The number of patients received into the Hospital in Allen Street, during the year 1840, was 362; of whom 144 were cured, 96 were much relieved, 41 were relieved, 43 were not relieved, (many of them having been almost beyond the hope of recovery before they entered the hospital,) and 22 died. The number of insane patients at the McLean Asylum in Charlestown in 1840 was 263, (143 males, 120 females); discharged, recovered, 75; much improved, 12; improved, 20; not improved, 18; died, 13; now in the house, 125.

*Report of the Select Committee of the Society for Propagating the Gospel among the Indians and others of North America, November 5, 1840. Boston: Torrey & Blair. pp. 24.*

During the year 1839, this Society employed the following persons as missionaries, Rev. Timothy F. Rogers, in vacant parishes in the County of Franklin, Ms., and in Vernon, Vt.; Rev. Origen Smith, at the Isle of Shoals, near Portsmouth, N. H.; Rev. W. G. Eliot, in the Western States, particularly Missouri; Rev. Benjamin Huntoon, at new settlements in Illinois; Rev. Joseph Harrington, in the north part of Illinois; Rev. B. Bakewell, in Pittsburgh, Pa. and the neighboring towns; Rev. G. W. Huntington, in Illinois; and Mr. I. Higginson Perkins, as teacher of the poor in Cincinnati. The whole stock and property of the Society is \$34,300. Annual income, \$1,874.

*Reports made to the Providence Athenæum, at the Fifth Annual Meeting, September 25, 1840. pp. 16.*

This Athenæum, and the building which it has erected, are an ornament to Providence, and would be to any town or city. We had the pleasure of visiting the rooms of the institution recently, and were delighted with the good taste every where apparent. The number of volumes is 8,485; exhibiting an increase, for the past year, of 1,190 volumes. The number of proprietors is 396.

*Sermons on Public Worship, suited to the Times.* By Samuel Nott, Jr., Pastor of the Church in Warcham, Ms. Author of "*Sermons from the fowls of the air and lilies of the field.*" Boston: Whipple & Damrell. 1841. pp. 404.

This book is beautifully printed, and will make a very valuable present, alike by the attractiveness of its form, and the excellence of its matter. The style is very striking, and is fitted to arouse the attention of the most dull. The author has very happily intermingled solid instruction and interesting local incidents. In this respect he has manifested sound judgment, and his justification of himself by the practice of the sacred writers is altogether pertinent. Great familiarity is shown with the poetical portions of the Scriptures. The great object of all the sermons, to give prominence to the preaching of the gospel on the divinely appointed day for public worship, must commend itself to all who reverence the sanctuary. We commend these sermons as very interesting and very seasonable. They will well repay a wide circulation.

*Religion and Education in America; with notices of the state and prospects of American Unitarianism, Popery, and African Colonization.* By John Dunmore Lang, D. D. London: Thomas Ward & Co. 1840. pp. 474.

Dr. Lang is senior minister of the Presbyterian church in New South Wales, principal of the Australian College, and an honorary vice president of the African Institute of France. He has published several small volumes in relation to New South Wales. He has, also, taken a deep interest in the question, How was the American Continent first settled? Some of our readers may recollect that one or two communications from his pen, on this subject, were published in the New York Observer, in the early part of the last year. The present volume was written to meet an urgent exigency in the affairs of the Church of Scotland. "The British Parliament, or at least the House of Lords, has told us, (i. e. the people of Scotland,) through some of its most distinguished organs, that as members of the Church of Scotland, we are merely the hereditary bondsmen of the civil magistrate, and that it is the fixed determination of Parliament to keep us in this degrading condition while it has the power." The friends of the church can, however, leave the Parliament to dispose of her endowments as they please, and declare themselves independent of all state alliances. That this would be the wiser and safer course is proved, as Dr. Lang thinks, by the example of the churches in our country. A mass of facts and arguments are adduced, drawn from the condition of the religious denominations in the United States, particularly the Congregational and Presbyterian. This is the great object of the author's interesting volume. Other topics are, however, occasionally introduced, such as topographical notices, incidents of travel, &c. A portion of the volume is devoted to African colonization, to which Dr. Lang is a warm friend. The book is one of much interest, and is remarkably accurate in details, considering the short time in which the author was in the country.

*Themes and Texts for the Pulpit: being a collection of nearly three thousand Topics with Texts, suitable for Public Discourses in the Pulpit and Lecture Room. Mostly compiled from the published works of ancient and modern Divines.* By Abraham C. Baldwin. New York: M. W. Dodd. 1841. 12mo. pp. 324.

This book is designed as an aid to ministers in their weekly preparations for the pulpit, by placing before them subjects which have been treated by eminent preachers, in connection with the texts on which their sermons have been founded. The simple but felicitous statement of a subject may often give a spur and a definite direction to thought, which, for minds gifted with ordinary powers of energy and originality, is of better service than such an analysis of the entire argument, illustration or application, as would leave nothing to stimulate these manly faculties, nor give a healthful zest to the labors of plodding industry. It has been the aim of the author, in the manual before us, to avoid the hindrances to intellectual exertion, which books of skeletons interpose. The subjects, with the exception of a copious list of miscellaneous topics,

are arranged in systematic order, though not in the order of a theological system. Several series of subjects on practical duties, on the miracles, the parables, the evidences of Christianity, and revivals, are included. To the whole is added Dr. Dwight's admirable analysis of his system of theology. A very useful appendage to the volume is a considerable number of blank leaves, at the end, prepared for each minister to fill up with topics and texts for himself.

*A Spiritual Treasury, for the Children of God; consisting of a Meditation for each day in the year, upon select texts of Scripture, humbly intended to establish the faith, promote the comfort, and influence the practice of the followers of the Lamb.* By William Mason. Published by the American Tract Society. 12mo. pp. 528.

The Christian public will be pleased to learn that this excellent assistant in the cultivation of meditative and spiritual piety has been added, by the Tract Society, to their valuable series of bound volumes. In this way we trust it will be carried into extensive circulation, and the good which it has produced in the experience of many a disciple of Christ, for half a century, since it was first published, be augmented and perpetuated for centuries to come.

*A Sermon, delivered in Dorchester, May 14, 1841, the day appointed by the Chief Magistrate of the Union as a day of Fasting and Prayer on account of the lamented death of the late President of the United States.* By John Codman, D. D.

*A Discourse, on the death of President Harrison, delivered in Concord, N. H., on the day of the Annual State Fast, April 15, 1841.* By Rev. Nathaniel Bouton, Pastor of the First Congregational Church.

*A Discourse, delivered at Hanover, N. H., May 7, 1841, on the occasion of the death of William Henry Harrison, late President of the United States.* By Charles B. Haddock, Professor of Intellectual Philosophy, &c. in Dartmouth College.

*Eulogy, pronounced before the citizens of Windsor, Vt., on William Henry Harrison, late President of the United States, at the National Fast, May 14, 1841.* By John Richards.

In each of these discourses the great national bereavement is made to speak, in a very impressive manner, the voice of special admonition to the rulers and the people of this country; while the many generous and Christian virtues, and the distinguished public services of the honored dead, are eloquently set forth, in the light of a most illustrious example. The large number of able eulogies and sermons on the death of President Harrison, which have been called for, by the hearers, to be published, is one among many circumstances connected with this painful event which indicates a degree of affection for the person, and deference for the station of a republican Chief Magistrate, such as might be coveted by any incumbent of a throne.

*Eulogy on William Ladd, late President of the American Peace Society.* By George C. Beckwith.

An elegant tribute to the memory of an eminent philanthropist. The disinterested and ardent labors of Mr. Ladd in the cause of peace, are worthy of all commendation. His early interest in the subject grew up in a manner somewhat similar to that in which Clarkson became engaged for the abolition of the slave trade, viz: by being enlisted in written discussions respecting the evils of war and the means necessary to be used for avoiding them. At length he became the editor of the Friend of Peace, a periodical projected and sustained for a number of years by Dr. Noah Worcester. He had a leading instrumentality in forming the American Peace Society, which was founded in 1828, and he was for a long time almost the only efficient and responsible agent in conducting its operations. For the purpose of facilitating his labors in this cause, about three years before his death, he received a license, from an Association of Congregational ministers in Maine, as a preacher of the gospel. His earlier essays on

the subject of war and peace have been published in two volumes; besides which three large tracts, two essays on a congress of nations, and several juvenile books, have appeared from his pen. Mr. Ladd was born at Exeter, N. H., May 10, 1788; and was graduated at Cambridge College in 1797. He died suddenly at Portsmouth, N. H., April 9, 1841.

*A Sermon, in commemoration of William Bartlet, Esquire, on Associate Founder of the Theological Seminary in Andover. Delivered before the Trustees and Visitors, the Faculty and Students of the Institution, April 19, 1841. By Daniel Dana, D. D., a Member of the Board of Trustees.*

The Sermon of Dr. Dana is founded on 1 Chron. xxix. 12, 14: "Both riches and honor come of thee, and thou reignest over all, and in thy hand is power and might; and in thy hand it is to make great and to give strength unto all. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee." From this inspired passage the preacher has drawn out the three following suggestions: "That *riches*, in common with all other blessings, are the *gift of God*; that when viewed aright they are regarded by their possessor as a *trust*; and that their best use and employment are found in *giving them back* to the heavenly Benefactor." The appropriateness of these topics as a foundation for a tribute to the memory of such a man as Mr. Bartlet, is obvious; and the execution of the plan is carried out with the author's characteristic felicity of method and style. A large portion of the discourse is devoted to notices of the life, character and benefactions of Mr. Bartlet, with pertinent addresses, at the conclusion, to the relatives of the deceased, and to the trustees, faculty and students of the favored Seminary, which owes so much, under a munificent Providence, to his princely liberality.

*The Honors of the Righteous: A Sermon, preached October 4, 1840, at Franklin, on the first Sabbath after the Funeral of Rev Nathaniel Emmons, D. D. By Tertius S. Southworth, M. A., Pastor of the Church in Franklin, Ms.*

The text of this discourse is chosen from Ps. cxii. 6: "The righteous shall be had in everlasting remembrance." After a pretty full illustration of this interesting truth, the author passes to a brief enumeration of the reasons why the people of Franklin should forever honor the name of Dr. Emmons. He alludes to the impressive solemnities of his funeral, and remarks with truth: "Franklin honored herself in thus honoring that great and good man."

*Sermons on the influence of Religion upon National Prosperity and true Liberty. By Samuel Rockwell, Pastor of the Congregational Church in Plainfield, Ct.*

These sermons, which are two in number, contain a sound and earnest enforcement of truths which it is all important for the people of this country practically to understand. Some strictures, in the introduction, are passed upon the erratic views of those few persons among us who are laboring to annul the sacred obligations of civil and parental government. The body of the discussion is taken up with an explanation of the nature of true liberty, and the influence of religion upon the functions of civil government. The latter topic is considered in its influence upon legislation; the sanctions of law in the minds of the people; the election of magistrates; the execution of the laws; national industry and wealth; social order and domestic rights. The most perfect state of freedom for a moral agent, is defined to be, "Liberty to do right, in the fear of God, and under a solemn sense of his accountability as a moral being." Thus true liberty is distinguished from that false and pestilent notion of it to which there is always a considerable tendency in countries where individual rights are in any good measure respected by the government; a notion which virtually arrogates to itself superiority to all law, human and divine.

*Music as an auxiliary to Religion: An Address before the Handel Society of Dartmouth College, April, 1841. By Joseph Bartlett, Tutor in Dartmouth College. Published at the request of the Society.*

It is but a just and characteristic encomium to say that this address, in the perusal, cannot fail to inspire something of the impassioned enthusiasm which indited so many of its glowing passages. It abounds in chaste and vivid conceptions of the exquisite truths and relations on which musical science and sentiment are based, and is enriched not only with the finest classical allusions, but with several choice illustrations from the kindred arts of poetry, painting and sculpture. We can well imagine that such a performance would be felt to be in beautiful keeping with the choral harmonies of the occasion on which it was produced before the public. Important truths are also inculcated in these pages, in regard to the genius and influence of devotional music; several characteristics of the musical execution best adapted to religious effect are accurately marked; and some of the prevailing errors in the popular taste, both vulgar and more refined, are pointed out. The subject, in this view, is one of great importance; and much remains to be done before even its importance will be generally understood.

## POPULATION OF THE UNITED STATES,

BY THE CENSUS OF 1840.

States and Territories.	White population.	Free col'd persons.	All other persons.	Total.
Maine, . . . . .	500,438	1,355	0	501,793
New Hampshire, . . . . .	284,036	537	1	284,574
Massachusetts, . . . . .	729,030	8,668	1	737,699
Rhode Island, . . . . .	105,587	3,238	5	108,830
Connecticut, . . . . .	301,856	8,105	17	309,978
Vermont, . . . . .	291,218	730	0	291,948
New York, . . . . .	2,378,890	50,027	4	2,428,921
New Jersey, . . . . .	351,588	21,044	674	373,306
Pennsylvania, . . . . .	1,676,115	47,854	64	1,724,033
Delaware, . . . . .	58,561	10,919	2,605	78,085
Maryland, . . . . .	317,717	62,020	89,495	469,232
Virginia, . . . . .	740,968	49,842	448,587	1,239,797
North Carolina, . . . . .	484,870	22,732	245,817	753,419
South Carolina, . . . . .	259,084	8,276	327,038	594,398
Georgia, . . . . .	407,595	2,753	281,044	691,392
Alabama, . . . . .	335,185	2,030	253,532	590,747
Mississippi, . . . . .	179,074	1,306	195,211	375,591
Louisiana, . . . . .	153,983	25,368	165,319	344,670
Tennessee, . . . . .	640,627	5,524	183,059	829,210
Kentucky, . . . . .	587,542	7,309	182,072	776,923
Ohio, . . . . .	1,502,122	17,342	3	1,519,467
Indiana, . . . . .	678,698	7,165	3	685,866
Illinois, . . . . .	472,354	3,598	231	476,183
Missouri, . . . . .	323,888	1,574	58,240	383,702
Arkansas, . . . . .	77,174	465	19,935	97,574
Michigan, . . . . .	211,560	707	0	212,267
Florida Territory, . . . . .	27,728	820	25,559	54,107
Wisconsin Territory, . . . . .	30,566	178	8	30,752
Iowa Territory, . . . . .	42,864	153	18	43,035
District of Columbia, . . . . .	30,637	8,361	4,694	43,712
	14,181,575	386,069	2,483,536	17,051,180
Lafayette Parish, La., not included in the above, . . . . .				7,832
Estimated population of Carter County, Ky., not returned, . . . . .				3,000
Seamen in the service of the United States, June 1st, 1840, . . . . .				6,100
Total population of the United States, . . . . .				17,068,112



A census of the inhabitants of the United States has been taken *six times* since the adoption of the Federal Constitution and the organization of the government. The following is an aggregate of the different results:

In 1790, the population of the United States was	3,929,886
" 1800, . . . . .	6,198,106
" 1810, . . . . .	8,431,178
" 1820, . . . . .	11,176,169
" 1830, . . . . .	14,875,063
" 1840, . . . . .	17,068,112

The number of slaves, as shown by the census at the different periods, was as follows:

In 1790, . . . . .	679,897
" 1800, . . . . .	895,941
" 1810, . . . . .	1,191,564
" 1820, . . . . .	1,538,038
" 1830, . . . . .	2,009,043
" 1840, . . . . .	2,483,536

## QUARTERLY LIST

OF

## ORDINATIONS AND INSTALLATIONS.

The following statistics of Ordinations, Installations, and Deaths of Clergymen, are as extensive and accurate as we can make them from the papers published by the different denominations of Christians to which we have access.

DANIEL FARNAM, Bap. ord. Evang. Whitefield, Maine, June 8, 1841.  
JAMES T. McDULLUM, Cong. ord. pastor, Putnam, Me. June 9.  
ELBRIDG E. CARPENTER, Cong. ord. pastor, Eastport, Me. June 11.  
LEVI E. BATHAWAY, Bap. ord. pastor, Farmington, Me. June 30.

J. G. RICHARDSON, Bap. ord. pastor, Milford, New Hampshire, April 22, 1841.  
J. D. P. RICHARDS, Cong. ord. pastor, Charlestown, N. H. May 23.

ADONIAH H. CUTLER, Cong. ord. pastor, Strafford, Vermont, June 2, 1841.  
JOHN DUDLEY, Cong. inst. pastor, Weathersfield, (Vt.) Vt. June 9.

WILLIAM P. TILDEN, Cong. ord. pastor, Norton, Massachusetts, April 21, 1841.  
LEONARD H. WHEELER, Cong. ord. foreign miss. Lowell, Ms. May 5.  
HERBERT A. REED, Cong. inst. pastor, Webster, Ms. May 6.  
MICHAEL BURDETT, Cong. inst. pastor, Blackstone (Village), Ms. May 6.  
CHARLES W. KIDDING, Bap. ord. pastor, Townsend, Ms. May 12.  
SOLOMON CLARK, Cong. ord. pastor, Petersham, Ms. May 14.

CHARLES C. SHAWFORD, Unit. ord. pastor, South Boston, Ms. May 19.  
SHAN E. RANDALL, Bap. ord. pastor, Woburn, Ms. May 20.  
BENJAMIN ELA, Cong. ord. pastor, Bellerica, Ms. May 29.  
CHARLES W. WILLARD, Bap. ord. pastor, Walpole, Ms. June 9.  
LEWIS HOLMES, Bap. ord. Evang. Edgartown, Ms. June 10.  
W. CHURCHILL RICHARDS, Bap. ord. pastor, Grafton, Ms. June 16.  
GEORGE P. SMITH, Cong. ord. pastor, Woburn, Ms. June 17.  
JAMES AVERILL, Cong. ord. pastor, Shrewsbury, Ms. June 22.  
HAZEL LUCAS, Cong. inst. pastor, Sandwich, Ms. June 30.  
S. HOPKINS EMERY, Cong. inst. pastor, Bedford, Ms. June 30.

DELOD WILLIAMS, Cong. inst. pastor, Feeding Hills, W. Springfield, Me. June 20.

FRANCIS SMITH, Bap. ord. pastor, Providence, Rhode Island, March 30, 1841.  
ROBERT E. PARFISON, D. D., Bap. inst. pastor, Providence, R. I. April 15.  
S. S. BRADFORD, Bap. ord. pastor, Pawtucket, R. I. June 8.

ORLO DANIEL HINE, Cong. ord. pastor, Clinton, Connecticut, April 14, 1841.  
WILLIAM W. BACKUS, Cong. inst. pastor, Bloomfield, Ct. April —.  
EDWARD B. EMERSON, Cong. inst. pastor, So. Canaan, Ct. April 22.  
AARON SNOW, Cong. ord. pastor, Eastbury, Ct. April 28.  
CHARLES L. MILLS, Cong. inst. pastor, Durham, Ct. April 28.  
GEORGE W. PERKINS, Cong. inst. pastor, Meriden, Ct. June 10.  
CHAUNCEY D. COWLES, Cong. ord. pastor, Farmington, (Plainville,) Ct. June 11.

WILLIAM BANKS, Pres. ord. pastor, Bethel, New York, Feb. 25, 1841.  
JOSEPH UNDERWOOD, Pres. inst. pastor, Millport, N. Y. Feb. 28.  
JACOB BRODHRAD, D. D. Ref. Dutch inst. pastor, Brooklyn, N. Y. April 3.  
AMZI CAMP, Cong. ord. pastor, New York, N. Y. April 11.  
JAMES McDONALD, Pres. inst. pastor, Jamaica, N. Y. May 5.  
SAMUEL STORRS HOWE, Pres. inst. pastor, Village of Painted Post, N. Y. May 6.  
C. GATES, Ref. Dutch inst. pastor, Wyant's Kill, N. Y. May 15.  
JOHN WHITEBECK, Ref. Dutch ord. pastor, Watertown, N. Y. May 18.  
HORATIO PATTERGILL, Pres. inst. pastor, Milford, N. Y. June 9.  
EDWARD C. PRITCHETT, Cong. ord. pastor, Union Village, N. Y. June 23.  
MEAD HOLMES, Pres. ord. pastor, Elliptonville, N. Y. June 23.

ALBERT J. PEARSEY, Cong. inst. pastor, Bergen Point, New Jersey, April 5, 1841.  
WILLIAM R. S. BETTS, Pres. inst. pastor, Mt. Holley, N. J. May 19.  
JOHN HALL, Pres. inst. pastor, Trenton, N. J. June —.

PHILIP C. PETTIBONE, Pres. ord. pastor, Mercer, Pennsylvania, Feb. 17, 1841.  
ANDREW HARRIS, (Colored,) Pres. ord. pastor, Philadelphia, Pa. April 15.  
MARCUS E. CRISB, Cong. ord. pastor, Darby, Pa. April 20.  
ROBERT W. DUNLAP, Pres. inst. pastor, Columbia, Pa. April 23.  
CORNELIUS C. VANARSDALE, Ref. Dutch inst. pastor, Philadelphia, Pa. May 16.  
J. W. PHILLIPS, Pres. inst. pastor, Williamsport, Pa. May 16.  
JOHN McNAIR, Pres. inst. pastor, Lancaster, Pa. June 1.  
GEORGE BURCKEN, Epis. ord. presb., Pottstown, Pa. June 2.

JOHN F. MESICK, Ger. Reformed inst. pastor, Harrisburgh, Pa. June 23.

HENRY BROWN, Epis. ord. priest, Centreville, Maryland, April 7, 1841.

R. T. BROWN, Epis. ord. priest, Alexandria, District Columbia, May 23, 1841.

ALEX. SHIRAS, Epis. ord. priest, Alexandria, D. C. May 23.

JAMES CRAIK, Epis. ord. priest, Alexandria, D. C. May 23.

JOHN B. CAMPRELL, Epis. ord. priest, Columbia, South Carolina, March 10, 1841.

WILSON HALL, Bap. ord. pastor, Aiken, S. C. May 11.

JOHN ROBINSON, Cong. inst. pastor, Churches of Corinth and Mountville, Ohio, March 4, 1841.

J. B. SACKETT, Bap. ord. pastor, Ashdoda, O. April 21.

GEORGEY LEAVENWORTH, Pres. ord. pastor, Mt. Vernon, O. May 8.

J. C. JOHNSON, Bap. ord. pastor, Springville, Indiana, May 8, 1841.

WILLIAM I. PRAZER, Pres. inst. pastor, Knoxville, Illinois, D. 25, 1840.

ITHAMAR PILLSBURY, Pres. inst. pastor, Andover, Ill. April 17, 1841.

JAMES S. FAIRFORD, Pres. inst. pastor, Greenville, Ill. April 24.

C. DICKINSON, Pres. ord. pastor, Peru, Ill. May 4.

ASABEL MUNSON, Pres. ord. pastor, St. Charles, Missouri, May 15, 1841.

Whole number in the above list, 73.

# SUMMARY.

		STATES.	
Ordinations.....	44		
Installations.....	29		
Total.....	73		
		Maine.....	4
		New Hampshire.....	2
		Vermont.....	2
		Massachusetts.....	17
		Rhode Island.....	3
		Connecticut.....	7
		New York.....	11
		New Jersey.....	3
		Pennsylvania.....	9
		Maryland.....	2
		District of Columbia.....	5
		South Carolina.....	2
		Ohio.....	3
		Indiana.....	1
		Illinois.....	4
		Missouri.....	1
Total.....	73		
		Total.....	73

# DENOMINATIONS.

		DATES.	
Congregational.....	28		
Baptist.....	13	1840. December.....	1
Presbyterian.....	20	1841. February.....	3
Episcopalians.....	6	March.....	9
Unitarians.....	1	April.....	18
Ret. Dutch.....	4	May.....	24
Ger. Reformed.....	1	June.....	24
Total.....	73	Total.....	73

# QUARTERLY LIST

OF

# DEATHS OF CLERGYMEN.

HENRY AIKEN WORCESTER, et. 38, Portland, Maine, May 25, 1841.

JOSIAH MAGDOON, et. 83, F. W. Bap. New Hampton, New Hampshire, April —, 1841.

— NORRIS, et. 38, F. W. Bap. Derby, Vermont, April —, 1841.

EZRAEL L. BASCOM, et. 64, Cong. Ashby, Ms. April —, 1841.

THOMAS A. GRANFHAM, et. 88, Epis. Boston, (formerly of Nova Scotia,) May 26.

BENRY CLARK HUBBARD, et. 73, South Kingston, Rhode Island, June 4, 1841.

GRANT POWERS, et. 58, Cong. Goshen, Connecticut, April 11, 1841.

NATHANIEL GAYLORD, et. 90, Cong. West Hatland, Ct. May 3

ELI M. KIRKUM, et. 27, Meth. Guilford, Ct. May 14.

ALGERNON S. KENNEDY, et. 36, Cong. Hartford, Ct. June 26.

BENJAMIN PRESTON, et. 29, Meth. Harmony, New York, March 10, 1841.

GEORGE G. CHICKMAN, Meth. New York Conference, (lost in the Steam Ship President,) March —.

JOSEPH W. PRESTON, et. 20, Meth. Harmony, N. Y. April 16

CALEB GREENE, et. 78, Bap. Stillwell, N. Y. April 16

STEPHEN KNIGHTS, et. 50, F. W. Bap. Western New York, May —.

JEREMIAH CHAPLIN, D. D., Hamilton, New York, May —.

GEORGE S. WILSON, Cong. Governor, N. Y. May —.

ISAAC BLAUVELT, et. 69, New Rochelle, N. Y. May —.

JOHN W. HOPKINS, et. 43, Cong. Hornesville, N. Y. May —.

CHARLES T. STANLEY, et. 30, Meth. near Montrose, Pennsylvania, January 17, 1841.

DANIEL DAVIS, Bap. Philadelphia, Pa. May 25.

SAMUEL TAIT, et. 59, Pres. Mercer, Pa. June 2.

JAMES ABER ROMBER, D. D., et. 84, Epis. Philadelphia, Pa. June 26.

WILLIAM ALLEN, et. 50, Meth. Queen Anne's Co. Maryland, May 28, 1841.

JAMES BERRLEY, et. 39, Meth. Alexandria, District Columbia, April 23, 1841.

ANDREW T. McORMICK, et. 50, Epis. Washington, D. C. April 27.

JOHN BRACKENRIDGE, et. 74, Pres. Washington, D. C. May 2.

GEORGE A. BAXTER, Pres. Prince Edward Co. Virginia, April 25, 1841.

STEPHEN G. ROSWELL, et. 72, Epis. Leesburg, Va. May 21.

WILLIAM Y. DUNN, et. 33, Bap. North Carolina, Jan. —, 1841.

JEHU G. POSTELL, et. 29, Meth. Charleston, South Carolina, April 8, 1841.

WILLIAM HOWARD, et. 63, Pres. Laurens District, S. C. May 8.

PHILIP PORTER, et. 76, Twelve Mile, (Pickens District,) S. C. June —.

JOSEPH L. JONES, et. 28, Pres. Savannah, Georgia, June —, 1841.

GEORGE W. BOLTON, et. 30, Meth. Newburg, Ohio, Feb. 15, 1841.

ROBERT G. LINN, et. 38, Pres. Fairfield, O. April 25.

JOSEPH TREAT, et. 57, Cong. Windham, O. May 9.

Whole number in the above list, 37.

# SUMMARY.

		STATES.	
From 20 to 30.....	5	Maine.....	1
30 40.....	9	New Hampshire.....	1
40 50.....	0	Vermont.....	1
50 60.....	4	Massachusetts.....	2
60 70.....	5	Rhode Island.....	1
70 80.....	5	Connecticut.....	4
80 90.....	3	New York.....	9
90 100.....	2	Pennsylvania.....	4
Not specified.....	4	District of Columbia.....	1
Total.....	37	Vermont.....	2
		North Carolina.....	1
Sum of all the ages specified.....	1,725	South Carolina.....	3
Average age of the 32.....	54	Georgia.....	1
		Ohio.....	3
		Total.....	37

# DENOMINATIONS.

# DATES.

Congregational.....	7	1841. January.....	2
Episcopal.....	7	February.....	1
Episcopalians.....	4	March.....	2
Methuists.....	9	April.....	11
Presbyterians.....	6	May.....	15
Not specified.....	4	June.....	6
Total.....	37	Total.....	37

# JOURNAL

OF

## THE AMERICAN EDUCATION SOCIETY.

AUGUST, 1841.

### TWENTY-FIFTH ANNUAL MEETING OF THE AMERICAN EDUCATION SOCIETY.

THE AMERICAN EDUCATION SOCIETY held its Twenty-fifth Annual Meeting at Room No. 2, of the Marlboro' Chapel, in Boston, on Monday, May 24, 1841, at 4 o'clock, P. M.

The Hon. Samuel Hubbard, President of the Society, not being able to be present, the Rev. Enoch Pond, D. D., one of the Honorary Vice Presidents, took the chair.

The meeting was opened with prayer by the Rev. Orin Fowler, of Fall River, Ms.

The minutes of the last Annual Meeting were read by the Secretary.

The Report of the Treasurer was read by him, and as it had not been audited in the usual form, owing to the absence of the Auditor, was accepted on condition of its being duly certified, and ordered to be printed.

The reading of the Report of the Directors was postponed to the time of the public meeting, to be held in the evening.

The officers of the Society for the ensuing year were chosen.

The Society adjourned to meet at half past 7 o'clock, in the Marlboro' Chapel, for public services. The Rev. Professor Emerson, of Andover Theological Seminary, closed with prayer.

The Society met according to adjournment; and the Vice President of the Society, Hon. Samuel T. Armstrong, presided on the occasion.

The services were commenced with prayer by the Rev. Joshua Bates, D. D.

An abstract of the Annual Report of the Directors was read by the Secretary.

On motion of the Rev. Enoch Pond, D. D., of Bangor Theological Seminary, seconded by the Rev. Mark Hopkins, D. D., President of Williams College,

*Resolved*, That the Report, an abstract of which has now been read, be accepted and adopted, and be printed under the direction of the Executive Committee.

On motion of the Rev. Chauncey A. Goodrich, D. D., of Yale College, seconded by the Rev. Orin Fowler, of Fall River, Ms.,

*Resolved*, That the success which has attended the exertions of this Society in past years, encourages to continued and increasing effort.

On motion of the Rev. Asa D. Smith, of New York, seconded by the Rev. Silas Aiken, of Boston,

*Resolved*, That a deep interest in the object of this Society is a natural result of true and deep Christian experience.

On motion of the Rev. Thomas Brainerd, of Philadelphia, seconded by the Rev. David T. Kimball, of Ipswich, Ms.,

*Resolved*, That in supplying our country and the world with an educated and evangelical ministry, a special responsibility still rests upon New England.

Able addresses were delivered by the Rev. Messrs. Pond, Goodrich, Smith, and Brainerd.

The meeting was then closed with the benediction, by the Rev. Mr. Kimball, and the Society adjourned.

## OFFICERS OF THE SOCIETY FOR THE ENSUING YEAR.

*President.*

Hon. Samuel Hubbard, LL. D.

*Vice President.*

Hon. Samuel T. Armstrong.

*Honorary Vice Presidents.*

Hon. John Cuttun Smith, LL. D. Sharon, Ct.  
 Rev. Ashbel Green, D. D., LL. D. Philadelphia.  
 Rev. Jeremiah Day, D. D., LL. D. Pres. Yale Col.  
 Rev. Eliph. det. Nott, D. D., LL. D. Pres. Union Col.  
 Rt. Rev. Alexander V. Griswold, D. D. Boston.  
 Rev. Joshua Bates, D. D. Middlebury Vt.  
 Rev. Henry Davis, D. D. Clinton, N. Y.  
 Rev. Daniel Dana, D. D. Newburyport, Ms.  
 Rev. William Allen, D. D. Northampton, Ms.  
 Rev. James Richards, D. D. Prof. Theo Sem. Auburn.  
 Rev. Lyman Beecher, D. D. Pres. Lane Seminary.  
 Rev. Heman Humphrey, D. D. Pres. Amherst College.  
 Rev. Nathan Lord, D. D. Pres. Dartmouth College.  
 Rev. Francis Wayland, D. D. Pres. Brown Univer.  
 Rev. Leonard Woods, D. D. Prof. Th. Sem. Andover.  
 Rev. James M. Matthews, D. D. New York.  
 Rev. Sereno E. Dwight, D. D. New Haven, Ct.  
 Rev. Joseph Penny, D. D. Pres. Hamilton College.  
 Rev. John Wheeler, D. D. Pres. Univ. of Vermont.  
 Hon. Theo. Frelinghuysen, LL. D. Chanc. N. Y. Univ.  
 Rev. Robert H. Bishop, D. D. Pres. Miami Univ.  
 Rev. Geo. E. Pierce, D. D. Pres. Western Reserve Col.  
 Rev. Bennet Tyler, D. D. Pres. Conn. Theol. Institute.  
 Rev. Enoch Pond, D. D. Prof. Theol. Sem. Bangor.  
 Rev. Edward Beecher, Pres. Illinois College.  
 Rev. Justin Edwards, D. D. Pres. Th. Sem. Andover.  
 Rev. Thomas McAuley, D. D. New York.  
 Rev. Mark Hopkins, D. D. Pres. Williams College.  
 Hon. Thomas S. Williams, LL. D. Hartford, Ct.  
 Henry Dwight, Esq. Geneva, N. Y.  
 Hon. Charles Marsh, LL. D. Woodstock, Vt.  
 Hon. Lewis Strong, Northampton, Ms.  
 Hon. Edmund Parker, Nashua, N. H.

*Directors.*

Rev. Brown Emerson, D. D.  
 John Tappan, Esq.  
 Arthur Tappan, Esq.  
 Rev. John Codman, D. D.  
 Rev. Ralph Emerson, D. D.  
 Rev. William Patton, D. D.  
 Rev. William Jenks, D. D.  
 Rev. Ebenezer Burgess, D. D.  
 Rev. George W. Blagden.  
 Rev. Samuel H. Riddell.  
 Rev. Daniel Crosby.

Rev. Samuel H. Riddell, *Secretary.*Hardy Ropes, Esq. *Treasurer.*Hon. Pliny Cutler, *Auditor.**Executive Committee.*

Rev. John Codman, D. D.  
 Rev. William Jenks, D. D.  
 Rev. Joy H. Fairchild  
 Rev. George W. Blagden,  
 and the Secretary.

*Financial Committee.*

John Tappan, Esq.  
 Hon. Samuel T. Armstrong.  
 Hon. William J. Hubbard,  
 and the Treasurer.

## ABSTRACT OF THE TWENTY-FIFTH ANNUAL REPORT.

The twenty-third day of August last completed a period of twenty-five years since the Society, whose Anniversary we now celebrate, was formed, and went into operation. This has been a period of great interest in the religious history of our country and of the world. A spirit of

Christian activity has been awakened, which, beyond all precedent in modern times, has brought the energies and resources of the church into requisition for the spread of the gospel, and for the more general and efficient enforcement of its truths in Christian lands. Researches of great minuteness and extent have been entered upon, and indefatigably pursued, in order to bring to light the depths of human guilt and wretchedness; and to find out the means by which the sovereign remedy appointed by God for all the miseries of our fallen state, may be universally and speedily applied. Many, during this period, have run to and fro; and the knowledge which has been gained in relation to the moral condition of the world has made no inconsiderable addition to the common stock of information and intelligence. The duty of devising plans for the most successful co-operation of the friends of the Redeemer in the great work of evangelizing the world has been felt to be of immediate obligation; and the great benevolent objects which we may regard as constituting the leading departments of evangelical enterprise, and which may all be characterized as essentially missionary labors, have been taken up, one after another, as they have seemed to be demanded by the emergencies of the case, and have been carried into systematic, harmonious and extended operation. The scene presented upon the theatre of Christian effort in our land, from the point of observation to which we are at length brought, is one which must excite in the bosoms of all such as are waiting, at this day, for the consolation of Israel, the liveliest emotions of mingled solicitude and hope.

*Origin of the Education Society.*—It was a most natural, and, indeed, a most necessary conviction, in the minds of those who were permitted the honor of bringing forward these plans for benevolent effort, that an indispensable branch of this grand instrumentality must lie in the sphere which this Society has been called to occupy. It was seen by those truly wise and devoted men, that the pressing demand for competent laborers in the vineyard of the Lord, which then existed even at their doors, and which would be much enhanced by the vigorous prosecution of those efforts for extending the means of salvation, which had been by them begun or contemplated, could never be met except by proportionably earnest and special exertions to raise up, in succeeding generations, a more competent supply of educated ministers of the gospel. With this important object in view, therefore, the American Education Society was instituted. And now, after the lapse of a quarter of a century, having come up to another Anniversary, to commemorate with praise to God, the great results which have

been accomplished by this effort, who does not look back with gratitude and veneration to that body of distinguished men, who, in faith and prayer, trembling and yet hoping, first assembled to lay the foundations of this Institution.

*Deceased Members.*—The original members of the Society, or those who signed the constitution in the beginning, were one hundred and thirty-four; of whom fifty-six have deceased. The first president of the Society, the Hon. Lieut. Gov. Phillips, died in office. Said this venerable man: "If the Society should be instrumental of introducing into the ministry any faithful ambassadors of Jesus Christ, who would not otherwise preach the gospel, it will be an object of sufficient magnitude for which to form the Society; and though I may not live to see fifty on its lists, it shall have my co-operation." One thousand dollars was his first subscription towards the object; and his last testamentary act gave to it five thousand dollars.

The Society has had three Vice Presidents—Samuel Salisbury, Esq., Hon. William Reed, and William Bartlett, Esq.; all of whom have deceased. The death of Mr. Bartlett, who was in office during the whole period of the Society's existence up to the time of his decease, is one of the events which we have to record among the providential admonitions of the past year. Though continued to a great age, his death is felt to be a public affliction. His princely bequests to the cause of sacred learning, in assisting to lay one of the broadest foundations in our country for the raising up of a thoroughly educated ministry, will endear his name to the Christian church in the four quarters of the globe.

The Society has had twenty-seven Honorary Vice Presidents; of whom fourteen are among the dead. Of these, two have deceased the past year,—the venerable Nathanael Emmons, D. D., of Franklin, Mass., and Zachariah Lewis, Esq., of Brooklyn, N. Y. These persons were both substantial friends of the institution. Dr. Emmons was one of the original members of the Society, and most cordially expressed his deep interest in it, in a sermon preached before the Norfolk County Education Society in the year 1816. His friendship remained to the last. His desire that a pious, learned, and able ministry, should be perpetuated in our country, an object to which, after the manner of his day, he had eminently devoted the energies and resources of his great mind, continued undiminished during the long and tranquil period of his retirement and decline. Like a ruling passion, most worthy of its sublime object, it appeared strong in him, even in death.

*Resignation of the late Secretary.*—The

Directors have been called, a short time previous to the expiration of the year, to relinquish the valuable services of an officer of the Society, with whom they have been happily associated for many years. On the 14th of April, the Rev. William Cogswell, D. D., tendered to the Board his resignation of the offices of Secretary and a Director of the Society, in order to accept an appointment, by the Trustees of Dartmouth College, to the Professorship of National Education and of History in that Institution. His resignation was reluctantly accepted by the Board, to take effect on the 30th of April. Dr. Cogswell has been connected with the American Education Society, as an active agent and officer, for a period of twelve years; which is about half the time of its existence. For two years he was General Agent, and for nearly ten years he has been the Secretary of the Society, and a member of the Board of Directors. The extent of the Society's operations, and the amount of good accomplished by its instrumentality, during this period, may with propriety be referred to as evidence of the devotedness, efficiency and success, with which he has labored for the promotion of its interests. Of the 3,389 beneficiaries who have been aided by the Society since its organization, 2,503 have been aided during this time; being nearly three quarters of the whole number assisted by the Institution. Of the \$806,000 raised by the Society, \$652,000 were contributed during the period of his connection with it; being more than three quarters of all the money brought into the treasury of the Society. These are only the more tangible results, among others which it would not be so easy to compute. In making this brief record, the Directors are impressed anew with the sentiment, that the praise for every human instrumentality, and for the good connected with it, is due to the great Head of the Church, who raises up, qualifies and preserves those who are to be helpers for his people.

The Board, having accepted the resignation of Dr. Cogswell, proceeded to fill the vacancies occasioned thereby; and the Rev. Samuel H. Riddell, of Hartford, Ct. was unanimously elected Secretary, and a Director of the Society.

*Number assisted during the year.*—The Society has assisted during the year 810 young men, in the various stages of their education. Of these, 52 have been assisted within the limits of the Maine Branch; 72 within the New Hampshire Branch; 187 within the States of Massachusetts and Rhode Island; 40 within the Vermont or North Western Branch; 99 within the Connecticut Branch; 27 have been under the patronage of the Western Reserve Branch, whose centre of operations is Hud-

son, Ohio, embracing also the Branch in Michigan; and 253 under the patronage of the Central American Education Society, whose centre of operations is New York.

Owing to the absence of the Secretary of the Western American Education Society, Rev. Mr. Bingham, a full and complete return for the year has not been made. But, so far as information has been obtained, the number assisted by that Branch, including the Illinois Branch of the American Education Society, is 80. The number of new beneficiaries during the year, is 121. The whole number aided by the Society from the first, is 3,389.

*Receipts and Expenditures.*—The receipts of the Parent Society and its Branches during the year have been \$63,113 58. The expenditures for the same time have been \$56,049 01; being \$7,064 57 less than the receipts for the year.

This last sum subtracted from \$32,837 31, the debt of the Society at the commencement of the year, leaves the present debt, \$25,772 74. It should be observed that this debt includes the amount of the appropriations for the present quarter, which have just been made; and that, in incurring this debt, the Parent Society has paid between three and four thousand dollars to beneficiaries within the bounds of the Presbyterian Church.

The amount refunded during the year by beneficiaries who have completed their course of education, is \$6,633 30.

The earnings of the young men now under the patronage of the Society, have amounted during the year to the aggregate sum of \$21,739 51.

The Education Society, like all other kindred institutions, has had its trials. But from every affliction, it has derived some valuable benefit, and has come forth with new vigor and zeal, to the prosecution of its noble design.

It is well known that, in some respects, the last few years have been a period of peculiar trial. In common with other benevolent societies, this has suffered serious embarrassment from the depression of pecuniary interests throughout the country. This has occasioned the accumulation of a burdensome debt; and has subjected the Directors often to the necessity of delaying the payment of the quarterly appropriations to the latest possible day of the period, at the commencement of which they should have been ordered. Such a course has been attended with material inconvenience to the young men in the progress of their education; and has at times caused a painful uncertainty in their minds, which the Directors have been grieved to know must exist, respecting the attainment of their great object. The deep interest which the Board must feel in the struggles of every

deserving youth who is a subject of patronage, as he is just enabled to press onward, with the limited aid they are permitted to impart, toward the high calling of an ambassador of Christ, renders this a severe trial to the distributors of this sacred charity.

*Impressions unfavorable to the prosperity of the Society.*—Pecuniary embarrassment has not been the only source of discouragement which the Society is compelled to encounter. Owing to peculiar circumstances in the state of the community, an impression unfavorable to its prosperity, has gradually arisen, and has manifested itself to considerable extent, touching one of the most vital questions pertaining to the usefulness of the Society. It is, whether the Education Society has not already, either directly or indirectly, produced a superabundant supply of ministers in the older sections of the country.

It may surprise many of the intelligent friends of this cause to learn that an objection founded on an impression of this nature seems to be felt by some, as an obstacle to their continued and vigorous co-operation in the work which rests upon our hands. Yet the Directors have thought that the time and occasion might demand a particular examination of the grounds of this complaint. If it is true that the deficiency of ministers, which but a short time ago was so great in our country, and which, with such an imperious sense of obligation, prompted the efforts and sacrifices of our fathers and brethren in raising up the American Education Society, and in laboring to place it upon a footing of lasting and extensive usefulness,—if it is true that this deficiency is really supplied, and there is no further necessity that we should weary ourselves in labors to provide for it in time to come, then let us come at once to the knowledge of the fact. But let us not be hasty or superficial in our judgments in relation to so important a point. It would ill become us to act from the impulse of indefinable impressions, in so weighty a concern. We are commanded to "*prove* all things, and *hold fast* that which is good." How often has a valuable good been lost, even after it had been in possession, from neglect of this important injunction.

We ask, then, in the first place, how far this complaint of a surplus of ministers, considered in relation to the wide field which, in the providence of God is opened before this Society, will bear the test of a thorough examination.

The population of our country already exceeds 17,000,000. Much of this population, especially in the new States, is not yet organized for the support of religious institutions. It has been carefully computed that there are not less than 6,000,000 of our people who either from choice, or from neglect, or from necessity, are living

without the means of religious instruction. It is also shown that there are between 3,000 and 4,000 organized evangelical churches, in different parts of the country, which are destitute of competent spiritual teachers.

The moral desolations of the West have been often portrayed in a most affecting light. Did the limits of this Report permit, we might enter into details, in relation to the moral condition of that vast region of our country, which it would be distressing to contemplate.

Whatever may be said of some of the more favored portions of our land, it surely will not be imagined that either the necessities or the demands of the whole country are at present supplied; or that there is any prospect of their being properly supplied for many years to come. The supply, therefore, of which we are told, is, at most, only partial. Could it be shown that this supply is abundantly sufficient, or even more than sufficient, in one or two of the New England States, while at the same time so great a deficiency exists over the wide extent of our country, would it hence appear that it is time to cease from our efforts? Is not our country one? And was not this Society called into existence for the purpose of assisting to furnish a competent supply of the preachers of the word for the whole brotherhood of the American people? Nay, are we not bound also, in the true spirit of our sacred enterprise, to look beyond our own territorial boundaries, to the vast desolations of a world lying under the thralldom of superstition and idolatry. Our field is not New England only, but the country and the world. The Society itself is extended over a large part of the Union. Nor would it be possible that the spirit of Christian charity should ever, in the face of facts which demonstrate such an extensive and alarming destitution of evangelical knowledge over the face of the whole earth, become so chilled and contracted in her affections and her aims, as to be satisfied with finding one little spot of high moral cultivation, where she might barely find rest for the sole of her foot.

But in regard to the actual supply of ministers in New England at the present time, it is requisite that we should make further and more particular inquiry, before we take up the conclusion that it is in danger of being excessive.

There are some sources of a false impression on this subject; and the Directors are persuaded that such a false impression, to some extent, exists. The more frequent dismissal of ministers of late years, and the greater fastidiousness of the churches in accepting a permanent supply, goes far to produce the evil of which there is complaint.

Many more ministers are thrown into a

moving state, than in former times, and vacant parishes are disposed to bear a greater variety of candidates. There may be ten candidates, for example, in a given section, for the same number of parishes wanting ministers: which is only enough for a necessary supply; and yet, if each one is obliged to pass a probation in all these parishes, the supply may appear to be, to the vacancies, as ten to one. It was recently stated to a clergyman, being in a vacant parish, of a highly respectable character, within twenty miles of Boston, that eight ministers had been recommended to the committee of supplies, as candidates for settlement. This circumstance at first, might make the impression that eight ministers were out of employment. But on referring to the individuals, it appeared that every one of them was at the time, either a settled pastor or a stated supply in some other place; so that there was no surplus at all.

Influences growing out of the general depression of every kind of enterprise in our country; the pecuniary embarrassments, particularly at the West; the check of the spirit of emigration to the new settlements; the diminished resources of our Missionary Societies; and other causes which could be named, have contributed to produce a temporary accumulation of ministers in some sections of New England. It is well known that there are a number of young men in the midst of us, whose hearts have been set on the great object of carrying the gospel to the heathen, but who have been prevented from seeing the accomplishment of their purpose through the continued inability of the Board of Foreign Missions to send them out. Some are yet holding themselves in reserve for this object, hoping it may be realized; and therefore they neither enter immediately into any permanent engagements here, nor go at once to the destitute regions of the great Western Valley.

For the purpose of ascertaining with some good degree of exactness what proportion the present supply of ministers in New England, actually bears to the wants of the churches, we have taken some pains to refer to the latest statistical tables, published by the different Ecclesiastical bodies in New England. The most full and accurate tables of this kind to be found are those published the last year by the General Association of Connecticut. Forty-nine ministers are named in connection with the Associations of that State, as being without a pastoral charge. From personal knowledge, we are sure that not more than twenty of this number are candidates for settlement. Licentiates, who have not received ordination are stated at ninety-two. A large part of these were members of the Theological Seminaries in that State at the time their names were thus enrolled; several

were graduates of the Seminaries, who had completed their studies only a few months before and were mostly gone beyond the limits of the State. One was gone already to the Indians beyond the Rocky Mountains. Others of this class are persons having stated employments, as teachers in the American Asylum, editors, &c., who have qualified themselves to preach, not being at liberty, however, at present to devote themselves to the pastoral service. When all these deductions are made, this alarming list of licentiates in Connecticut sinks down to about ten. Thus the whole number of candidates, who are eligible for settlement in that State, does not probably exceed thirty; which it may be presumed is rather an uncommon number even for Connecticut.

But at the same time we find no less than twenty-seven vacant churches in that State; which, as no parish in Connecticut remains without regular preaching, are giving employment to nearly the whole number of candidates.

It appears also from the tables here referred to, that the average period of the pastoral relation in Connecticut, with all the ministers now settled, is only a little more than *ten years*; and that only one more than half of the present pastors are in the places where they were first installed. This fact throws light upon one of the causes mentioned above, as tending to multiply candidates, and at the same time to increase the demand for their labors.

In Massachusetts, twenty ministers are reported as without charge. Of this number only two at the farthest, can be considered as candidates for settlement in the pastoral charge, the remainder being either supernumerated or engaged in other important clerical services. There is no report of licentiates in Massachusetts.

The churches reported as vacant are thirty-two, besides fourteen which are entered without any minister's name against them. It is probable that most if not all of this latter class are vacant. Assuming that ten of them are so, we have forty-two vacant churches in Massachusetts.

It may be instructive to compare these statistics with some of the earliest tables of the kind published in this State. Such tables were carefully prepared by the Convention of Congregational ministers in the year 1792; and we find that at that time there were reported thirty-eight candidates in Massachusetts, which is almost double the number reported in 1840. At the same date there existed forty-one vacancies, which is even less than the probable number at the present time.

In Maine we find twenty-four ministers without charge; seven of whom are officers in the College and in the Theological Seminary. There is a general item in the tables, which states that there are nine ministers

without charge *officiating as preachers*. This, therefore, is probably the number of ordained ministers in Maine who are candidates for settlement. Other licentiates are not given. The number of churches returned as without ministers is fifty-six.

In New Hampshire, out of twenty-seven ministers reported as without charge, not more than five it is believed upon a careful inspection, can be regarded as candidates for settlement. Of licentiates we hear nothing. The churches returned as without ministers are twenty-eight.

In Vermont we find fifty-three destitute churches; and only twenty ministers who can be considered as candidates for settlement.

In Rhode Island, three of the little band of Congregational churches are reported as vacant; and three other important points for missionary labor, as without a supply. In this review the state of other denominations is not taken into the account.

In the whole of New England, therefore, for that portion of the people which is best furnished with an educated ministry, we have a result as follows. Candidates, so far as ascertained from the statistics of the Ecclesiastical bodies, sixty-six. Churches destitute of pastors, two hundred and nine.

If now a liberal allowance is made for New Hampshire, Massachusetts and Rhode Island, for which the number of licentiates before ordination is not given, and also for any parishes which may be supposed to be too indifferent in regard to the stated ordinances of the gospel, or too poor, even with the aid of the Home Missionary Society, to be expected to maintain them, it must still be admitted that the present supply of ministers in New England, eligible for settlement in the pastoral charge, cannot exceed the actual demand.

The fact that there are several vacant churches at any given time, is not indeed, of itself, a proof that there does not exist at the same time a supply of ministers sufficient to meet the demand. Vacancies will always occur through the death or infirmity of ministers, and through other causes of change, which, unhappily for the economy of ministerial labor, at this day, are too greatly multiplied. On the other hand, the fact that there is at any given time a number of ministers without charge, and a number of licentiates who have not yet become settled pastors, is not, of itself, to be taken as decisive evidence that the supply is superabundant. Before this point can be determined, it must be definitely ascertained, by a comparison of these corresponding items, which of them preponderates in the account. The result of such a comparison has now been submitted. The Directors have no desire to see the Christian public misled, nor to be in any error themselves on this point. Let the facts in relation to it be fully exhibited, and



the convictions which are due to truth and duty will finally prevail.

But will it be said that the Education Society is not preparing ministers of the right spirit, strong men, devoted men—who will be disposed, or in the best manner qualified to answer the pressing demands of the church at home and abroad? If this has been said, it must have been with a very imperfect knowledge of the results of this Society's labors in past years; and upon the strength of reasonings which are every day refuted by the facts of the case. The Directors are not disposed to claim, either for themselves or for those to whom the patronage of the Society has been afforded, any peculiar exemption from the common imperfections of humanity. They freely allow that there may have been those brought into the ministry by this Society, and those now under its patronage, who, if the persons originally recommending them, and the Examining Committees, and the officers of Colleges and Theological Seminaries, and the members of Branch Boards, and of the Parent Board of Directors, had been able to search the hearts of men, or had possessed infallible prescience in respect to the developments of human talent, would not, on the whole, have been encouraged to enter upon the great work. It would have been a most extraordinary result, if, among the whole number educated by this Society, there should not have been some who proved at last to be inefficient men. But the Directors, after much inquiry and reflection on this point, want evidence to convince them that this class of beneficiaries has ever been larger than ought to have been expected under the best possible application of this or any other general system; or that it has borne by any means so large a proportion as may be found in connection with the ordinary means of education. If, as has been affirmed, there are ministers who are lingering about the more favored parts of Zion, without employment in their appropriate work, who might be and ought to be at the West or among the heathen, they are not, at least most of them are not, the young men whom this Society has brought into the field. Many of our young men, it is true, are retained in the older settlements by the demand for their labors here; but it is believed the cases are rare, where those who have been assisted in their education by this Society are remaining at home without employment; unless some providential dispensation has made this indispensable. The Society, of course, is not competent to say to what part of the great field, those who are prepared for the ministry by its means ought to go. This is an Education Society—not a Missionary Society. When those applying for assistance, have proved themselves worthy and have been encouraged and aided to obtain a thorough education for the minis-

try, and have been duly approved and sent forth into the field by the proper Ecclesiastical bodies, our appropriate work is done. The men whom the Society thus brings forward, are the Lord's freemen; and it remains to be shown that, in the exercise of their noble freedom they have not, as a body, exhibited the spirit of their Master, even in a pre-eminent degree. No inconsiderable number of the men employed by the American Home Missionary Society have been those who were sustained by the Education Society in preparing for the ministry. A number equal to one half of those who are in the foreign field under the direction of the American Board of Commissioners for Foreign Missions, were assisted in the same way to obtain their education.

It is by no means true, that the Education Society is not accomplishing that which was designed by its founders towards reclaiming the desolations of Zion, and evangelizing the nations of the world; and in view of all which it has accomplished, the Directors are impelled and animated to go forward in their work, depending on the blessing of God and the approbation of the friends of Zion, for their encouragement and reward.

*Motives to Perseverance.*—It appears, to the Directors, the most of whom have been long conversant with the operations of this Society, and have certainly had the strongest inducements to ponder well its relations to the church of Christ, that the present aspects of the Christian world furnish peculiar motives to perseverance and increased activity in this good work. Motives of this kind arise out of the very trials and dangers of the churches at the present period. Many of the evils complained of, and alleged by some as objections to the prosecution of this enterprise, are seen, when searched to their sources, to be inherent in the state of the religious community, independently of the Society or of its influence in any form. It has been incident to this as well as to the other great benevolent operations of the day, to have been in a measure hindered from the most ample and successful accomplishment of the good which it is adapted to produce, through certain influences which have affected more or less unfavorably the general prosperity of all our religious institutions. The Education Society, instead of augmenting these untoward influences, has, in some measure, alleviated and counteracted them. It is peculiarly fitted, in such a state of things, to be in some sense an anchor for the interests of sound Christian education. It is not sufficiently considered how various and extensive are the benefits resulting to society from this department of benevolent effort; nor how much would be lost to the colleges, to the

churches, to revivals, and to all the Christian and missionary enterprises of this country, by a diminished activity in this cause. A most valuable testimony in its favor is the growing confidence which it possesses, in this comprehensive estimate of its usefulness, with those who are best acquainted with the practical operation of the system, and who are among the leading minds in the American churches. For a great amount of highly interesting evidence on this subject, the Directors would refer to the last Annual Report.

The importance of steadiness in the movements of this enterprise may be urged as a motive to perseverance. Fluctuations and experiments in a cause like this are greatly to be deprecated. Sudden contractions and expansions are impracticable without lasting injury. The operations of this Society, both as regards the ministry it is raising up, and the churches which it is seeking to benefit thereby, necessarily contemplate a course of years. It is a work which cannot, like some other departments of benevolent operation, be suspended and taken up again where it was left off. It should never be abandoned, therefore, by any of the friends of Zion, unless it shall first have been clearly ascertained that the spiritual wants of the world can be relieved without further efforts in this department. If the Education Society at this point should be suffered materially to fall behind the other branches of benevolent effort in our country, there can scarcely be room to question that the consequences would be lamented for years to come. It cannot, it must not be! For, though they thus speak, the Directors are assuredly hoping better things; things which, in the largest sense, accompany salvation.

There is one consideration more which seems requisite to be held up in this connection as a motive to perseverance and increased activity in this work. It is the

awakened expectation of a better day at hand. Such a day, for our country and for the world, is not far off. The embarrassments and the evils which have retarded our success, and in too great a measure discouraged our zeal, show evident signs of having passed their crisis. Our great religious enterprises, domestic and foreign, are not long to remain in their present depressed condition. Whenever the outward facilities and means on which, under the divine blessing, their prosperity in an important sense depends, shall again be more easily afforded, their immediate enlargement will be witnessed. The West will soon rise from its local embarrassments, and a wider door will yet be opened there than has ever invited our young men, for the sake of doing good, to turn their steps away from their paternal homes. It is clear that there must yet be a mighty increase in the population, the energies, and the means of this country. There will, also, be at least a proportionable increase in the moral necessities of the population; which nothing but the most enterprising spirit of Christian benevolence, and the most judicious employment of every means which God, with the promise of his blessing, has put into the hands of American Christians, can prevent from becoming absolutely appalling. If, in connection with these just anticipations respecting our own country, the moral prospects of Europe and of Asia and of the heathen world, as at present opening to the vision of enlightened piety, are taken fully into the account, surely it must be felt that the present is no time to begin to faint in a labor like that in which this Society is engaged. The Directors would therefore conclude their Report by earnestly addressing to all the friends of this cause, the apostolic exhortation: *Be ye steadfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know that your labor is not in vain in the Lord.*

## ANNIVERSARIES OF SOCIETIES CONNECTED WITH THE AMERICAN EDUCATION SOCIETY.

### CENTRAL AMERICAN EDUCATION SOCIETY.

THE Twenty-third Anniversary of this Society was held in the Broadway Tabernacle, New York, May 13th, 1841. Prayer was offered by the Rev. Joseph Vaill, of Brimfield, Mass. The President of the Society, Hon. Theodore Frelinghuysen, presided on the occasion, and opened the meeting with an Address, an extract from

which will be found annexed. The Report of the Treasurer was read by Mr. William A. Booth, Treasurer of the Society. The Report of the Directors was read by the Secretary, Rev. Eliakim Phelps, an extract from which will be inserted in the next number of the Journal.

The following Resolutions were offered, and supported by addresses. On motion of Rev. Edward N. Kirk, seconded by the

Secretary of the American Education Society,

*Resolved*, That the church of Christ bears a vast responsibility in regard to the supply of a competent number of well qualified ministers.

On motion of Rev. Samuel H. Cox, D. D., seconded by Rev. E. R. Fairchild, of Philadelphia;

*Resolved*, That the excellence of the cause of education for the evangelical ministry is no longer a question of probation or of doubt, but one which is confirmed by experience in the convictions of the wise.

Addresses were made by Rev. Mr. Kirk and Dr. Cox.

*Extract from Hon. Mr. Frelinghuysen's Address.*

There is one consideration, that addresses us as American Christians, of peculiar force. We have from the beginning of our political existence, proclaimed our country to be the asylum for all nations—we have been so liberal in our invitations that the old world is agitated as by a mighty impulse, to pour its migrations on our shores. The tide is constantly swelling and breaking over us. We cannot repel it now, if we would, and the indications of divine Providence are unambiguous, that we must meet the crisis formed by these events, in the spirit of kindness and fortitude, and of faithful Christian effort. We must enlighten, reform and purify these masses of men, that are crowding upon us from abroad. They know nothing of the nature or spirit of our institutions—many among them are unfriendly to those forms of religion established here and dear to our hearts. Then, where shall be our refuge? No where but in God and the word of his grace, and the power of his Spirit; and this is not a vain and inactive dependence. Far from it. We must in the strength of that dependence employ every hallowed influence that the pulpit, the press and the Sabbath school afford. As the clouds of darkness thicken over us, we must spread light—multiply the Bible—train up the children—lift up the voice of the faithful preacher in every destitute district of our country—give freely of our substance for all these objects—press on these agencies with constant and fervent supplication to God for His blessing. And should civil and religious liberty be doomed to fall in the conflict, we shall then enjoy the melancholy privilege and satisfaction of meeting the disaster at the post of duty.

It behoves us, therefore, to ponder prayerfully and solemnly, these clear indications of the divine purposes. Let us commend

the plea to our own hearts, that if while we urge forward, with our means all other benevolent enterprises of the Christian church, we suffer this to languish, we do most effectually cripple all her energies. She must have an able, well instructed, and sanctified ministry, increasing in numbers, with the growing wants of the world, or the coming of that kingdom, for which all Christians daily and devoutly pray, will be hindered.

Not only does the necessity exist and press upon us, at all points of time and providence, but it seems to be quite as essential, that, if the church desires to have the means in any measure adequate to the great end, she must herself train, prepare and send forth the ministers. She must go to that class, the most populous of the followers of Christ, the pious poor—make wise selections, of ingenuous youth, and maintain, educate and fit them to be the defenders and advocates of truth.

It is to no useful purpose to urge as a doubt, that the wealthy and great will, if sincerely devoted to the cause of religion, offer themselves to the self-denying services of the pastor and missionary.—The answer is practical and conclusive; the experiment has been made and is making all the while—and *where are they* from these ranks who exclaim—"send us?" They come indeed, like angels' visits.

Nor will it avail to start the scruple urged from the beginning, that unworthy subjects will impose themselves upon the charities of the church and steal into the ministry. Our Saviour knew all this—he knew that there would be wolves in sheep's clothing. One stood by his side, when he sent for his disciples to preach the gospel in Judea. Had this cavil been addressed to the blessed Master, he might have replied—because there is a Judas should he call back Peter and James, and John, and all the eleven, and the *blessed* company of witnesses all along the track of time. Because there will be a Demas and a Julian shall Paul remain a bloody persecutor?

Let us leave this worn out plea for the service of infidelity.—Christians have no right to use it, and no reason to fear it. Prepare and furnish the reapers for the fields that are now white, and the Lord of the harvest will take care of the ingathering to life everlasting.

#### CONNECTICUT BRANCH.

THE Fifteenth Anniversary of the Connecticut Branch of the American Education Society was held at New Haven, in connection with the meeting of the General Association, on Tuesday, June 15, 1841. The Rev. Timothy P. Gillet, of Branford,

was called to the chair. The meeting was opened with prayer by Rev. Orin Fowler, of Fall River, Ms. The Treasurer's Report was exhibited, and a verbal statement of the operations of the Branch during the year, accompanied with remarks, was submitted by the Secretary of the Parent Society. Addresses were then made by Rev. Hollis Reed, of Derby, Ct., and Rev. Edward N. Kirk.

The Officers of this Society are Hon. Thomas Day, President; Francis Fellows, Esq., Secretary; and Eliphalet Terry, Esq., Treasurer.

#### MAINE BRANCH.

THE Annual Meeting of the Maine Branch of the American Education Society was held at Machias, in connection with the meeting of the General Conference, on Wednesday, June 23, 1841. In the absence of the President, the Rev. Mr. M'Kee of Belfast, presided. The Annual Report was read by the Secretary, Rev. Benjamin Tappan, D. D. of Augusta. The acceptance of the Report was moved by Rev. Isaac Rogers, of Farmington, and seconded by Rev. Jonathan E. Condit, of Portland. Rev. Dr. M'Farland of Philadelphia offered a Resolution to the effect that we are to rely chiefly on fervent and importunate prayer for the success of this cause. Each of these gentlemen made interesting addresses. Rev. Mr. Pomeroy, of Bangor, also added a few remarks, in the course of which he stated the interesting fact that more than one a year for the sixteen years of his ministry, in Bangor, had entered the sacred office from the church under his pastoral charge. The services were closed with prayer by the Rev. Mr. Thurston, of Hallowell.

#### EDUCATION SOCIETY OF ESSEX NORTH.

Extract from the Annual Report, prepared by Rev. D. T. Kimball, Secretary.

THE education of pious young men for the ministry is highly important, as it *tends to promote the best moral influence of our country. And how shall this object be secured?*

I answer 1st. By *purifying, as much as possible, the chief fountains of moral in-*

*fluence*; such, for instance, as the American church, the common schools, the mother's heart, and the hearts of civil rulers.

Let the American church, in its ministry and membership, and all its branches and denominations, be purified; let those who administer and those who partake of its symbols be truly and eminently holy; let the Bible be read in our schools of learning, and its principles and precepts exhibited in the lives of the teachers; let each mother's heart be the residence of every Christian grace; and let all in power rule in the fear of God and in imitation of his rectitude; let these and other fountains of moral influence be purified, and then the consummation in view, so devoutly to be wished, will be extensively realized.

In order to the accomplishment of this object, it is necessary 2d, that we *strengthen those benevolent institutions, which have for their object the entire evangelization of our country and world*; such institutions as those which celebrate their anniversaries in this place to day. These operate, as the planets of one and the same solar system. They move in complete harmony with each other. They unite in diffusing through the world the light and holiness, received from the sun of righteousness. These societies need to be strengthened by the prayers, and the alms of all Christendom. By giving them the most efficient aid in our power we promote that moral influence by which our country may be made the joy of the whole earth.

To this end it is important, that the Education Society in particular, be strengthened. The prosperity of this Society is essential to the prosperity of the rest. Strike it out of existence, and you extinguish one of the brightest planets in our system of benevolent enterprise. What will the Bible accomplish in heathen countries without ministers to expound it? And what can missionary societies do without ministers? "There is a happy reciprocal effect between these different institutions. The suspension of the operations of the Education Society would paralyze, if not destroy the other benevolent institutions." The blood, ceasing to flow warmly and strongly from the heart, the entire system would languish and perish. Raising up young men of piety and talents for pastors and for missionaries in this country and in foreign lands, is one of the best means for increasing the moral power of this nation.

The ministers, now in the field, fostered by the Education Society, do greatly strengthen its moral power. They do it by their learning. "Already," we are told, "is the whole fabric of Hindoo superstition shaken by the correct knowledge of Astronomy, imparted by the missionaries. It is the eminent learning as well as the piety of the American missionaries, that has secured for them so much respect from

foreign travellers, and which is leaving an impress upon the institutions they are raising up in every quarter of the globe, to give a character to these transformed nations, and to generations yet unborn, so honorable to the American name, and so important to the future church, when the boundaries of Christendom shall be the limit of the world." They do it by their piety and faithfulness. Witness the Sandwich Islands. The happy spiritual revolution which has taken place in those islands, has been effected in no small degree through the instrumentality of missionaries, trained up by the Education Society. Thus the moral power of America has been felt there. We might show you the same power exerted through the same instrumentality, in almost every island and continent, where missionary stations have been planted by the American Board and its sister associations. The American Education Society has already in the commencement of its operations, aided more than three thousand young men in a course of preparation for the ministry; and actually introduced into the ministry one half of that number—that is, 1,500, which is "one third more than all the Congregational ministers in New England; two thirds as many as all the Presbyterian ministers in the United States, and more than all the collegiately educated ministers of all denominations of Christians in this country at the time the society was formed." The number is rapidly increasing, and may be increased indefinitely. Who can conceive of the mighty moral power which has been put forth, and which will be put forth by this society, and the immense numbers, who through the instrumentality of that power will be brought home to glory? Our Education Societies by the benign influence they impart to our hundred colleges and forty theological seminaries, furnishing them with no small proportion of their most efficient officers and members; by the benign influence they shed on the churches of our land, with which they have been connected, and by whose prayers and efforts they have been sustained; and by the many able, faithful, and successful ministers they furnish for our country and world, do bless mankind with the most substantial spiritual blessings, and will do this, so long as the sun and moon shall endure.

It is a great privilege to be born an American; especially to be born an American Christian; as every one thus born has an opportunity to exert great power on the millions and millions of his fellow men. What may not the young men of America, what may not her pious sons accomplish, if they will make it their great object to act the proper part of young Americans? Would they enter into the most important interests of our country; would they take hold with energy of the benevolent institutions and

enterprises of the day; every one of them might make his moral power to be felt on the opposite side of the globe, and in every heathen land. Every pious young man who comes into the ministry, with his heart full of love to his country and to his fellow men, being situated at the fountain head of such power, may exert the most benign and salutary influence on the whole pagan world. O that pious young men throughout this country would come forth to this work in the spirit of a Mills and his associates, and like them they would make their power to be felt, as far as the American name is known. "When will the pious young men of our churches, who embark from year to year on the troubled sea of worldly enterprise, come forward with a zeal, as prompt and ardent, as that which now actuates them in the pursuit of the world, and devote themselves in this sacred work to the service of Him who laid down His life for the redemption of the world from sin and wo?"

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#### AMERICAN EDUCATION SOCIETY.

THE Quarterly Meeting of the Directors was held at the Rooms, July 14, 1841. The usual business was transacted, and the appropriations to beneficiaries were ordered to be paid under the direction of the Financial Committee.

The Rev. BROWN EMERSON, who has labored successfully as an Agent of the Society for a year and a half, has resigned his agency, and accepted a pastoral charge in Torrington, Ct.

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*Extract of a Letter to the Secretary of the American Education Society.*

THE letter from which the following extracts are taken was received a short time since from a Missionary of the American Home Missionary Society, laboring in Lower Canada, who was assisted by the Education Society in his course of preparation for the ministry. A multitude of ministers possessing the spirit exhibited in this communication, is wanted to supply the destitute portions of our land with the means of salvation; and the Education Society is probably fitted to effect, more than any other instrumentality, in raising up men of this laborious and self-denying character.

G——, L. C., Feb. 17, 1841.

DEAR SIR,—You will find my name on your list, among the former beneficiaries of the American Education Society. \* \* \* \*

For a year past I have been called to labor in this place. You are doubtless aware of the feeble state of the Congregational churches in this Province. They are all, with perhaps one or two exceptions, (and those in the cities,) unable to sustain preaching without aid from Missionary Societies. The church in G—— is aided by the American Home Missionary Society, and probably must continue to be dependent upon that Society for aid many years. This township has been settled altogether within thirty years, and mostly within sixteen years. We have people from all nations that speak the English language. We have about 1,500 inhabitants. The church to which I minister has been organized eleven years. Many of our people yet live in their log houses, surrounded by stumps and trees. They are, therefore, struggling to maintain the ordinances of the gospel. A year since they started a subscription paper to obtain a sum sufficient to erect a *house of worship*. The house is now erected, and we hope it will be dedicated sometime in the month of June.

I have told you my situation in respect to this place and people. I have not mentioned the difficulties which I experience in regard to support. Neither will I trouble you with them. But there are other things unpleasant. I am *alone*. The nearest minister of our denomination, with whom I can have intercourse or can exchange, is forty-five miles distant. We have an association, called the "St. Francis Association," consisting of eight ministers. I have met with it twice, and travelled for this purpose each time eighty miles out and back again: making three hundred and twenty miles for the purpose of meeting my brethren twice.

This people give me only \$400 salary. I might refuse to stay here, and run back to New England, where a good salary would be offered. But, dear Sir, was it for such an object, viz: to get a comfortable living for myself and family—that your Society took me from the mechanic's bench and carried me through ten years of study? No, I have not so learned Christ. Not such have been the instructions of your self-denying Committee.

#### NATIVITY OF FOREIGN MISSIONARIES.

THE following is from a review of a late work entitled, "History of American Missions, from their commencement to the present time," in the number of the *Christian Review* for June, 1841.

The missionaries and assistant missionaries, employed by the various missionary boards, have, of course, been gathered up from every part of our country. We have endeavored to ascertain the nativity of as

large a number of them as possible, male and female, in order to satisfy ourselves as to many interesting questions, which such a statistical view may both suggest and solve. A table, that should facilitate this process, at the end of every separate history in the work, is a desideratum. Of 605 missionaries, whose birth-place could be ascertained, 19 were born in Maine; 50 in New Hampshire; 63 in Vermont; 162 in Massachusetts; 1 in Rhode Island; 85 in Connecticut; 118 in New York; 21 in New Jersey; 27 in Pennsylvania; 13 in Virginia; 6 each in North and South Carolina and Kentucky; 10 in Ohio; 3 in Georgia; 2 in Indiana; and 2 in the District of Columbia; besides 4 in England; 2 in Asia Minor; and 1 each in Upper Canada, Germany, India and France. This statement shows a vast disproportion in the personal services of a missionary character, contributed by different parts of the country. Massachusetts stands first on the list; New York stands second. Ten of the States have contributed none at all. Massachusetts has sent abroad one in about 4,435 of her whole population.\* If all the States had contributed in the same proportion, instead of having 700 missionaries and assistants, sent forth to proclaim the word of life, we should have 3,600. Massachusetts has, in this respect, exceeded the other States nearly in the proportion of 5 to 1. Has Massachusetts done more than her duty, or has the rest of the country done less? Are the churches of Massachusetts and of New England robbed, or are its religious institutions fallen into decay, or are the spiritual interests of the people neglected, in consequence of this lavish liberality? Are her institutions, and those which she has contributed to sustain throughout the Union, suffered to languish, while she has spread herself abroad, in her influence, to other lands? Far from it. On the contrary, we believe that God has set the seal of his special approbation to this labor of love. Let facts testify. Let the religious and literary prosperity of New England bear witness.

#### SOMETHING MUST BE DONE.

UNDER this head the July number of the *Home Missionary*, published by the American Home Missionary Society, has a few excellent remarks; which, for the sake especially of some important thoughts which are so well condensed under the third general topic, we deem highly pertinent to be

\* The highest ratio in this respect is that of Connecticut, which, according to the above statement, has furnished one missionary to every 3,647 inhabitants.—*Eds. Jour.*

transferred to the Journal. On the letter of a Home Missionary in Michigan, who says of the Society which assists to sustain him, "Were it not for your Society, I can see no other way but that many, and, in all probability, a majority of the laborers on the new fields at the great West must leave their stations," the editors remark:—

Let it be remembered:

1. That it is this Society, (as this missionary asserts above,) that by its patronage keeps a large proportion of the ministry in the western field. And is not this a great and good work—a work deserving a liberal supply of means?

2. Not only should the ministers who are now in the field be sustained, but many others ought to be sent there. They are needed, and they are ready to go.

3. If they are not sent and sustained in the destitute portions of the country, the following evils will inevitably ensue: 1. Unemployed preachers will accumulate in the older States, beyond the demand for them there; hence they will be obliged to turn their attention to secular pursuits; the dignity of the office will be let down; the church, under the mistaken idea that what is only an *unequal distribution* is an actual *surplus*, will relax her efforts for the training of ministers, and consequently, when the missionary spirit shall again revive in the church, and she shall look around for her sons to go to the destitute and to the heathen, they will not be found, and the work must stand still while another generation of preachers is educated. 2. Meanwhile the golden opportunity, the critical time for deciding the rescue of immense portions of our country from the reign of wickedness and error, and their people from eternal death, will have passed away, never to return. Now, much of the West may be *pre-occupied* by the truth; a few years hence, truth will have to fight with a hundred foes for every inch of ground she gains.

In view of the too general insensibility to the great interests at stake, and the value of the present opportunity, we almost seem to see the Saviour of men, bending over our beloved country, and saying, as he did of Jerusalem:—*IF THOU HADST KNOWN, EVEN THOU, IN THIS THY DAY, THE THINGS THAT BELONG TO THY PEACE—BUT NOW THEY ARE HIDDEN FROM THINE EYES!*

## ARKANSAS.

Extract of a Letter dated Spring Hill, (Arkansas,) May 1, 1841.

I have written you so often on the subject of our destitutions here, that I am almost ashamed to do so again. But instead

of the number of ministers increasing in Arkansas, it is diminishing. Owing to the death of dear brother Erwin, and the ill health and consequent removal of brother Henderson, our Presbytery, at present, is *defunct*. Brother Moore and myself are all that are left in the whole State! Shall it still be so? Shall we still plead with our brethren to "come over and help us," in vain? And even *we* are greatly crippled in our work of preaching the gospel by inadequate support, and other hindrances. Neither of us received, during the last year, more than \$200 salary from the people to whom we preach; and not one cent from the Missionary Board!

I have been engaged in an agency for the American Bible Society for the last four months, and find our population wofully destitute of the Word of God. Hundreds in our State have never had a Bible in their houses. I have made an estimate of the number of Bibles needed, at this moment, to supply the destitutions of Arkansas, and find it will amount to about ten thousand! O! can nothing, *will* nothing be done to dispel this cloud of moral darkness that hangs over our Western country? How can we expect the standard of morality and religion to be high where so many hundreds and thousands of our population have neither a written nor a preached gospel.

A devoted, active, prudent, talented minister is much needed at the capital of our State. Here we have a Presbyterian church, and a large, interesting, and increasing population; and yet Sabbath after Sabbath rolls by, without a preacher to call the people of God together to the sanctuary. There are other interesting points where ministers of our denomination are greatly needed and desired.—*Charleston Observer.*

## TEXAS.

[From the Boston Recorder.]

*To the Congregational and Presbyterian Ministers of New England, and to the Young Men of the Theological Seminaries.*

DEAR BRETHREN.—The writer of this is an entire stranger to you, and he is conscious that he writes from a country concerning which too many of your citizens have been disposed to adopt the inquiry, *can any good come out of TEXAS?* But, although a *stranger* and in a *strange land*, he writes to you as one who hopes he has obtained *like precious faith* with that by which you profess to be actuated, and his *sole* desire in this communication, is to be instrumental in bringing the country of his adoption under the influence of a *similar faith*, and with this view he will avoid saying any thing in regard to the fertility of our soil, the salubrity of our climate, or any of the *various* and *unequalled* natural

advantages of which the country is possessed, and will confine himself, *wholly*, to its situation as a *field for missionary efforts*.

Our population is variously estimated, at from *one to two* hundred thousand—the former number I think the *nearest* correct. To supply this population, scattered, as it is, over a territory nearly as large as the whole of the New England States, we have about forty gospel ministers, of all denominations,—of these about twenty are Methodist, six Presbyterians, four Episcopalians, and the remainder divided among the Baptists, and some minor denominations. Now, in a country, where as with you it is considered that every thousand souls should enjoy the ministerial labors of *one* clergyman, you will readily conceive the disparity between the number of our ministers and the wants of our population, especially when you take into consideration the difference, in relation to ministerial labors, between a *sparse* and a *dense* population. I suppose it would be as easy for a clergyman to attend to the spiritual wants of one *thousand* souls in New England as one *hundred* souls in Texas; and upon that estimate, and supposing we have a population of one hundred and fifty thousand souls, we need fifteen hundred ministers in Texas, and with only one minister for every thousand souls, we need *one hundred and fifty* ministers, which would require an increase of *one hundred and ten* over our present number. Now many, ay! *thousands* of the enterprising sons of New England have been lured thither by a desire of gain. To a Yankee\* we are indebted for the opening of our country to the Anglo Saxon enterprise; many of our most eminent men, in the councils of our nation, in the various departments of our government, in our professions and in all the occupations, are Yankees; and yet Yankee blood runs in the veins of but two ministers of the gospel in Texas.—Should not the number be increased? Are there not many individuals in New England who profess to be called to go into *all the world*, and preach the gospel to *every creature*, and who are indebted to the benevolence of the church for an education, and who are burying their talents in schools, that could as well be taught by laymen, or who are engaged in other spheres of *limited* usefulness, and who might by coming to Texas, greatly increase their usefulness to the cause of Christ? There are settlements of considerable numbers in Texas, *in which a gospel sermon has never yet been preached*. In many of our large towns and cities, clergymen of popular talents could obtain a *liberal support* and might do great good.

Yours truly,

JAMES BURKE.

## SECRET OF MINISTERIAL POWER.

Extract of a letter from the Rev. Dr. Griffin to a young friend.

I WOULD recommend it to you, my brother, to bathe your soul in 'Baxter's Saints' Rest,' and to be much in prayer, and make yourself deeply acquainted with the Scriptures. You are kind enough to ask after my course. I believe that an early commencement and pursuit of a systematic study of the Bible, in connection with a long course of revivals of religion in which I was permitted to be engaged, and an habitual aim in my ordinary sermons, to reach the conscience and heart at every stroke, and the habit of striking out, as I correct my sermons for a new exhibition of them, every clause and word which is not subservient to this end, may be numbered among the most efficacious means of forming my present manner of preaching, such as it is. Perhaps the most powerful circumstance not yet mentioned, was entering upon the large congregation at Newark, calling for constant and impassioned preaching, and for continual visiting. I made a bad improvement under these advantages; but I am far from thinking with you, my dear sir, that a man cannot be a good preacher and pastor with a great congregation. A great congregation, or a rousing to great exertions, is the best field for the formation of such a character. You can never satisfy any people by visiting. The best way to approach it is, perhaps, to show the people, by a systematic course, that you visit all you can. Besides your social visits, and visits to the sick, I would set apart one day in the week to strictly parochial visits, to be short, and right to the point, and to be closed with prayer. Make the appointment beforehand, and let all know the course.

As to the manner of preaching, the object of every stroke ought to be good, rather than to gain popularity. That will make us the most divinely eloquent. The little prettiness of thought and expression, which the love of popularity can produce, are nothing to the great and overwhelming thoughts which flow from a mind solemnly impressed with divine things, and earnestly desirous to impress them upon others. Here we may aim high. I doubt the lawfulness of any other high aim in a minister of Christ. Dr. Witherspoon used to advise his pupils to write out one good sermon a week, and let the rest take care of themselves. You can, in your situation, write but one. I would recommend it to you to extemporize in the week, to preach from a skeleton in the morning of the Sabbath and from notes in the afternoon. From your accounts of your fondness for belles lettres and poetry, and aversion to mathematics, I should apprehend that the side on which you are to guard, is a tendency to sprightliness, without sufficient weight and penetrating force.

\*S. F. Austin.



You have a fine imagination, and a fine taste to regulate it. Use both of them, as nature dictates, without effort; but let all your effort be to fill your pages with the weight and solemnity of divine truth. Under each head labor to get out that precise view of truth which you had in your most solemn hour on your knees.

## FUNDS.

*Receipts of the American Education Society, for the July Quarter, 1841.*

INCOME FROM FUNDS	426 72
LOANS REPUNDED	918 00

### LEGACIES.

Lee, Mr. Thomas Crosby, by Mr. Henry Smith, Ex.	207 00
Medway, Dea. Asa Daniels, by Mr. Paul Daniels, Ex.	100 00
Milbury, Rev. Osgood Herrick, by Henry Mills, Esq. Ex.	160 20
Onkham, Thankful Evans, by Mr. J. Allen, Ex.	23 87
Worcester, Mr. William McFarland, by Mr. Cyrus Gale, Ex.	500 00—981 07

### AUXILIARY SOCIETIES.

#### SUFFOLK COUNTY.

[H. Ropes, Boston, Tr.]

Boston, Pine Street Society,	104 50
Mariner's Church and Society,	30 12
Rowland Street Society, balance	66 50
Salem Street do. do.	14 00
Franklin Street do. do.	6 00
A Friend, \$3, Do. \$11 78	16 78—227 80

#### ESSEX COUNTY SOUTH.

[Hon. David Choute, Essex, Tr.]

Hamilton, Soc. of Rev. Mr. Kelly	6 67
Manchester, Soc. of Rev. Mr. Taylor, \$15 of which is to const. his mother, Mrs. Martha S. Taylor, a L. M. of the Co. Soc.	27 50
Marblehead, Soc. of Rev. Mr. Niles	66 00
Salem, Soc. of Rev. Dr. Emerson, by Mr. C. M. Richardson,	72 13
Soc. of Rev. Mr. Worcester, \$68 57, Sab. School, \$1 07	72 64—244 94
Most of the above, through Rev. Joseph Emerson, Ag't.	

#### ESSEX COUNTY NORTH.

[Col. Ebenezer Hale, Newbury, Tr.]

Amerbury, Soc. of Rev. Mr. Merrill	25 00
Andover, Soc. of Rev. Mr. Taylor	36 60
Do. Rev. Mr. Page	16 00—52 60
Haverhill, Do. Rev. Mr. Lawrence	8 62
Do. Rev. Mr. Cross	4 00—12 62
Newburyport, Mrs. Mary Greenleaf	10 00
West Newbury, Soc. of Rev. Mr. Edgell	57 53—157 75
Most of the above through Rev. Joseph Emerson, Ag't.	

#### EDUCATION SOCIETY IN BROOKFIELD ASSOCIATION.

[Rev. Micah Stone, Brookfield, S. P. Tr.]

Hardwick,	28 12
Sturbridge, including \$75 from Mr. Cyrus Merri- ck, on account of his Temp. Scholarship	118 25—147 37

#### EDUCATION SOCIETY IN HARMONY CONFERENCE OF CHURCHES.

[Wm. C. Capron, Esq. Uxbridge, Tr.]

Milbury, First Church and Soc.	35 75
Sutton, Church and Soc.	28 12—63 87

#### FRANKLIN COUNTY.

[Mr. Samuel Maxwell, Jr. Greenfield, Tr.]

South Deerfield, a contribution, by John H. Wells	50 00
Rec'd of Mr. O. S. Fowler, amount loaned him by the Co. Soc. before its connection with the P. Soc., with interest in full	125 89—145 89

#### HAMPSHIRE COUNTY.

[Hon. Lewis Strong, Northampton, Tr.]

Chatterfield, First Cong. Society	20 00
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Northampton, Ladies Ed. Soc.	1 30
Collection in First Parish	8 00
Ladies' Benev. Soc., Edwards Ch.	6 08—15 69
Williamburg, Cong. Society	28 38
From the disposable fund of the Society	70 04—135 00

#### MIDDLESEX COUNTY.

Brighton, Ladies' Aux. Ed. Soc. by Miss S. Worcester, Tr.	20 25
Reading, Mr. Richard Parker	3 00
South Reading, A few ladies, by Miss Yale	6 00
A friend	6 00—34 25

#### SOUTH CONFERENCE OF CHURCHES, MIDDLESEX COUNTY.

[Mr. Otis Hoyt, Frammingham, Tr.]

Holliston, Maternal Assoc. by Rev. Mr. Storrs	6 55
Unionville, Miss. Assoc. in part, to constitute Rev. Joseph Haven, Jr. an H. M.	33 00—39 55

#### NORFOLK COUNTY.

[Rev. John Codman, D. D. Dorchester, Tr.]

Braintree, Society of Rev. Dr. Storrs	45 85
Do. Rev. Mr. Matthews	18 41
Dea. Jonathan Newcomb,	10 00—74 26
Brookline, Mr. and Mrs. Holden, by Mr. T. A. Davis	16 00
Dedham, Rev. Dr. Burgess's Soc., public con- tribution	45 00
Dorchester, Rev. Dr. Codman's Soc., do. 60 00	60 00
Ladies, by Mrs. H. Tolman	12 00—72 00
Franklin, Rev. Mr. Southworth's Soc., public contribution	30 00
Mrs. Irene Fisher	5 00—35 00
Medway, Rev. Mr. Harding's Soc. pub. cont.	23 00
Ladies Ed. Society	34 50—57 50
Rev. Dr. Ide's Soc. Ladies & Gent.	33 50
Rev. Mr. Sanford's Soc., pub. cont.	22 12—113 12
Milton, Rev. Mr. Cozens's Soc., Aux. Ed. Soc.	12 00
Randolph, Soc. of Rev. Mr. Hitchcock, bal. of coll.	31 63
East Parish, by Dea. Holbrook, bal. coll. the whole of which, to const. L. M. of Co. Soc. Dea. Elisha Holbrook, Dea. Richard Belcher, and Silas Faine, Esq.	8 25—39 88
Walpole, Rev. Mr. Burlew's Soc., Ladies	14 75
Wrentham, Rev. Mr. Fisk's Soc., Ladies, \$15 of which, by Mrs. Sarah Blake, widow of the late Robert Blake, Esq. to const. Misses Irene, Mary Ann F., and Sarah Blake, Rowley, L. M. of Co. Soc.	68 00
Melatiab Everett, Esq.	3 00—71 00
487 01	
Deduct expense of printing the Annual Sermon and Report	
	35 75—451 26

#### OLD COLONY.

[Col. Alexander Seabury, New Bedford, Tr.]

Fair Haven, Ladies' Ed. Soc. by Mrs. S. H. Ayres, Tr.	25 62
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#### RELIGIOUS CHAR. SOC. OF MIDDLESEX NORTH AND VICINITY.

[Dea. Jonathan S. Adams, Groton, Tr.]

Fitchburg, Ladies' Ed. Soc. by Miss Sarah Wood, Tr.	31 62
Pepperell, Soc. of Rev. David Andrews	25 13—56 75

#### WORCESTER CENTRAL ASSOC.

[Hon. Abijah Bigelow, Worcester, Tr.]

Baylston, Rev. Mr. Sanford's Soc. in part	12 30
Oxford, Rev. Mr. Bardwell's Soc.	49 27
Shrewsbury, Young Ladies' Ed. Soc. by Miss C. M. Gilt, Sec.	4 00
West Boylston, Rev. Mr. Cross's Soc. in part	22 88
Worcester, Rev. Mr. Sweetser's Soc.	123 70
Rev. Mr. Smalley's Soc.	70 00
Rev. Mr. Miller's Soc.	40 77—234 47—322 92

#### EDUCATION SOCIETY IN WORCESTER NORTH ASSOCIATION.

[Mr. Moses Chamberlain, Templeton, Tr.]

Princeton, Rev. Willard Harding's Soc. \$40 of which to const. him an H. M.	50 00
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#### RHODE ISLAND STATE AUXILIARY.

[Mr. Isaac Wilcox, Providence, Tr.]

Providence, Prof. Romeo Elton, of Brown University	2 50
	\$4,342 96

## MAINE BRANCH.

[Prof. William Smyth, Brunswick, Tr.]

Bangor, Mrs. Mary Smyth	1 00
Cassano, Congregational Ch. and Soc.	15 50
Gorham, Benev. Society	30 15
Pembroke, A. Israel	50
Portland, 'A friend to Zion,' by Rev. A. Cummings	2 00
Saco, Soc. of Rev. Stephen L. Goodale	33 00
Wiscasset, Cong. Ch. and Soc.	10 75
Contribution at Annual Meeting	28 00
	<b>\$120 90</b>

## NEW HAMPSHIRE BRANCH.

[Hon. Samuel Morrill, Concord, Tr.]

Boscawen, W. Young Men's Ed. Soc. by Jabez Abbot	5 00
Dublin, Trin. Ch. by S. A. Gerould, Esq. Tr. Ch. Co. Aux.	5 50
Fitzwilliam, Ladies' Ed. Soc. by do.	25 00
Haverhill, East Cong. Ch. and Soc. by A. K. Merrill, Tr.	17 25
Hillsboro', (Centre) Soc. of Rev. Geo. W. Adams	10 00
Kenneb, Mr. Wm. Appleton, by S. A. Gerould, Esq. Tr.	1 00
Newport, Cong. Ch. and Soc.	11 00
Pelham, Soc. of Rev. John Ketch, bal. to constitute him an H. M.	16 25
	<b>\$92 01</b>

## NORTH WESTERN BRANCH.

[Joseph Warner, Esq. Middlebury, Vt. Tr.]

Bennington, Soc. of Rev. Mr. Loomis, by Mr. A. Phelps	21 72
Chelsea, Cong. Ch. by Harry Hale, Esq. Tr.	10 00
Orange Co. Aux. Ed. Soc.	10 00
Coz. Ch. and Soc. in part to const. Rev. Calvin Noble an H. M. by Mr. A. L. Thompson	27 00—37 00
Chittenden, Cong. Ch. & Soc. in part, by Rev. C. Taylor	3 00
Canton, by F. Button	8 00
Craftsbury, Ed. Soc. \$6 87, Col. Samuel French \$1, by Mr. S. S. Clark, Pr. Orleans Co. Aux. Ed. Soc.	7 87
Grover, Cong. Ch. and Soc. by do.	1 00
Jamison, Duran Society, by Mary M. Patten, through Rev. Nelson Burbour	6 00
Morgan, Cong. Ch. and Soc. by Mr. S. S. Clark, Tr. &c.	2 87
Roylton, do. by George Francis	19 61
Westfield, by Mr. S. S. Clark, Tr. &c.	1 12
Westminster, (W.) By Rev. Nelson Burbour	11 52
	<b>\$121 72</b>

## CONNECTICUT BRANCH.

[Eliphalet Terry, Esq. Hartford, Tr.]

Canton, Coll. in 1st Soc. by U. Hoarford	10 00
Danbury, 1st Cong. Ch. and Soc. by Rev. Collins Stone	40 23
Enfield, Coll. in Rev. Mr. Robbins's Soc. by Mr. E. Parsons	16 00
Hartford, Rev. Messrs. Hubbel and Ray, \$5 each	10 00
New London, Coll. in 1st Cong. Ch. and Soc. by Eben'r Leitch, Esq.	24 62
North Killingly, Soc. of Rev. Mr. Robinson, by Rev. G. J. Tillotson	17 00
Plymouth, Rev. Mr. Lyman, by Rev. B. Emerson, Ag't	2 00
Pomfret, Soc. of Rev. Mr. Hunt, by Rev. Mr. Tillotson	33 35
South Britain, Coll. in the Soc. of Rev. Mr. Butterfield, by Rev. Mr. Emerson	25 50
Southbury, A collection by Rev. W. H. Whittemore	13 00
Terryville, do. in Ch. and Soc. by M. Hinkesley	16 50
Torrington, Cont. in Cong. Soc. by L. Skinner	5 01
Warren, Benev. Soc. by E. L. Hall	13 00
Waterbury, Coll. in Ch. and Soc. in part, by Rev. Mr. Emerson	31 50
Do. balance, by N. Benedict, Esq.	10 00—41 50
Watertown, Coll. in the Soc. of Rev. Mr. Hord, by Rev. Mr. Emerson	48 27
Winsted, Cont. in 2d Cong. Soc. by L. Skinner	11 68
Woodbury, Coll. in part, Soc. of Rev. Mr. Andrews, by Rev. Mr. Emerson	16 00
Do. balance, do. by Rev. S. H. Riddell	5 74—21 74
Do. in part, Soc. of Rev. Mr. Churchill, by Rev. Mr. Emerson	12 75
	<b>\$363 47</b>

## CENTRAL AMERICAN EDUCATION SOCIETY.

[Mr. William A. Booth, New York, Tr.]

Caroline St. Church, N. Y. in part	18 00
Second St. Church, Troy, donation, by F. Wicks	150 00
First Presb. Church, do. do. H. Bliss	111 00
Donation, Mrs. Wheaton	2 00
Do. Fr. Ch. Hunter, N. Y.	8 18
Do. E. B. Day, Catskill, N. Y.	5 00
Do. John Comstock, Schoenectady, N. Y.	2 00
Do. Carmine St. Ch. N. Y. in part	13 00
Do. Spring St. Ch. N. Y. Mr. Tucker \$5, Miss J. North \$1, Mrs. Hugg \$2	8 00
Do. Mercer St. Ch. N. Y. coll. in part	123 49
Do. 7th Presb. Ch. N. Y.	118 50
Do. Jacob Burton, King's-boro', Fulton Co. N. Y.	1 50
Do. Bleeker St. Ch. Fem. Association	11 50
Do. Brick Ch. N. Y. John McComb	25 00

Donation, Mrs. Rowe, Farmington, Ct. to constitute Jane

Antoinette Nash, New Haven, Ct. a mem-

ber for life	50 00
Do. W. W. of Newark, N. J.	50 00
Do. Mercer St. Ch. N. Y. R. T. Haines	75 00
" " " John Wiley	10 00
" " " Thos. Denays	25 00
" " " F. Markoe	10 00
" " " L. Coa	5 00
" " " A. G. Phelps	50 00
" " " E. P. Butler	30 00
	<b>\$902 17</b>

## UTICA AGENCY.

[J. W. Deolittle, Esq. Utica, Tr.]

Augusta, bal.	1 25
Binghampton, Pres. Ch. 109 44, Cong. Ch. 12 19	121 63
Conitumant 38 25, Conitumant 24 19	44 42
Dells 18 69, Franklin 16 65, Guilford 16 69	50 83
Hampden 10 57, Head of Delaware 14	24 17
Homer 63 50, Jefferson 12 31, Lafayette 18 35	91 17
Manlius 23 60, Marshall 8 25, Meredith 6	37 85
New Road 10 50, Oneonta 16 50, Otsego 12 11	39 11
Pompey 14 75, Picher 9, Salina, 37 69	51 27
Sherburne 31 47, Syracuse, Pres. Ch. 69 75, Cong. Ch. 12 04	113 27
Sarah Downs, Colchester, 25, Truxton 6 38	31 38
Village Ch. N. Y. 19 62, Whitesboro' 21 25	40 87
Walton	20 04
	<b>\$670 76</b>

## WESTERN EDUCATION SOCIETY OF NEW YORK.

[J. S. Seymour, Esq. Auburn, Tr.]

Geneva, Bal. Ladies' Scholarship	10 00
Mesara, Dwight and Seely	100 00
Northville 33 71, Clyde 8 89, Oswego 61 60	104 19
Candor 11, Athens, G. A. Perkins 2	13 00
Fairport 14, Elmira 50, Southport 9 23	73 28
Chemung, Rev. P. Pratt 1, Newark 29 17	30 17
Berkshire 11 42, Caroline, Miss Rich 50 cts.	11 92
Ithaca 62 92, Moravia 15 63	78 05
Auburn, 1st Ch. 50 20, Rochester, A. Champion 300	360 20
	<b>\$780 76</b>

## PHILADELPHIA EDUCATION SOCIETY.

[Geo. W. McClelland, Esq. Philadelphia, Tr.]

1st Pres. Ch. Phil. John M. Atwood	10 00
John Lapsley 5, James A. Canfield 5	10 00
Jos. B. Lapsley 100, Wm. Watts 25	125 00
Rev. Albert Byrnes, D. D. 50, L. 5	55 00
5th Ch. Phil. Geo. W. McClelland	100 00
J. W. Throckmorton 20, Jas. Atwood 20	40 00
William Warrell 50, Curwin Stoddart 10	60 00
1st Ch. N. L. Phil. Janeta Hunt	25 00
C. Deal 5, A. Green 5, C. Doll 3	13 00
A. M. Wartman 5, J. Painter 5	8 00
S. Eldridge 5, Collections 15 81	20 81
J. H. Canfield 5, A. D. Caldwell 5	10 00
S. Conover 50 cts. Judge Todd 5	5 50
Cash 1, Cash added 8 75	9 75
Mrs. Bernitz, of Pittsburgh	6 00
Frisby Heudersoo, Elkhart	20 00
	<b>\$517 06</b>

## WESTERN RESERVE BRANCH.

[Anson A. Brewster, Esq. Hudson, O., Tr.]

Austintown, Dr. Hawley 5, Berlin 5, Burton, in part 10	20 00
Cleveland, bal. 3, Cuyahoga Falls 34 43, Franklin, in part 1	18 43
Freemans, in part	3 85
Hudson 18 12, W. R. College 53, E. Wright's Schol.	
10, H. Kingsbury's Sch. 10, F. H. Weddell's Sen. 10	101 12
Lynde, balance	1 50
Madison, N. Ridge 1 15, Centreville 3 17, Unionville 10	14 32
Middlebury 9 75, Monroeville, bal. 5 37	15 12
Morgan 3 62, Nelson, in pt. 2, Ohio City Cong. Ch. bal. 1	6 62
Peinesville 10 63, Shutesborough 7, Strongsville, bal. 2	25 19 88
Tallmadge, Gent. Assoc. in part	16 00
Twinsburg, 1st Ch. in part 3 12, 2d Ch. 14 50	17 62
Thompson 3 62, Vermilion 5	11 02
Windham, in part	6 58
	<b>\$352 34</b>

Whole amount received \$8,164 15.

## Clothing received during the Quarter.

Franklin, Mr. Ladies' Ed. Soc. by A. R. Ladd, Sec., a box valued at \$17.	
New Ipswich, N. H. Ladies' Char. Soc. by Mrs. Hannah Johnson, Sec., shirts, collars, socks, &c. valued at \$21 35.	
Rowley, Mr. Ladies' Sewing Soc. by Mchabable S. Plummer, Treas., a bundle containing shirts, collars, and socks.	
Shrewsbury, Mr. Young Ladies' Ed. Soc., a box containing sundries.	





REV. JONATHAN PARSONS, M.A.

*[Faint, illegible handwritten text, possibly a signature or inscription.]*

# AMERICAN QUARTERLY REGISTER.

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VOL. XIV.

NOVEMBER, 1841.

No. 2.

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## MEMOIR OF THE REV. JONATHAN PARSONS, M. A.

FIRST PASTOR OF THE PRESBYTERIAN CHURCH IN NEWBURYPORT, MS.

[By Rev. JONATHAN GREENLEAF, of Brooklyn, N. Y.]

THE family of PARSONS, was an ancient family in England,\* and some of the name were among the early emigrants to America. Two brothers of this family, Joseph, and Benjamin, came over to this country about the year 1635, and settled at Springfield, Ms. The elder brother, Joseph Parsons, commonly known as *Cornet* Joseph, was one of the witnesses of the Indian Deed to William Pynchon and others, July 15, 1636, which is the instrument whereby the land in and around Springfield is held. In 1645, he removed to Northampton, returned to Springfield in 1679, and died there March 25, 1684. Benjamin Parsons, the younger brother, is generally known as *Deacon* Benjamin. He probably sustained this office in the first church gathered at Springfield. Certain it is that he lived there, and died there in the year 1690. Among his sons was Ebenezer Parsons, who was born in 1668. He lived in West Springfield, and was chosen a deacon of the first Congregational church in that place in the year 1700, in which office he continued till his death, in 1752.† He married Margaret Marshfield, and had five sons and two daughters. His youngest son was Jonathan, the subject of the following memoir.

JONATHAN PARSONS was born at West Springfield, Ms., November 30, 1705. He was originally designed for a mechanical employment, and commenced learning a trade, but having a great desire for a public education, in which he was much encouraged by the Rev. Jonathan Edwards of Northampton, he began his preparation for college alone, while still at work with his hands, and plied his trade diligently, with his book often lying on the bench beside him. At the age of 20 years he entered Yale College, and was graduated there in the year 1729.

He does not appear to have been devoutly disposed at the time he entered college, and probably had no intention then of entering the

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\* Thomas Parsons, of Great Milton, received the honor of knighthood from Charles I., about the year 1634, and his descendants remain at Great Milton, and in the city of London, to this day. He married Catharine, the daughter of Alderman Radcliff of London. The coat of arms granted to Thomas Parsons, and still retained in the Parsons family in the United States, is thus described: "He beareth *Gules*, two chevrons *Ermine*, between three *Eagles* displayed, *Or*."

† See Dr. Sprague's Hist. Ser. p. 69, note Q.

ministry; and it was not until the middle of his college life, that he began to think seriously of religion. In a manuscript journal of his, and on his birth-day, within a few years of his death, Mr. Parsons makes a review of his life, with special reference to the great change in his religious views. The following extracts from this document will give us authentic information in relation to this matter:

"Though I had religious parents, who took great pains with me, yet my childhood and youth were vanity. I broke through all the restraints of education and conscience, and gave loose to the way of my carnal heart. When I was studying in order for college, I behaved more soberly in the sight of the world, but really no better, and after I entered college, though I was more studious than some, yet I know of none more wicked, though some were more open in their wickedness. When I had been two years in college, I was taken with a fever, at my father's house, and at this time was under a great sense of my sin and danger. After my recovery, my conscience was tender, and I became so serious and strict that the most of my acquaintance took me for a converted person. I thought it was my duty to make an open profession of religion, and did it accordingly. I thought I was in a fair way for heaven, though I am now convinced that I was a stranger to the new birth."

Designing now to enter the ministry, Mr. Parsons, before he left college, turned his attention to theological studies, under the direction of the President, Rev. Elisha Williams, and afterward, for a short time, with the Rev. Jonathan Edwards, at Northampton. It seems somewhat surprising that men as discriminating as President Williams and Mr. Edwards, should not have detected the fallacy of Mr. Parsons's experience, and more especially as it was in his case connected with Arminian views of doctrine. But so it was, and he was licensed to preach. In less than a year after he left college, he was invited to the pastoral office, in the Congregational church in Lyme, Ct., and was ordained there in March, 1731. In December of the same year, he was married to Phebe Griswold, the eldest daughter of John Griswold, Esq. of Lyme.\*

The erroneous views which Mr. Parsons held, joined with the defects in his Christian experience, prepared the way not only for difficulties in the congregation, but for an awful struggle in his own mind. "Inexperienced, and unsettled in the doctrines which are according to godliness, and lax in his views of ecclesiastical discipline, he lacked, at this time, important qualifications for a teacher and ruler in the house of God, and early led his people to establish a righteousness of their own, rather than to submit to that which is of God by faith; and was by these means unconsciously preparing the way for his removal, when he should be made to understand the way of God more perfectly."† But let us hear his own account of the severe conflict in his mind at this time. "Soon after my settlement," he remarks, "there was a great and general concern about religion, especially among the young people. I was very zealous in my

\* The Griswold family were among the first settlers at Lyme. They occupied the point bounded by Long Island Sound on the south, and Connecticut River on the west, usually known by the name of "Blackhall." Matthew Griswold lived there in the year 1683. He married Phebe Hyde, and they had eleven children, of whom John Griswold, Esq. was the fifth. He was born December 22, 1690, and died September 29, 1764. His younger brother, George, was graduated at Yale College in 1717, and entering the ministry, was settled at East Lyme. Mary Griswold, a sister of these, married Edward Dorr, of Lyme, whose daughter, Eve Dorr, was the mother of Rev. Dr. Edward Dorr Griffin, late President of Williams College. John Griswold married Hannah Lee, in 1713, and had eleven children. Matthew, the eldest, born in 1714, was Governor of Connecticut, and his son Roger, was afterwards Governor of the same State.

† Williams's Hist. Sermon at Newburyport, p. 44.

work, and urged them to come to the Lord's table, and in less than ten months, fifty-two persons joined the church.

"After I had been settled nigh two years, I was convinced that I had built my hopes of heaven upon the sandy foundation of my own righteousness. The terrors of the law were very dreadful upon me for several months. Sometimes I thought I must be in hell in a few minutes. I thought every one that saw me must see my wretchedness, and often wondered how they could treat me with common respect, much more with the respect due to a minister; and yet I believe my people were never so respectful to me, as at the time when I had those apprehensions of misery. If I had any quiet, at this time, it was when I was upon my knees, begging for mercy, or reading the Bible. These duties I attended much of my time. But when I read Mr. Stoddard's 'Safety of appearing in the righteousness of Christ,' especially his use of reproof to men trusting in their own righteousness, and not submitting to God, I could plainly read my own character. Still I dare not let go my self-righteous hold, till one morning as I came out of my study to attend family worship, I found myself naked, and saw the justice of God, though he cast me off forever. My struggles were all bushed in a moment, and I think I submitted to sovereign mercy. It was not ten minutes, I believe, before I saw the justice of God fully satisfied in Christ, and how he could save the chief of sinners. I saw the sufficiency of Christ, as the surety of the covenant of grace, to redeem the most helpless, wretched, and hell-deserving. This put an argument in my heart to plead with God in prayer, and afforded some relief for a time. Still I was not satisfied of a change of heart till several months afterwards. Sometime after this I preached to the Indians at Nehantic, on the nature and necessity of regeneration, Mr. C—— and Mr. A—— being present. After service, Mr. A. told me he was afraid I was not converted. My heart said there was reason to fear it. I had been several days in distress about it, and his discourse increased my distress. I went home, eight miles, very pensive. Slept but little that night, and rose early. Mrs. Parsons, taking notice of something extraordinary, asked what was the matter. I told her I could not live so; and after I had attended family worship, I retired into a secret place in the field, resolving never to see any body till I had my state cleared up, whether good or bad. I had not been alone with my Bible, and upon my knees more than two hours, before light broke in with such assuring satisfaction, that I could not doubt of the safety of my state. This was a time (1741) of the outpouring of the Spirit in the land, and eminently so at Lyme, when many, I believe, were savingly converted."

After this severe mental struggle, and when the clouds of error were thus wonderfully scattered from his own mind, it will not seem strange that Mr. Parsons should have become, as he did, "a burning and a shining light." As was said of another in somewhat similar circumstances, "he burst out suddenly like a heavenly luminary from behind an interposing cloud." Whitefield, and Gilbert Tennent, were at that time traversing the country. They were often at Lyme, and the house of Mr. Parsons was always their home. He drank deeply into the same spirit with them, and became like them, in labors abundant, both in his own parish and in the region round about. Having waded deeply in error himself, he was well qualified to detect and expose the native depravity of the heart, and to show the imminent danger of the sinner while unreconciled to God. In his early ministry he paid much attention to his manner of writing, and was distinguished for a correct, clear, nervous, and somewhat elegant

style; but after the great change in his views, and when the salvation of souls became his great object, and his mind was occupied, and even crowded with severe studies, if his public discourses were less flowery, yet they gained much in pathos and energy. One who enjoyed his preaching at Lyme at this period in his history, thus describes it:

"Oh! with what astonishing terrors have I heard him represent the torments of hell, and the imminent, amazing danger of the impenitent sinner! With what glowing colors, and sweetly surprising language would he paint the glories of heaven, and describe the holy and elevated joys of immortality! In what melting strains would he represent the sufferings of Christ, and his dying love to sinners! So lively were his descriptions of the great Redeemer's excruciating sufferings, that the solemn scenes of Gethsemane and Calvary would seem to open afresh to the view, and revive anew to the imagination of his auditory, so that Christ might be said to be set forth crucified before their eyes, in his animated descriptions. With what alluring persuasions would he pray and entreat sinners, in Christ's stead, to be reconciled to God. Such was the apparent fervor of his spirit, and the tender emotions of his compassionate heart, that he would sometimes appear as a flame of fire, and then all dissolved in tears." \*

The following extracts from a letter of his, preserved in Prince's Christian History, will not only exhibit something of the state of his own mind, but afford some information respecting the great revival of religion in New England at that time. The letter was addressed to the Rev. Dr. Colman, at Boston, and is dated at Lyme, Dec. 16, 1741.

"Rev. and Honoured Sir,

"I must beg your excuse for my long silence, especially now I have had matter enough to write, and that which is greater argument of praise to God, and refreshing to you in your old age, than ever I had in my life. I think duty to God, and service to the souls of men, has so employed all the fragments of my time, that my duty to you was superseded thereby; though my inclination to sound the praises of redeeming love, and be an instrument of renewing your strength, if it might please God, has been stronger than ever.

"In one of my last letters to you, I gave you some hints of an hopeful prospect of the revival of religion among us; and as I can't doubt but that you rejoiced in hope, so now I trust, a brief and general account of the return of Zion's captivity will be much more joyous, and fill your mouth with arguments of praise to God, for the triumphs of his mercy.

"Upon Mr. Tennent's return to Boston, he came through this place, and preached two sermons, which seemed to quicken the convictions of some, and beat down the false hopes of several others: I have reason to bless the Lord that he sent him for our help; indeed, by inquiry since, I find that his labors were blessed more than appeared at the very time. On the memorable *fourteenth* day of May last, there was a sermon preached to a considerable auditory in our meeting-house, when the preacher was much carried out in desire, zeal, and expectation.† In the midst of this sermon, the Spirit of God fell upon the assembly with great power, and rode forth with majesty upon the word of truth. In a minute's time the

\* Rev. Mr. Searl's Sermon on the death of Mr. Parsons, p. 50.

† Mr. Parsons does not name the preacher on this occasion. It was undoubtedly himself, and the time was probably very soon after the severe struggle in his own mind, when his soul was so wonderfully set at liberty.



people were seemingly as much affected, as if a thousand arrows had been shot in among them. The heart of almost every sinner was pricked, and the children of God greatly affected with compassion toward them. The arrows of conviction were so sharp, and stuck so fast in the hearts of many, that they were forced to cry out aloud with the anguish in their souls. About fifty or sixty persons, chiefly grown to the age of men and women, were crying out, and praying with loud voices under a sense of their sins, and the wrath of God, under which they felt themselves bound down. And since that day convictions have been strong, a work of humiliation clear, and many conversions, according to the best judgment I am able to make. The parish is small, consisting of about 120 families, yet many days the past summer, I have had 20, 30, 40, 50, and sometimes 60 persons under deep concern with me in one day, inquiring the way to Zion. \* \* \* I hope since the 14th of May last, more than 140 souls have been savingly converted in this place. The same happy work has been carried on in the neighboring parishes of the town, especially one under the care of the Rev. Mr. Griswold, in a most wonderful manner. \* \* \*

"I have many times seen the comforts of God's children as extraordinary as the terrors of convicted sinners. Sometimes 20 or 30 at an evening lecture have been so filled with the love of Christ Jesus, and the sense of God's love to them, as to be quite overcome; and seldom has been a meeting without an instance or more of that nature. On last sacrament day, whilst I was breaking the bread, near an hundred persons were melted down in such sort, as my eyes never saw before: Many whole pews were almost overwhelmed; some from a sense of the majesty, some from a sense of the wisdom and glorious excellency of the great God, shining through the man Christ Jesus, and others from a sense of the dying love of the Redeemer. Never did I see so much love, so much pleasure and delight, and such an apparent spirit of forgiveness where there had been any unhappy broils. They could scarcely wait till the sacrament was over, without flying into one another's arms. I have no more doubt but that the great Master of the feast was present in the influences of his grace and Spirit, and manifested himself in his love and beauty, than if I had seen him with my bodily eyes. \* \* \*

"Many of the towns round have been sharers in these blessings, as doubtless you have been informed. The Rev. Mr. Adams, of New London, has found some considerable concern among his people about their salvation; but there is at present a dividing principle which seems to get in, and I fear proves a check to the good work. \* \* \*

"I can't break off without telling you that the Indians of this town, who are about 130 souls in number, are many, if not most of them, much affected about themselves, and very desirous of instruction in the knowledge of Christ. I have preached to them once a fortnight for some time, and God has evidently manifested his power to them, and his grace for them, even in the times of my preaching and exhortations, as well as at other times, and by other helps. The concern for their souls increases in me, and in them, and, I trust, about fifteen souls, according to the best judgment I can make, have been converted within about five months. Thus the Lord brings in the dear Indians for his inheritance, and makes light from the dead break forth in a glorious manner.

"I am, Rev. and honored Sir,

"Your dutiful son and obliged humble servant,

"JONATH. PARSONS."

After considering the very striking change which had taken place in Mr. Parsons's mind, and the great zeal he exhibited for the salvation of those around him, and the undoubted alteration both in his doctrines and mode of preaching, for he had actually burnt up the sermons he had written during the first five years of his ministry, as unworthy of preservation; it will not by any means be thought surprising that difficulties should have arisen between him and the people of his charge. He was probably settled an Arminian, and for several years had taught his people rather to rest on their own righteousness for salvation, than to depend alone on that of Christ; and when he frankly renounced his errors, and with much boldness and energy "preached the faith that once he destroyed," although many were hopefully converted among the people, yet all were not; and under these circumstances, the bitter enmity of the human heart to the truth would be very likely to break forth. It proved so in this case, and in his journal Mr. Parsons makes the following remark:—Speaking of the revival of religion at Lyme, he says—"There was great opposition to the work, and several turned to be my enemies because I told them the truth, and raised many false reports of my doctrine." The contention became at length so sharp, that at his own request he was dismissed from his pastoral charge, by the advice of a council, in October, 1745.

A little previous to the time of Mr. Parsons's dismissal from Lyme, some movements were made in that part of Newbury, Ms., now the town of Newburyport, for gathering a new congregation; and by the advice of Mr. Whitefield, Mr. Parsons was invited to visit that place, and he accordingly left Lyme on the 28th of October, 1745, and arrived at Newbury in the beginning of the following month. "I found," says he in his journal, "a number of serious Christians in the congregation which I came to visit, who appeared to be understanding, solid, and in some measure established in the main points of Christian doctrine. But many others appeared of an Antinomian turn, full of vain confidence, self-conceit, false affections, &c., and some that were the greatest Christians in their own esteem, appeared to be worldly, and covetous. Nevertheless, as I thought the doctrines of Christ were run down in this part of the land, and though I was but a poor instrument to defend them, I did, by great importunity, consent to abide with them, and took the charge of the congregation in March following." (March, 1746.)

At that day, much more than at the present, parish lines were very strictly observed, and it was thought quite disorderly to form a new church within the territorial limits of one of the same denomination, and hence when certain members of Rev. Mr. Lowell's church in Newburyport, and Rev. Mr. Tucker's church in Newbury, became dissatisfied with their ecclesiastical relations, and proposed to form a new church, on higher Calvinistic ground than those churches then stood, they deemed it expedient to take the Presbyterian form, the churches from which they separated being Congregational. Nineteen persons subscribed the covenant engagements, and constituted the church, when Mr. Parsons became their pastor.\*

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\* The following is a copy of the engagement entered into by the original members of this church. It is copied from the Appendix to Rev. Mr. Williams's Historical Sermon.

"We the subscribing brethren who were members of the First Church in Newbury, and have thought it our duty to withdraw therefrom, do also look upon it our duty to enter into a church state; specially as we apprehend this may be for the glory of God, and the interest of the Redeemer's kingdom, as well as for our own edification and comfort.

The connection thus formed, continued happily for thirty years, and until death dissolved the tie. The church, originally most emphatically "a little one," was enlarged during the ministry of Mr. Parsons to the number of several hundreds, at least two hundred of whom were supposed to be converted by his instrumentality; and the congregation was gradually enlarged till it became one of the most numerous on the continent.

In this vast congregation Mr. Parsons labored abundantly, casting abroad the good seed of the word with an unsparing hand. His ministry at Newburyport was not marked by revolutions, nor by any great events. It was peaceful and useful, and the years glided away, until he became "old and gray headed," and the time of his departure arrived.

It was but a few years before his death that Mr. Whitefield made his last visit to New England, and here, as at Lyme in former years, Mr. Parsons's house was his home. He had been to the eastward as far as York, in the State of Maine, and having preached at Exeter on Saturday, returned to the house of Mr. Parsons, being expected to preach for him on the approaching Sabbath. But God had other purposes to accomplish, and about six o'clock on Sabbath morning, with Mr. Parsons and his family standing around him, he fell asleep in the Lord. An immense congregation assembled on the Sabbath, when Mr. Parsons preached from Phil. i. 21, "To die is gain."

Mr. Parsons did not survive Mr. Whitefield many years. His constitution soon gave way, and after a long and somewhat distressing sickness, he died in much peace on the 19th of July, 1776, aged 71. On the death of Mr. Whitefield a tomb was built for him underneath the pulpit, agreeably to a wish he had often expressed to be buried there. Mr. Parsons's remains were laid in the same vault. There they continue to repose together, until the trumpet of the great Archangel shall raise them up to glory everlasting.

Mr. Parsons was of middle stature, light complexion, with blue eyes, and a somewhat prominent chin. Though not what would be called a handsome man, yet he had a commanding countenance, with very strongly marked character written upon it. His manners were easy and polished. His natural temper was hasty, and rather unlovely, and though education and divine grace had done much to soften and subdue it, yet it cost him a struggle to keep it under, to the end of his life. He was a man of much general learning. When he left college he was considered as an accurate scholar, well versed in the Latin and Greek languages, and had made very considerable proficiency in the study of Hebrew. He was a ready and correct writer, and was considered a very useful member of ecclesiastical bodies on this account. A variety of matter which many excellent men would be unable to put into regular order without much time, under his commanding pen would almost immediately assume a proper form, every topic well arranged, and gracefully expressed. He was a well read

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"We do therefore, as we trust, in the fear of God, mutually covenant and agree to walk together as a church of Christ according to the rules and order of the Gospel.

"In testimony whereof, we have hereunto set our hands and seals, this 3d day of January, A. D. 1746."

CHARLES PIERCE.  
MOSES BRAGSTREET.  
EDWARD PRESBURY.  
JOHN BROWN.  
RICHARD HALL.  
BENJAMIN KNIGHT.  
WILLIAM BROWN.  
BENJAMIN PIERCE.  
DANIEL NOYES.  
MAGER GOODWIN.

THOMAS PIKE.  
DANIEL WELLS.  
JOSEPH HIGDEN.  
NATHANIEL ATRINSON, JR.  
JONATHAN PLUMMER.  
DANIEL GOODWIN.  
SYLVANUS PLUMMER.  
SAMUEL HALL.  
CUTTING PETTINGELL.

historian; and had also made good proficiency in the study of medicine, to the practice of which he devoted considerable time, during the first years of his ministry. But when his mind became more deeply imbued with the subject of vital religion, and the great worth of immortal souls came pressing upon him with unutterable weight, he laid aside lighter studies, seeming not to heed his reputation as a nice, tasteful scholar, or an elegant and finished orator; but, like the Apostle, resolving to know nothing among the people, but Jesus Christ, and him crucified. His style was now plain, and his eloquence was often overwhelming; not the eloquence of measured gesture, and theatrical start, but the native eloquence of a man of strong mind, discussing momentous subjects, and solicitous only to be clearly understood.

Although it was his decided opinion that creeds and confessions of faith were of great use as public exhibitions of the sentiments of the churches, and he did himself adhere strictly to the "Westminster Confession," and enjoined it upon others, yet he ever set up the Bible as the infallible standard of divine truth, the only unerring rule of faith and practice. The great and leading subjects of his public discourses will be best understood by quoting the words of one who sat under his ministry for several years, after the great change in his religious views. "In the course of his preaching," says this writer, "he insisted much, and with remarkable clearness, upon the grand, leading, and most important doctrines of divine revelation. In particular, upon the humbling doctrine of the deplorable depravity of mankind since the fall; that by nature they are dead in trespasses and sins. He was particular as to the economy of redemption; the important doctrine of the sacred trinity; the offices which each divine person sustains and executes in the affair of our redemption. Who was more full in the doctrines of grace; or that could set them in a more convincing, amiable, and striking light than he? or who better taught the nature and necessity of the new birth? or of progressive sanctification? Who placed in a clearer light the efficacious agency of the Holy Spirit in the application of the benefits of redemption; or in the rise and progress of a saving work of God in the souls of the elect, and their justification through the imputed righteousness of Christ, received by faith alone?" \* "In sermonizing," says this same writer, "his method was correct, natural, easy, and clear, and his manner of delivery animating. He had a ready and fruitful invention, a rich and lively imagination, and a clear and commanding voice. His extemporaneous performances were somewhat remarkable. He excelled most of his brethren in the gift of prayer, and at times he seemed to come near to God's throne of grace, and pour out his soul before him in the most ardent desires, and devout addresses; and it has been reported that in the course of his providence, God has granted him some signal answers."

"He was a faithful and vigilant pastor; applying himself with great care to the wants of his people, both in public and in private. The success attending his ministry was great. During his residence at Lyme, he entertained charitable hopes that near two hundred persons were savingly converted; and in Newburyport also, he had the satisfaction of seeing large accessions made to the church through his instrumentality."

Though he was far from being a perfect man, and had even many defects, yet he had also many excellencies. He was one of those men to whom the world is greatly indebted, and whose memory an enlightened Christian community will not cease to venerate and cherish.

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\* Mr. Searl's Funeral Sermon on the death of Mr. Parsons, p. 47.

Mr. Parsons, as before stated, married Phebe Griswold, of Lyme, December 14, 1731. By this marriage he had thirteen children, six of whom died in infancy. Those who lived to marry were

1. *Marshfield*, born at Lyme, February 7, 1733. He married Lois Wait, by whom he had a son, John, whose descendants are numerous, living mostly in the State of Ohio, and the western part of the State of New York. One of them is the wife of Rev. D. B. Bradley, M. D., missionary at Bangkok, in Siam. He died at Lyme, January 13, 1813, aged 80 years.

2. *Jonathan*, born at Lyme, April 25, 1735. He resided at Newburyport, was much distinguished as a Christian shipmaster, and died at sea, December 29, 1784. He married Hannah Gyles, of Salisbury, Ms., and had four sons, but they all died unmarried, and the name of Parsons is extinct in that branch. He had also six daughters, viz: Elizabeth, who married 1st, Samuel Chandler, and 2d, John Mycall; Hannah, who married Abraham Jackson; Lois, who married Jacob Stone; Mary L., who married Nathaniel Brown; Phebe, who married Samuel Mulliken; and Lucia, who died unmarried.

3. *Samuel-Holden*, born at Lyme, May 14, 1787. He was graduated at Harvard College in 1756, studied law, and settled in Middletown, Ct.; was a Major-General in the Revolutionary army, and was an Aid to General Washington, by whom he was afterwards appointed Governor of the North-western Territory. He was drowned in the Big Beaver Creek, Ohio, November 12, 1789. He married Mehetabel Mather, of Lyme, and had seven children, three sons and four daughters, viz: William-Walter, who left no son; Enoch, now living in Hartford, Ct.; and Samuel-H. His daughters were, Lucia, who married Hon. Stephen Titus Hosmer, of Middletown; Mehetabel, who married Dr. W. B. Hall, of Middletown; Phebe, who married Samuel Tiffu; and Margaret, who married 1st, Stephen Hubbard, of Middletown, and 2d, Alfred Lathrop, Esq. of Carthage, N. Y.

4. *Thomas*, born at Lyme, April 28, 1739. He was a shipmaster, and resided at Newburyport; and was missing at sea, supposed to be murdered, in February, 1772. He married Mary Gibson, and had one son, Jonathan-Gibson, who married, but left no son, and the name of Parsons is extinct in this branch. Capt. Parsons married for a second wife Sarah Sawyer, of Newbury, and had three daughters, viz: Sarah, who married Gorham Parsons, of another branch of the family, but left no children; Anna, who married Fitz William Sargent, of Gloucester, Ms.; and Mary, who married Ignatius Sargent.

5. *Phebe*, born at Newburyport, March 6, 1748. She married Capt. Ebenezer Lane, of Boston, and died there, leaving no children, in 1781, aged 33.

6. *Lucia*, born at Newburyport, December 23, 1752. She married Capt. Joseph Tappan, of the same place, and died there in May, 1815, aged 63, leaving three children—Phebe, wife of — Dow, of Norwich, Ct.; Sarah; and Thomas-Parsons.

7. *Lydia*, born at Newburyport, April 3, 1755. She married Capt. Moses Greenleaf, and died at Williamsburgh, Me., March 21, 1834, aged 79. She had five children—Moses, Clarina-Parsons, Ebenezer, Simon, and Jonathan.

Mrs. Parsons died December 26, 1770; and in the following year Mr. Parsons married Mrs. Lydia Clarkson, the widow of Andrew Clarkson, Esq. of Portsmouth, N. H. She survived him.

The printed works of Mr. Parsons are the following :

1. Letters in the Christian History. 1741.
2. Sermon at the Boston Lecture. 1742.
3. Lectures on Justification. 1748.
4. Good News from a far Country. Seven discourses. 1756.
5. Rejoinder to R. Abercrombie's remarks on a fair narrative of the proceedings of the Pres. of Boston against himself. 1758.
6. Sermon on connection between true godliness, &c. 1759.
7. Manna gathered in morning. 1761.
8. Infant Baptism from Heaven. Two sermons. 1770.
9. Sermon on the death of Mr. Whitefield. 1770.
10. Controversial Letters to Smith on Baptism.
11. Freedom from Civil and Ecclesiastical tyranny. 1774.
12. Sixty Sermons. 2 vols. 8vo. (Posthumous.) 1780.

#### NOTE.

The following sketch of the several branches of the families of Joseph and Benjamin Parsons, may not be unacceptable to some readers.

Cornet Joseph Parsons married Mary Bliss, and had ten children, viz : Joseph, John, Samuel, Ebenezer, Jonathan, David, Mary, Hannah, Abigail, and Hester. Of these children, Joseph, John, and Jonathan, settled in and about Northampton; Samuel, settled in Durham, Ct. The other sons died young. Mary married J. Williston; Hannah married P. Glover; Abigail married J. Colton; and Hester married Joseph Smith. The children of Cornet Joseph Parsons were born between the years 1647 and 1672. He died March 25, 1684. His wife outlived him many years, and died in 1712, at the age of 92.

Joseph Parsons, the eldest of this family, married Elizabeth Strong, the daughter of Elder John Strong, the ancestor of the late Governor Strong, of Massachusetts. They had ten children, viz : Rev. Joseph, first of Lebanon, Ct., and then of Salisbury, Ms.; Capt. John, of Northampton; Ebenezer, of Northampton; Elizabeth, who married Ebenezer Strong; Rev. David, of Leicester, Ms., the father of Rev. David D. D. of Amherst, Ms.; Josiah, of Northampton; Daniel, of Springfield; Moses, of Durham, Ct.; Abigail, who married E. Clark; and Noah, of Northampton. These were all born between 1671 and 1692.

Rev. Joseph Parsons, the eldest of the above named children, married Elizabeth Thompson, in 1701, and had five children, viz : Rev. Joseph, of Bradford, Ms.; Rev. Samuel, of Rye, N. H.; Rev. William, of Southampton, N. H.; Elizabeth, who married Rev. J. Fogg, of Kensington, N. H.; and John, who died while a member of Harvard College. These were all born between 1702 and 1725.

Rev. Joseph Parsons, the eldest of the above named children, married Frances Usher, the daughter of Governor John Usher, and had ten children, viz : Frances, who died unmarried, aged 78; Elizabeth, who died young; Rev. Joseph, of Brookfield, Ms.; Thomas, of Parsonsfield, Me., of which town he was the proprietor; Samuel, of Coroville, Me.; Dr. John, of South Berwick, Me.; William, who died young; William, of Alfred, Me.; Sarah, who died unmarried; and Edward, educated a lawyer, died in the Revolutionary army, an Adjutant in Col. Poor's regiment. These children were all born between the years 1730 and 1747. Of these, Rev. Joseph Parsons left one child only, a daughter, now Mrs. Pitkin, widow of the late Samuel Pitkin, Esq., of East Hartford, Ct. Thomas had twenty children, of whom Col. Joseph Parsons, of Parsonsfield, Me., is one, and the late John Usher Parsons, of Kennebunk, Me., was another. Samuel, another son, left four children. Dr. John, of South Berwick, left three daughters; and William, of Alfred, Me., had nine children, to the youngest of whom, Usher Parsons, the writer of this is indebted for most of the names and dates of this branch of the family.

Deacon Benjamin Parsons, the younger brother of Cornet Joseph Parsons, died at Springfield in 1690, leaving five sons and three daughters, viz : Benjamin, Samuel, Joseph, Ebenezer, and Hzekiah; and Abigail, who married Ist. John Man, and 2d, John Richards; Sarah, who married James Dorchester; and Mary, who married Thomas Richards. Some of the sons lived at Enfield, Ct. Joseph lived in West Springfield, and died there in 1734, leaving one son, Joseph, and one daughter.—Ebenezer Parsons, the fourth son of Dea. Benjamin, was born at West Springfield in 1663, and died there in 1752. He married Margaret Marshfield, and had five sons and two daughters, viz : Caleb, Ebenezer, David, Benjamin, Jonathan, Margaret, and Sarah. These children were born between the years 1695 and 1709. Of this family, Caleb resided at West Springfield, and died without issue. Ebenezer lived also at West Springfield, and died there in 1742, ten years before his father, leaving six daughters, but no son. David died young. Benjamin settled at Kingston, Ms., and left four sons and four daughters. Jonathan settled first at Lyme, and afterwards at Newburyport. Margaret married Rev. Daniel Elmer, of Newark, N. J. Sarah married Caleb Hitchcock, of Brookfield.

## LITERATURE AND EDUCATION IN THE SCANDINAVIAN COUNTRIES.

[By Rev. ROBERT BAIRD.]

Concluded from page 67.

## LITERATURE AND EDUCATION OF NORWAY.

For a long period a certain amount of education was very considerably diffused in Norway. The practice of the Lutheran church in receiving to its communion the youth at the age of fifteen or sixteen years, almost infallibly secured some degree of instruction in the elements of an education. On this subject we have already remarked fully when treating of Denmark. All that we there said is applicable to the state of things in Norway. But the degree of education which is required for "confirmation" and the first communion, is far from being sufficient. To read the Bible, even with but little facility, and some knowledge of the sacred history and of the catechism, is too often the sum total of that knowledge of books, which the candidate for admission to the privileges of the church, and, we may add, to the civil advantages which this admission may secure, in too many cases possesses. Still it is something; and the measures of the church, on this point, and the usages of society founded upon them, have done much to enforce parental instruction, and keep up some degree of education among the people, even in the remotest and most sequestered parts of the kingdom, and in places where it has often happened that a school is impossible.

But the present, and more efficient, educational arrangement dates from the year 1814, when the establishment of a Constitution in Norway infused new life into this as well as every other branch of the public interests. We shall not go into much detail on this subject. It would only be to repeat much of what we have said in relation to the school system of Denmark. We will merely state, that the parishes are required by law to have schools in sufficient numbers, to have good school-houses, and to pay the school-masters their salaries. The salaries of the "rectors," as the school-masters are termed, vary much, according to the different circumstances of the country. Usually each school district has a house for the teacher, adjoining the school; and in addition to his salary in money, pay him in kind, or nature, as it is termed, a portion of the productions of the ground, or other elements of their wealth. In general the teachers are enabled, from their various incomes, to live with a good degree of comfort.

The compulsory system of Prussia prevails in Norway. Parents are *required* to send their children to school a certain portion of every year until they attain the age, we believe, of sixteen years. And this law, we were told by well informed men, is actually enforced. The consequence is, that few children in Norway are now growing up without a considerable amount of instruction in reading, writing, arithmetic, the history of the sacred Scriptures, and the catechism. In many of the schools—perhaps we might say in most of them—in the cities and villages, geography, grammar and history are added to these primitive and fundamental elements of instruction.

For the sparse population of the north, where along many a fiörd a few families only are scattered, itinerating teachers are employed, who spend a month in one neighborhood, and a month in another, so that by this means—inadequate, certainly, to accomplish all that is desirable, but yet eminently important—the ability to read and write and some knowledge of figures are imparted to the youth in the course of a few years. Were it not for this plan

of ambulation, on the part of the teachers, primary school instruction would be impossible in many parts of Norway.

*Normal schools*, for the instruction of school-teachers, have been established at several points of the kingdom. In almost every case these schools are in the country, in the vicinity of some chief place, and not in the crowded city or town. This we think to be a decided improvement upon the Prussian and Dutch plans. It is more economical, more congenial to the future position of the pupils, and more conducive to health. It would be different in the case of a normal school for the education of *professors* for colleges. Such a school should be in some large and literary place, as is the case with the Royal Normal School of Paris. But for the education of parish school-masters, all the knowledge which they need may be communicated at a good normal school established in the country, if it be properly conducted, and properly supplied with the books and other means necessary for the purpose.

Schools for learning the Latin and Greek languages, as well as the higher branches of a good common education, are established in various cities and towns of the kingdom. Colleges or gymnasia are also established at Christiania, Bergen, Drontheim, Christiansand, Stavanger, and other principal towns, at which young men may prepare for the studies of the university.

Nor must we fail to mention that a good asylum for the instruction of deaf and dumb persons exists at Drontheim. But no school or institution for the instruction of the blind exists any where in Norway, if we have been correctly informed.

But the most important literary establishment in Norway is its university at Christiania. This institution, so much needed to give to Norway a literary character, as well as to give strength and energy and guidance to all the other parts of her educational system, was founded by the late king of Denmark, Frederick VI., in the year 1811. The want of such an institution had long been felt. Previously to its establishment, the young men of Norway who desired a university education, were compelled to seek it at Copenhagen. This was inconvenient, and withal exposed them to the temptations of the capital, so that many a simple-hearted, pious parent, who values, as a pearl beyond price, the good morals of a son, dreaded to commit him to the bark that should carry him over the waves of the Cattegat, to that dangerous city. But what immediately led to the founding of this University was the long continued war between Denmark and England, from 1807 till 1814, during which the British cruisers—the fleet of Denmark having been annihilated by the capture of Copenhagen in the first of those years—swept every thing from the Cattegat, the Skaggerack, and the North Sea, which bore the semblance of the Danish flag, and rendered intercourse between Norway and the mother country hazardous in the extreme, if not impossible.

In the time of this crisis, Norway experienced more than ever the need of a university. Soon the *Patriotic Society*, established at Christiania, took the initiative in the matter, and decreed a prize to the author of the best essay on the establishment of a university in that kingdom. It opened a subscription for erecting a building, for endowing professorships; and notwithstanding the war, the great increase of taxes, and the stagnation of commerce and almost all kinds of trade, very considerable sums were subscribed in a short time. The king of Denmark gave to the projected establishment the sum of 100,000 rix-dollars, or somewhat more than 50,000 American dollars, besides certain lands and other property which he had in Norway. He also presented to its library the duplicates of the royal library in Copenhagen. The ordinance for the establishment of this University bears the date of 2d of September, 1811.

The rules of the University have been formed after those of the University of Copenhagen; the order of studies, the number of examinations, and the discipline are entirely the same as those which prevail in that institution.

The University buildings stand in the centre of the city of Christiania, and are plain, but sufficiently spacious. The library contains 120,000 volumes, and the sum of \$3,000 is annually appropriated to its farther enlargement. This library is not so well selected as it might have been; still it is a valuable



collection of books, and it is certainly large for the short period the institution has been in existence. With the exception of the observatory and the botanical garden, the other branches of the establishment leave much to be desired. This must of course be the case in an institution so young. What has been accomplished augurs well for the future.

The number of professors in this University—whose proper title in Latin is, *Universitas Regia Fredericiana*—is as follows:—in Theology, 3; in Law, 2; in Medicine, 7; in Philosophy, 14; and in the *Seminarium Philologicum*, 2—making 28 in all. The number of students last winter was about 600, of whom about 150 were students of theology. The remainder were chiefly divided between the faculties of medicine and philosophy. The number of the students in law was not large.

Several of the professors in this University are men of considerable distinction. The three professors of theology are Drs. Keyser, Dietrichson, and Kaurin—all good men, and evangelical in their faith, it is said. *Haustan*, professor in astronomy, and *Keilhan*, professor in mineralogy, are excellent men, and considerably celebrated for their attainments. The other professors are said to be respectable in their several departments.

Another university is demanded by the inhabitants of the northern part of the kingdom, to whom it is extremely inconvenient to send their sons to Christiania, for the distance is far from being inconsiderable. But it is doubtful whether they will soon have their wishes fulfilled, for one university would seem to be sufficient for a country of so limited a population as Norway possesses.

Norway has but little independent literature, which she can properly call her own. Hitherto she has depended chiefly on Denmark, or on translations of works from foreign languages. The written languages of Denmark and Norway being the same, and the spoken languages of the two countries differing but little, it was very natural that the Norwegians, so long as they were united to Denmark, should derive their literature chiefly from that country. It is even so still, to a considerable degree—though less than it was before their transfer to Sweden.

During its union with Denmark, Norway furnished no inconsiderable contingent of talent to the common stock. Two of the greatest poets that Denmark ever possessed, Holberg and Wessel, were born in Norway, but were educated in the mother country.

The most distinguished poets of Norway at this time are *Wergeland* and *Welhaven*. There are others, but of less fame.

There is unquestionably an increase of a taste for reading in Norway. The establishment of a university has done much to promote knowledge in the country. But it was the erection of Norway into a remarkably free country, by the adoption of a constitution, which has given the greatest impulse to the mind of the people. The press is free, completely so. The number of newspapers has become great. Not only are there several published at Christiania, but every other place of any consequence has one or more of these important vehicles of knowledge. One of these is published at *Tromsø*, on a little island, far off in the north, in about lat. 70°. These papers are filled with the politics of the country. As may be supposed, there are two great parties in the country, composed of the friends and the opponents of the national government or administration. Of course, the newspapers take the type of the doctrines of one or the other of these parties. The opposition is, however, manifestly the stronger part of the two, and is sustained by the ablest journals. The discussions which fill the columns of the papers of each party are warm and earnest. The people catch the same spirit, and every where their minds are awake to the interests of the country, for they see that their own are involved in them. All this is good, and tends greatly to promote knowledge. The Norwegians are now becoming a reading people. Their minds are becoming enlarged, and they feel that they breathe the air of freedom, and that they tread the land of freedom. Whilst the press of Denmark is greatly shackled, and even that of Sweden also, their's is free. Thus far that freedom

has not degenerated into licentiousness. May it be long guarded from such a catastrophe. For then the noble freedom which they now enjoy and so highly prize, will prove to be a curse instead of a blessing.

## UNIVERSITY OF CHRISTIANIA.

### PROFESSORS.

*In Theology.*—Christian N. Keyser, Jacob F. Dietrichson, and Janns M. P. Kaurin.

*In Law.*—Ü. A. Motzfeldt, and, A. Schweigaard.

*In Medicine.*—Dr. Michael Skjelderup, Dr. N. B. Sörensen, Dr. M. A. Thulstrup, Dr. Frederick Holst, Dr. Christian Heiberg, J. J. Hjort, and John Fred. Heiberg.

*In Philosophy.*—George Sverdrup, J. Rathke, J. Keyser, Christopher Hansteen, Christ. And. Holmboe, J. U. Messel, B. Holmboe, B. M. Keilhan, M. N. Blytt, R. Keyser, Fred. L. Vibe, L. C. M. Aubert, P. A. Munch, M. C. S. Maulow.

### PROFESSORS IN THE SEMINARIUM PHILOLOGICUM.

George Sverdrup and L. C. M. Aubert.

## LITERATURE AND EDUCATION OF SWEDEN.

### I. SWEDISH LITERATURE AND ARTS.

Gustavus Vasa, who reigned 1523—1560, and who did such great things for Sweden, must be noticed as one of its first-rate orators and writers. During his time, the brothers Petri (Olaus, who died 1552, and Laurentius, who died 1574) were most zealous coadjutors of Gustavus in introducing the Reformation. Laurentius Petri, Archbishop of Sweden, edited the first Swedish Bible published, 1541. The son of Gustavus, king Eric XIV., wrote psalms and other small poems. He reigned 1560—1568. The brother of Eric, Charles IX., who reigned 1600—1611; but still more the son of Charles, Gustavus Adolphus the Great, who reigned 1611—1632, were promoters of literature. The latter composed several small poems and good psalms, and commenced an autobiography, a work continued by his friend, the distinguished statesman Axel Oxenstierna, who died 1654. During this period, Archbishop Laurentius Andre Augermanicus, died 1607, and Bishop Johannes Rudebeck, died 1646, as writers in theology, were distinguished; and in history, Eric Jöranson Tegel, died 1636, and Johannis Messenius, died 1637.

With George Stjernhjelm, who died 1672, begins a new era in Swedish literature. This author, to whom the palm, for the period 1632—1733, is generally awarded, published seven works, the most important of which was a didactic poem, entitled *Hercules*. The principal authors of this period are, in theology, Hagin Spegel, died 1714, and J. Swedberg, Bishop, and father of Emanuel Swedenberg, died 1735; in history, S. Widikindi, died 1697, J. Werwing, died 1697, O. Rudbeck, author of the *Atlantica*, died 1700, C. Verelins, died 1682, J. Perwingskold, died 1720, E. J. Bjamer, died 1750; in philosophy, A. Rydelus, died 1738, a man of superior genius; chemistry, O. Hjarne, died 1724. As architect, N. Tessin, who designed the palace of Stockholm, died 1726; as painter, D. von Ehrenstrahl, died 1698; and as drawer, E. Dackberg, died 1703, author of the highly interesting work *Svecia Antiqua*.

A new period begins with Olaf von Dalin, died 1763, editor of a journal, the *Swedish Argus*, author of a *History of Sweden*, and many other works. This man holds a distinguished place among Swedish literary characters. The most remarkable authors from 1733 till 1778, are, in theology, Emanuel Swedenborg, died 1772, E. Tollstadius, died 1759, a good man; in history, A. Batin, died 1790, S. Lagerbring, died 1787, and principally O. Celsius, died 1794; in philosophy, J. Jhre, died 1780, author of the excellent work entitled, *Glossarium Suo Gothicum*; in natural history, the famed Carl von Linnæus, died 1778, the most celebrated of all Swedish authors; in poetry, G. T. Crenztz, died 1785, G. T. Gyllenborg, died 1808, E. Sköldebrand, died 1814, and Mrs. H. C. Norden-

flycht, died 1763. J. H. Mörk, died 1763, is the author of the first Swedish romance, "Adalrik and Göthilda." A. Saklstedt, died 1766, published a Swedish dictionary. A renowned physician, N. Rosen von Rosenstein, died 1773. In mathematics, S. Klinginstjerna, died 1765, D. Melauderhjelm, died 1810, and chiefly C. Polhem, died 1751, a great mechanical genius.

The fourth period is from 1778 to 1795. Gustavus III., who reigned 1771—1792, and who gathered literary and scientific men around him, was himself a distinguished author. He wrote poems, orations, dramas, &c., both in the Swedish and French languages. J. H. Kellgren, died 1795, stands foremost in the list of elegant writers. In theology, S. Odmann, died 1829, author of many works in theology, natural history, and geography, and a number of good psalms which he produced lying in his bed during forty years. M. Lehnberg, died 1808, elegant sermons; history, J. Hallenberg, died 1838, E. M. Fant, died 1817; in philosophy, Th. Thorild, died 1808, N. Rosenstein, died 1824, and C. A. Ehrensward, died 1800, author of the Philosophy and the fine Arts. Philology, M. Norberg, died 1826, and J. A. Tingstadius, died 1827; as poets, besides Kellgren, C. M. Bellman, died 1795, the Anacreon of Sweden, J. G. Oxenstjerna, died 1818, G. G. Adlerbeth, died 1818, translated excellently Virgil, Horace and Ovid, B. Lidner, died 1793, Mrs. A. M. Lenngren, died 1817; chemists, J. Bergman, died 1784, and C. W. Scheele, died 1786. M. Calonius, died 1813, has left important works on jurisprudence. D. V. Schulzenheim, died 1823, and O. Y. Akrell, died 1806, renowned physicians. Sergell, sculptor, died 1814.

The fifth period, called the Leopold period, extends from 1795 to 1810. C. G. Leopold, died 1829, author of philosophical treatises, poems and dramas. Author of sermons, J. O. Wallin, Archbishop, died 1839. To him especially the Swedish church owes her improved hymn book. F. M. Franzen, born 1769, now Bishop of Hernösand, author of sermons, poems, psalms; C. P. Hagberg, born 1778, sermons; J. J. Hedren, born 1775, Bishop of Linköping, and J. Aström. As poets, besides Leopold, Wallin and Franger, Esaias Tegner, Bishop of Wexjö, born 1782, author of many works, J. Stenhammar, A. T. Skoldebrand, C. Zindegren, M. Chorens, J. F. Stierstolpi; eminent physicians, three brothers Afzelius, A. H. Flomsan, J. F. Sacklen; in natural history and philosophy, O. Swartz, A. J. Retzins, K. P. Plumberg, J. W. Dalhman, and chiefly Jacob Berzelius, born 1779, the most celebrated of living chemists. P. Horberg. This was a good period.

Sixth period, from 1810 to the present time, called the period of the New School, a reformation in literature made by the publication of a journal called "*Polyphem*," by J. C. Askelaf, now sole editor of the "*Minerva*;" another called "*Phosphorus*," by P. D. A. Atterbone and F. W. Palmblad, and *Iduna*, by E. G. Geger. These accused the old school of copying French literature, and preferred the German as a model. At this time the study of ancient Swedish history and literature became more general. L. Hanmarskold, died 1827, perhaps the most zealous of the new school, published many works, among which was a history of Swedish literature from the earliest times. Poets, E. Stagnelius, born 1793, died 1823, a poetical genius rarely, if ever, equalled in any country, P. H. Ling, died 1838, equally eminent for poetry and gymnastic exercises, I. Sjöberg, known by the name Vitalis, K. A. Nicander, died 1839, Atterbone, above named, born 1799, at present professor in Upsal, author of many poems and philosophical works, B. von Beskow, born 1796, Mrs. J. C. Nyberg, born 1785, known as Euphrosyno, A. A. Grasstom, born 1800, professor, son-in-law to Bishop Franzen, S. Hedborn, born 1783, A. Lindeblar, born 1800, C. F. Dahlgren, born 1791, author of humorous poems, P. Wieselgren, born 1800, Miss F. Bremer, authoress of many beautiful moral novels, born 1802; historians, E. G. Geyer, born 1783, now professor in Upsala, A. M. Strirholm, born 1787, M. Bruzelius, born 1786, J. Ekelund, died 1840, F. W. Palmblad, born 1788, author of various historical and geographical works, A. Fryxell; theological writers, besides those already named, J. H. Thomander, born 1798, professor in Lund, a man of great genius and acquirements, C. G. Rogberg, died 1834, A. Lundgren, died 1838.

A theological journal, quarterly, in Lund, by Professors Renterdaht and Thomander, (closed with 1840); another in Upsala, by Professors C. E. Fahlerantz, G. Kiros and C. J. Almgrist. A literary weekly Gazette commenced in Lund this year. N. Bruher, Bishop of Gottenburg, compendium of Theology and Church History. Professor B. K. H. Höger, died 1812, eminent for philosophical writings, as also N. F. Biberg, died 1827, S. Grubbe, born 1786, formerly professor in Upsala, now minister for the ecclesiastical department, author of a distinguished work on "the doctrine of right and community." The best lawyers are J. H. Backman, H. S. Collin, C. J. Schlyter, and J. G. Rirkert. P. G. Cederschiöld, professor, author of a treatise on midwifery. J. Hwasser, professor in Upsala, author of medical treatises. Natural history, Prof. E. Friss, a renowned botanist; C. A. Agardt, bishop in Carlstad, botanical, and other works; Prof. G. Wakenberg, botany; S. Nilson, professor natural history; B. F. Fries, died 1839, C. J. Sanderall, A. Retzius, famous anatomist. Painters, A. Laurens, Sandberg, Fahlerantz, Westin, Sidermark, and Wirkenberg. Sculptors, Bystrom, Fogeberg, distinguished, Quarnstrom. Statistics, C. Forssell, and W. Hisinger. Geology, H. Jarta, eminent for style. Professor C. Forssell, artist, published "A Year in Sweden," containing 48 exceedingly good engravings of Swedish costumes.

## II. EDUCATION AND LITERARY INSTITUTIONS IN SWEDEN.

It is a remarkable fact, that although the government of Sweden has until this day done nothing for the promotion of primary schools, yet it is supposed that it is not possible to find one grown person out of a thousand, even including the Laplanders, who cannot read. This statement, it is probable, is somewhat too strong. But there is no doubt that it is a fact that there are very few comparatively who do not know how to read, and almost all know how to write. And yet this has not been so much the result of instruction in schools, as at the fireside. Parents have taught their children, and from generation to generation this has been so. They have felt that this was as much a part of their duty, as to provide food and clothing for their offspring. Necessity has also co-operated to bring about this result; for in the sparsely settled portions of the kingdom it has been difficult, if not impossible, to maintain schools, save upon the peripatetic method which now exists in Norway—and is wholly a modern invention.

This general diffusion of elementary instruction among the people is justly ascribed to the laudable zeal of Gustavus Vasa and his immediate successors. John III. ordered that the nobleman who was unable to read should forfeit his nobility—a law which exists until this day. And Charles XI., in 1684, required the clergy to see that every individual in their parishes should be taught to read. He also made it a law that no marriage should be celebrated unless the parties had previously taken the Lord's Supper; and that none should partake of this ordinance who could not read and who was not instructed in religion. The law still stands which requires every one to present himself to the pastor of the parish in which he resides in order to receive the necessary instruction for coming to the communion table, or making his first communion, as it is called. And in case he does not, the civil authorities, upon information given by the pastor, may send a constable to bring him! It does not follow that he will be admitted to the communion immediately upon his presenting himself; but he must present himself for the necessary instruction. All this renders elementary instruction absolutely necessary. No man can bear testimony in a court of justice, unless he has received the sacrament of the Lord's Supper within one year before the time of his giving his testimony. All these regulations, however unreasonable some of them are, and injurious to religion, have operated to the universal diffusion of elementary education.

Parish schools are by no means very numerous. Wherever there are lands or rents bequeathed to their support, and in some other places, they exist. In most places they are fixed; and in some they are ambulatory, as in Norway.

The total number of these schools is, however, unknown. In the province of Wexio-län, in 86 parishes or sub-parishes, there were lately but 29 schools of all descriptions, for giving elementary instruction; and yet in that province, out of 40,000 people, only one adult was found who could not read. It is supposed that one half of the parishes in the kingdom have no schools; the children being taught by their parents at home.

Peter Lastradius, who was lately a missionary in Lapland, and who was himself a son of one of the settlers in the colonies which border that country, gives a very interesting account in his "Journal of a Year's Missionary Service in Lapland," published in 1836, of the privations and hardships which his parents had to endure in the lonely forests, far from any other habitation. "Yet," says he, "with all their poverty, and all their striving for the most pressing necessities of life, our parents never forgot or put off the teaching of us to read. Before we could well speak, our father taught us our prayers; and these were the first thing in the morning and the last at night. Our mother spared no pains to teach us to read in a book, and at five years of age I could read any Swedish book, and at six could give reasonable answers to questions on the chief points of Christianity." And this was done in one of the poorest families of these new settlers, which gained its scanty means of living from catching fish, making glue from the horns of the reindeer, and a little produce from their dairy. An interesting fact is stated in this work, which is, that learning is held in such respect, even in the extreme northern part of Sweden, that students who have concluded their course of education at the gymnasium in Hernösand, but who have not sufficient pecuniary resources to enable them to complete their studies at Upsala, receive recommendations from the Consistory, and a permission to collect a viaticum, or the means of going to the University, within certain parishes. "And every peasant thinks it a duty to give them something, generally 12 skillings; and the poorest scholar will thus collect from 300 to 700 dollars"—75 to 175 dollars of our money.\*

The attention of the present Diet has been called to the subject of primary schools, and it will not be long, it is believed, before the government will take up the question in earnest, and establish a system by which a more extended education may be secured to all the people. In this respect Norway has set a most noble example to her partner in the Scandinavian Commonwealth.

Above the common or primary schools there are gymnasia—some 12 or 15 in number—which answer in some respects to our colleges, though not equal to the best of them, particularly in the mathematical and physical branches.

There are also what are called *Trivial† Schools*, which answer nearly to our high schools, and exist in a number of the largest cities and towns. In the trivial schools, besides the instruction in the higher branches of a common Swedish education, the elements of the Latin and Greek languages, and some knowledge of mathematics, are taught. In some, if not all of these trivial schools, and perhaps in some of the gymnasia, there are what are called *apologistic classes*, or classes for learning the modern languages, such as the French, the German, and the English. But if any one wishes us to tell why they are called *Apologistic classes*, we have to say most respectfully to him that we do not know.

There are two Universities in Sweden—at Upsala and Lund. The University of Upsala is the oldest, having been founded by Sten Sture in the year 1477. That of Lund was founded in 1668. The University of Upsala is the older and better endowed of these two universities. The present number of students in actual attendance is about 1,000; though the number on the books and who are attending at intervals—some being away engaged in teaching or for other causes occasionally—is not much short of 1,500. The number of professors is

\* We have taken these facts from Mr. Laing's *Tour in Sweden*, pages 186—188. They were fully confirmed by the testimony of several excellent persons whom we met at Hudiksvall, during our visit to the north, as well as by the good Bishop Franzen, whose diocese extends from Hernösand as its centre over all the northern part of the kingdom. We had the pleasure of making the acquaintance of this distinguished bishop and poet, and rejoiced to find so good a man in charge of this vast hyperborean diocese.

† So called from the Latin word *Trivium*, or a place where three streets meet. It is therefore equivalent to our expression—a public place.

twenty-five, together with an undefined number of adjuncts and *docentes*. Of these twenty-five ordinary professors, four give instruction in theology, two in law, five in medicine, and fourteen in philosophy, which comprehends mathematics, chemistry, Greek, physics, natural history, logic, &c. The faculty of each of the four departments of theology, law, &c., confer degrees on written theses, and after a certain number of examinations and disputations. But those degrees are conferred privately, with the exception of those in philosophy. A *Promotion*, or Commencement as we call it, for the conferring of degrees in this faculty, is held once in three years, in the month of June.

Charles IX., Gustavus Adolphus, and his daughter Christina, endowed this University with lands and other sources of revenue, from the annual income of which it is sustained, and salaries of ordinary and extraordinary professors are paid. When the Reformation took place, the government appropriated the tithes which had hitherto been paid to the monasteries and the support of the *regular clergy*, (that is, the clergy belonging to some order, such as the Franciscans, the Benedictines, &c.) to its own purposes in part, and in part to the promotion of education; and the University of Lund was endowed out of these tithes. Donations were also made by individuals.

At Upsala, the salaries of the professors are paid, in part, in grain, or in the money which it is worth according to the market price. The highest salaries are 300 *tonde*,\* which at the average value of 7½ dollars banco,† produces an income of 2,325 *banco-dollars*, or \$871 87½ of our money. The adjuncts receive 65 barrels of grain, or about 200 American dollars. Of course as the price of grain fluctuates very much, the salaries of the professors also fluctuate much. For instance, in 1838, when the price of grain was nearly double its ordinary price, the salaries were nearly double in nominal or rather *pecuniary* value. As in the other Universities on the continent, the professors in Upsala gain something from their private courses of lectures. The *docentes* depend wholly on what they receive in this way from the students.

The students of the University of Upsala keep up the old arrangement of *Nations*, as they were called, which existed formerly in the University of Paris, and indeed in all the early Universities in Europe. There are twelve nations at Upsala, each of which has its hall, or place of meeting, its dean, or chief officers, and its various ranks of *seniores*, *juniores*, &c.

There is no one building in which all the professors give their lectures, some using the old library for this purpose, others the halls of the "nations," in different parts of the town.

The following table of statistical facts is interesting in relation to the Universities of Upsala and Lund; and although it was made out in 1830, it may be considered as a sufficiently correct view of the present state of those Universities on the points to which the facts relate, inasmuch as there has been no material change in the number of the students, or any thing else in relation to these institutions.

	Students on the books.	Students present.	Students in Theology.	In Law.	Medicine.	Philosophy.	Not fixed on a profession.
Upsala, . . . .	1,453	844	336	325	86	365	341
Lund, . . . .	632	421	141	105	56	169	161
	2,085	1,265	477	430	142	534	502

	Sons of the Nobility.	Sons of the Clergy.	Sons of Bourgeois.	Sons of Peasants.	Sons of persons not belonging to the preceding classes.	Sons of public functionaries.
Upsala, . . . .	153	334	245	212	—	310
Lund, . . . .	26	165	140	143	199	132
	179	499	385	355	199	442

\* The tonde contains, we believe, about 4½ bushels of English measure.

† The dollar-banco is equivalent to about 37½ cents of our money.

This view, as Mr. Laing justly remarks, is highly honorable to the Swedish nation. It cannot have escaped the notice of the reader, that it is from the sons of the clergy and of the peasants that the majority of the students of the Universities are derived. It is also very honorable to the nation that the students in her Universities are about as 1 to 1,400 of her entire population.

Among the professors at Upsala there are several men of distinguished merit, among whom we may mention Professor Geyer, who is one of the best historians of the present day, and a man of very general attainments. Their incomes are not great; but as living in Sweden is not expensive, they are enabled to live comfortably and creditably on very moderate salaries. They are as a body distinguished for urbanity of manners, hospitality and attention to strangers, as well as an honorable discharge of their professional duties.

The students, too, are a good looking body of young men. We have seldom seen young men of finer appearance than those whom we saw take their degrees in philosophy at the promotion in June, 1836. We could only regret to see so free a use of brandy at the public breakfast and dinner on that occasion. But we do not know that the conduct of the young men was more censurable on that occasion than that of their superiors in age and station, and who ought to have exhibited a better example.

It is Dr. Clarke, we believe, who affects to ridicule the uncouth dress and appearance of the students in Upsala, at the time when he visited that University. But whatever may have been the opinions of the celebrated traveller respecting some of their predecessors, we have every reason to believe that the present students of that distinguished seat of learning have no mean opinion of themselves. On the occasion of the consecration of the excellent Dr. Wingard as Archbishop of Upsala, and his induction into that high office, a few months ago, the good primate of all Sweden in his address to the students called them his "young friends." This familiarity was highly resented. "Who gave him the right to take such a liberty with us as to call us his young friends," said they, as they proudly and loftily strutted along the walks in the 'Grove of Odin,' after the delivery of the most paternal address of the Archbishop, "Who gave him the right to take such a liberty as that with us?" And sure enough, we also say, who did?

## PROFESSORS IN THE UNIVERSITY OF UPSALA.

### IN THEOLOGY.

*Professors.*—Charles Jonas Almgvist, John Thorsander, Ch. Erik Fahlerantz, Andrew Erik Knös.

*Adjuncts.*—Andrew Bernhardsson Lundgvist, F. Sjösteott, Jacob Ulrik Segerstedt.

*Docentes.*—Thure Aunerstedt, Samuel Laurence Ljungdahl, Charles William Park, Andrew Erik Norbeck, M. E. Morenius.

### IN JURISPRUDENCE AND LAW.

*Professors.*—I. Ed. Boëthius, (Dean,) P. E. Bergfalk.

*Adjuncts.*—C. O. Dellden, J. C. Lindblad.

### IN MEDICINE.

*Professors.*—Hen. Will. Romanson, (Dean,) P. von Afzelius, G. Wahlenberg, Israel Hwasser, C. Hen. Bergstrand.

*Adjuncts.*—P. J. Liedbeck, Olof Glas.

### IN PHILOSOPHY.

*Professors.*—L. P. Walmstedt, I. Svanberg, I. Bredman, Samuel Grubbe, E. Gust. Geijer, P. D. Amad Atterbone, P. Sjöbring, I. H. Schröder, E. Fries, Will. Fred. Palmblad, E. Aug. Schröder, Ch. Th. Järta.

*Adjuncts.*—E. Wallqvist, Hen. Falck, Gust. Svanberg, Hen. G. Lindgren, P. Will. Afzelius, Jonas Bern. Runsten, Jonas Sellen, Christopher Jacob Boström, Olof Wingquist, Cl. Olof Ramström, Ch. John Fant, John Sponberg, Ch. Will. Röttiger.

*Docentes.*—Otto Fred. Tollberg, Ch. Aug. Hagberg, John Albert Dahlström, Nils John Berlin, Ch. John Tornberg, Fred. Ferdinand Carlson, Ch. Ed. Zedriuz, Ch. John Lenström, Em. Gab. Björling, Jac. Ed. Ström, Erik Engelbert Ostling, P. N. Ekman, And. Fred. Beckman, Gust. Reinhold Daniel Rahe, Ch. Will. Aug. Tham, John Fred. Johanson, P. Erik, Svedbom, Fred. Geo. Afzelius, J. Lar, Samzelius, Ch. John Malmstein, John Peter Arrhenius.

Besides these, there are six teachers of Exercises, Music, Dancing, Fencing, &c., &c.

From the preceding catalogue it appears that there are in the University, in all the departments, 23 professors, 20 adjuncts, 26 docentes, (or teachers,) and 6 teachers of exercises; in all, 75 persons who are employed in giving instruction in this University. There are also, at this time, five vacancies.

#### UNIVERSITY OF LUND.

In the University of Lund the number of ordinary professors, this year, is 24, viz: four in the theological faculty, four in the legal, four in the medical, and twelve in the philosophical. Besides these, there are 11 adjunct professors.

The number of students in actual attendance is 450, of whom about 100 are students in theology.

The revenue of the University is derived from several sources:

	<i>Rd. Rgs.</i>
From land and tithes, 7,000 Swedish barrels (tonde) of corn, (wheat and rye,) valued this year at	60,000
From the interest on its own funds,	11,000
From the budget of the kingdom, annually,	25,000
	<hr/> 96,000

Rix-daler Riksgalds, or 24,000 dollars of our currency.

The library of the University contains about 70,000 volumes.

Several of the professors of this University are men of considerable reputation, among whom we may mention the Rev. John Henry Thomander, D. D., Professor of Pastoral Theology.

A theological review was conducted during some eight or ten years by the Rev. Drs. Thomander and Reuterdaahl, Professors in Theology, but it ceased at the end of the year 1840.

#### NEWSPAPERS IN VARIOUS COUNTRIES.

[From a London paper.]

PARIS has now upwards of twenty-seven daily papers, the average sale of which exceeds 90,000 per diem, while London has only nine daily papers, with a sale of about 45,000 per diem. No sufficient data exists for computing, with any degree of accuracy, the number of copies of newspapers at present annually circulated in the United States, but it probably does not fall far short of 100,000,000. (The total number of papers issued in Great Britain and Ireland, in 1837, was only 47,248,000.) The weekly issues of the British press of Lower Canada, are 29,000; those of the French press 8,000. The earliest Spanish newspaper was published about the commencement of the eighteenth century. In 1800 only two political newspapers were published; and but a few years ago, only twelve newspapers for a population of 12,000,000. There are about twenty newspapers and daily journals in Portugal, and one at the Azores. The whole number of journals in Italy exceeds 200. Few of the existing papers date back further than the commencement of the present century. The Greeks publish nine: four at Athens, one at Napoli, two at Hydra, and two at Missolonghi. The *Government Gazette*, of Corfu, is the only journal published in the Ionian Islands. There are about a dozen periodicals at Malta, most of them weekly. At Gibraltar, a government paper, of a very diminutive size, is published daily. The journals published at Constantinople, in January, 1841, were the *Tagrim Vakai*, a government paper, and the *Djerdédi Haradis* in vulgar Turkish, containing general information. In the whole extent of Africa there are fourteen journals. One has appeared at Algiers regularly since its possession by the French in 1830: two are published on the western coast, at the American colony at Liberia. There are eleven political newspapers at the Cape of Good Hope, half which are printed in English, and half in Dutch. An official gazette was established in Persia, in 1838. It is lithographed. In Calcutta there are six English daily papers, three tri-weekly, eight weekly, and nine Hindustanee weekly. At Bombay there are ten English periodicals issued semi-weekly, and four Hindustanee publications. Two weekly English papers were published at Canton, but are now removed to Macao.



# A Brief Survey of the Congregational Churches and Ministers in Lamoille County, Vt.

FROM ITS FIRST SETTLEMENT TO THE PRESENT TIME.

COMPILED BY REV. S. ROBINSON, MORRISTOWN.

EXPLANATION.—The following mark † signifies installed. Those with — were not graduates of any College.

<i>Towns and Churches.</i>	<i>Organization.</i>	<i>Ministers.</i>	<i>Native Place.</i>	<i>When Born.</i>	<i>Where Educated.</i>	<i>Graduated.</i>	<i>Theological Education.</i>	<i>Settlement.</i>	<i>Dismission.</i>
Cambridge		Elijah Wollaget John Truair Royal A. Avery	Granville, N. Y. Brandon, Vt.		{ Lit. & Th. Sem. } { Bangor, Me. }	—	Rev. Holland Weeks, Pittsford, Vt. Rutland Association	1805 Nov. 21, 1810 Dec. 1824	June, 1813 Dec. 1825
Eden	Oct. 1812	George W. Ranslow	Hinesburgh, Vt.	Sept. 22, 1800			Seminary, Bangor, Me.	Feb. 3, 1829	Feb. 1833
Elmore	1820	Joseph Farrar			Gilmanton, N. H.		Gilmanton Seminary	Dec. 15, 1812 Jan. 13, 1841	Dec. 15, 1815
Hydepark	1834	Jabez T. Howard No Pastor							
Johnson	Sept. 20, 1817	John Scott	Yorkshire, Eng.	Feb. 15, 1802			Rev. Willard Preston, Burlington, Vt.	Mar. 2, 1836	Feb. 1838
Morristown	July, 1807	Daniel Rockwell	Lanesboro', Ms.	June 11, 1787			Rev. J. Hopkins, Newhaven, Vt.	Oct. 20, 1824	Nov. 27, 1828
		Septimius Robinson	Poultney, Vt.	July 27, 1790			Rutland Association	July 1, 1835	
Slow	Nov. 21, 1818	R. L. Watkins			Midd. Coll.	1833		1827	1830
		Hiram Carlton	Barre, Vt.	July 18, 1811	Midd. Coll.		Andover Seminary	Jan. 4, 1838	
Waterville	Feb. 25, 1823	No Pastor							
Wolcott	June 11, 1818	No Pastor							

## Notes

### ON THE PRECEDING TABLE.

LAMOILLE COUNTY is situated in the interior of the State, toward the north. It was constituted by act of Legislature, November, 1835, from parts of the counties of Franklin, Orleans, Washington, and Chittenden, and embraces twelve townships, in nine of which there are Congregational churches. It is bounded north-westerly by the County of Franklin, north-easterly by Orleans, easterly by Caledonia, south-easterly by Washington, and south-westerly by Chittenden counties. It lies principally between the two great chains of the Green Mountains. It is watered by the river Lamoille, from which it derives its name, which pursues a westerly course through its whole extent. Some of the townships are mountainous, while others embrace some of the finest and most fertile vallies of Vermont. The aggregate population at the census of 1830 was less than 9,000; it may probably at the present time somewhat exceed 10,000.

For the population in all cases reference is had to the census of 1830.

CAMBRIDGE is the most westerly township in the County; situated on the river Lamoille. It was chartered in 1781; and the settlement commenced in 1783. The first records of the church are lost, hence the time of its organization is unknown.

Nothing is ascertained of Mr. Wollage, after he left Cambridge. He was previously settled in Guilford in this State. Mr. Truair received his theological instruction from Rev. Holland Weeks, formerly of Pittsford, Vt., and who has since become a Swedenborgian. After he left Cambridge, he was settled over a Presbyterian church in Sherburn, Chenango Co., N. Y., and in Cherryvalley, Otsego Co.; from whence he went to the city of New York, where he labored for a time, and was deposed by the First Presbytery of that city. More recently he has been known in Hampshire Co., Ms., and in Cambridge and vicinity in this State, as the head of a new sect, who style themselves the Union Church. He is now at or near Oswego, N. Y. After the dismissal of Mr. Truair from Cambridge, the church was destitute of a pastor for nearly twelve years and an half. During this period, they were supplied with occasional preaching considerably. Rev. S. Parmelee of Westford supplied them one half of the time for four years. Mr. Avery studied theology with different ministers of the Rutland Association. He resigned his charge on account of ill health; and engaged first in farming and afterward in mercantile business. After an interval of more than ten years, he resumed his labors in the ministry, and is now, it is believed, in Saratoga Co., N. Y. Mr. Ranslow was educated at the Literary and Theological Institution at Bangor, Me., and since he left Cambridge has been installed at Georgia, where he still remains.

Since the dismissal of Mr. Ranslow, the church has been greatly convulsed and divided, by the efforts of John Truair and his followers. There has been latterly a better state of harmony. They were supplied the last year by Mr. Adams, a licentiate and graduate of Middlebury College. This church has been visited with several interesting seasons of revival. The first of great importance was in 1792, about 50 subjects. The next in 1808, about 20 subjects. Of these we have no means of ascertaining what numbers united with the church, as the early records are not found. In 1817 a most precious season of refreshing was enjoyed, when 68 were added to the church. Another partial revival in 1827 added 12 to the church. And in 1831 another precious season was enjoyed under Mr. Ranslow's ministry, when 38 were added. Some additions to the church have since occurred, as the fruits of a protracted meeting. Population of the town, 1,613.

EDEN is in the northern part of the County. It was chartered 1781, and the settlement commenced about 1800. The church was organized October, 1812. At the same time Mr. Farrar was ordained as their pastor. He remained three years and left. He went into some part of the State of New York. Nothing of his previous history has been ascertained. The church has always been feeble, and has had no other pastor. It is supplied at present one fourth part of the time by Rev. Daniel Warren, of Johnson. Revivals to some extent were enjoyed in the years 1822 and 1823, when a number were added to the church. Population in 1830, 461. Church consists now of about 30 members.

**ELMORE** is in the easterly part of the County. It was chartered in 1781, and the settlement commenced in 1790, by Martin and Jesse Elmore. It has progressed very slowly in population, containing in 1830 but 441. The precise date of the organization of the church is not ascertained. It is thought to be about 1820. It has never had a pastor, and only occasional preaching, and has never exceeded its present number of members, which is 18. The church have now settled a pastor, Mr. Jabez T. Howard, with a promise of great good as the result.

**HYDEPARK** was chartered in the year 1781, and a settlement commenced in 1787. It lies in the centre of the County, the County buildings being erected near its south line. There has never been any extensive influence here of the Congregational denomination. A small church was gathered, however, in the summer of 1834. It has scarcely now a name to live, there being but six of its number remaining in town. Population, 823—now, 1,050.

**JOHNSON** is in the central part of the County, on the river Lamoille. It was chartered January 2, 1792, and settled about the same time. The church was organized September 20, 1817, by Rev. Nathaniel Rawson, of Hardwick. It remained destitute of a pastor, with occasional supplies, till the settlement of Mr. Scott in 1836; though he commenced his ministry there in March, 1834. He was a native of England, and came to this country with his parents when but fifteen years of age. He pursued classical studies at Burlington, and studied theology with Rev. W. Preston of that place. After Mr. Scott's dismission, the church had only occasional supplies for a number of months, till July, 1838, when Rev. Daniel Warren was engaged as a stated supply, who still remains with them. He had been for twelve or thirteen years pastor of the church at Waterbury, Vt. There have been some seasons of partial revival enjoyed in this church. In 1826 and 7, 14 were added by profession. In 1830, a season of refreshing was enjoyed, as the fruits of which 17 were received into the church. In 1833, another revival, 26 being added; and during the last winter there has been another season, as the fruits of which 12 have been received into the church. Population, 1,079.

**MORRISTOWN** is situated in the central part of the County, immediately south of Hydepark. It was chartered in 1781, and the first settlement commenced in 1790. Owing to a defect in the records of the church, the precise date of its organization is not ascertained. It was probably about July, 1807. Mr. Rockwell studied theology with Rev. Josiah Hopkins, of Newhaven, Vt. Since his dismission, he has labored as stated supply in several towns in Vermont, and has since been installed in the State of Ohio, but has left that State and is now preaching at Elk Grove, Ill. Mr. Robinson was employed for a number of years previous to his entering the ministry, as a successful instructor of youth; commenced the study of theology with the late Mr. Cushman of Fairhaven, and afterward continued his studies with different ministers of the Rutland Association; was licensed by them in September, 1823; was ordained in Underhill, Vt. in March, 1824; was subsequently settled in Fairfax and Milton. The church in Morristown has never been able, without foreign aid, to sustain the preached gospel constantly, and had never attempted it till the settlement of their present pastor. They have for many years been much embarrassed, by owning only one half of a house of worship. The last year, however, they have succeeded in erecting a small, though neat and commodious house, for their exclusive occupancy. *No season of general revival*, from the use of the ordinary means of grace, has ever been enjoyed here, though several partial awakenings have existed. Some protracted meetings, conducted by different denominations of Christians, have resulted in additions to the several churches, and it is hoped in some true conversions. The greatest accession to the church, in one year, was in 1831, when more than thirty were received. Population, 1,315.

**STOW** is situated in the southern part of the County. It was chartered June 8, 1763, and the settlement commenced about 1793. The church in this town was organized November 21, 1818, with 6 members. It has always been small. It is regretted that so few facts in relation to their first pastor, Mr. Watkins, are ascertained. He was a graduate of Middlebury, and it is believed that he studied theology at Andover. Mr. Carlton was graduated at Middlebury, and studied theology at Andover. By request of the Vermont Domestic Missionary Society, Mr. C. came to Stow and spent the spring vacation previous to the conclusion of his theological course. The little church invited him to return, and the succeeding autumn he complied with their request, and was ordained pastor of the church, which then consisted of scarcely more than twenty members. One half of his salary has been as yet paid by the Missionary Society; and though the field is a most difficult one, still a gradual and constant advance has been made by the church in strength and efficiency. They have completed, within the year, a neat and

tasteful house of worship. This town, with Morristown, embraces one of the most pleasant and fertile vallies of Vermont. Population, 1,570.

**WATERVILLE** is in the northern part of the County. It was chartered 1788, by the name of Coit's Gore, and was not organized as a township until the session of Legislature in 1824, when it was organized by its present name. The church was gathered under the labors of the devoted and much lamented missionary, Abraham Baldwin, February 25, 1823, consisting at first of only eleven members. The church enjoyed very little preaching for a number of years, and never until the present year more than one fourth part of the time. During the years 1828 and 1829, Rev. S. Robinson, then pastor of the church in Fairfax, supplied them a part of the time. In 1829 a very precious season of refreshing was enjoyed, which brought an accession of twenty to the church. Occasional additions have since been made, and the present number is 40. The last year, the church erected a house of worship in company with the Methodists. They are now supplied one half of the time by Rev. John Gleed, from England. Population, 488.

**WOLCOTT** is situated in the eastern part of the County. It was chartered in 1781, and settlement commenced about the year 1800. It has progressed until latterly, very slowly in population. Its progress is now quite rapid. The church was organized June 11, 1818, by Rev. N. B. Dodge, then of Underhill. It consisted then of only six members. It has never had a pastor, nor enjoyed, with the exception of two years, the labors of a minister but a small proportion of the time. In the year 1837, Mr. A. Bachelder, licentiate, and in 1838, Mr. Lyman Lovewell, licentiate, were employed as constant supplies. This church, by a very great effort, have erected a commodious house of worship, of which they have the exclusive occupancy. Several seasons of special attention to religion have occurred here. Those particularly mentioned as interesting, are in 1832-3; in 1835, under the preaching of Rev. D. Rockwell, when a series of meetings was held in connection with the dedication of their meeting-house; and in 1838, under the ministry of Mr. Lovewell, when twenty-three were added to the church, as the fruits of a protracted meeting. Present number of the church, 76. Population of the town at the last census, 490—now more than 900.

## ROMANISM IN THE UNITED STATES.

[Translated from the French by Rev. JOSEPH TRACY.]

THE following article presents some views of the history, condition, and prospects of the Roman Catholic Church in the United States, which will be new to the readers of the Register. That immense numbers have been lost to that church for want of a sufficient clergy, Bishop England appears fully to have proved; and other churches may well lay to heart the lesson which that fact teaches. On many subordinate points his statements need correction; and on some, his errors are pointed out in notes by the translator. Notwithstanding its errors, the article is very valuable. It is well to see our adversary's cause as it appears to his own mind; to know where his strength lies, both in reality and in his own apprehension; to see his own reasons for his own policy; to know how he regards and represents the past, and how he wishes to provide for the future. To students of American Ecclesiastical History, it will be of peculiar value; as it will direct them to several points which need to be thoroughly investigated.

The letter was written in English, but published in French, in the "Annals of the Propagation of the Faith," for May, 1838; (Vol. X. page 243;) and is now translated from the French for the Register. The notes appended to the letter in the "Annals," are retained entire, and are designated, as in that work, by numbers. The notes by the translator are designated by other references, and by the letters *Tr.*

It may be well to add, that the "Annals," from which this letter is translated, is a periodical work published at Lyons, in France, in six numbers a year, and is the official

publication of the Roman Catholic "Society for the Propagation of the Faith." That publication formerly boasted much of the rapid progress and encouraging prospects of Romanism in this country. Of late, it has spoken more of opposition, of difficulties, of trials, and of the need of extended and continued effort. This letter appears to have been the principal means of changing its tone; though other communications from their bishops here must have exerted a similar influence. We have in this letter, therefore, the principal foundations of the policy by which the Roman Catholics of Europe are now guided in their efforts in the United States.—*Tr.*

## MISSIONS IN THE UNITED STATES.

*Letter from my lord England, Bishop of Charleston, to the Central Council of the Society for the Propagation of the Faith, at Lyons.*

GENTLEMEN,

In the letter which I received from you, dated Lyons, August 19, 1836, you propose to me four questions, to which you request an answer; and you accompany them with some remarks, the justice of which I readily acknowledge.(1)

Indeed, it appears very evident to me, that instead of rejoicing over the increasing number of the faithful in the United States, religion has too much reason to deplore the immense losses she has sustained. I by no means deny the increase of the number of Catholics, of which the cities that are built by thousands, and the new regions brought under cultivation, offer incontestible proofs. Still less can one doubt the increase of the number of bishops and priests, the erection of new churches, the opening of new colleges, the endowment of religious houses, and the improvement of schools. Nor, finally, do I mean to say that the number of Catholics is less than it was fifty years ago, or even that we are as feeble as we were five years ago; yet I affirm that the loss of the church has been great beyond imagination.

The United States contained, fifty years ago, three millions of inhabitants. Now, there are fifteen millions. Of these fifteen millions, seven should be reckoned as the descendants of the three millions before mentioned. Deducting seven from fifteen, there remain eight millions of emigrants, and of inhabitants acquired by the cession of Louisiana and the Floridas. But, as half of the emigrants and inhabitants acquired by cession have been Catholics, it follows that if there had been no loss, the number of Catholics would now amount to four millions, without counting the increase from conversions, and the descendants of Catholics settled in the United States before the American Revolution.\* But it is still a question, whether the number rises much above a million. I estimated it at less than a million four years ago; but I have found, by a more accurate investigation, that my estimate was below the truth. They may amount, now, to twelve hundred thousand.

Here the remark cannot escape you, that this calculation gives a result altogether like that which I gave you, for the diocese of Charleston, concerning the number of descendants of Catholics actually found connected with the different sects.(2)

(1) The questions addressed to my lord England in the letter to which he refers, will appear in the course of his reasoning.

\* Bishop England doubtless underrates the natural increase, and therefore overrates the increase from other causes. In the "Annals" for September, 1838, is an extract of a letter from the Roman Catholic bishop of Vincennes, which states that, according to official returns, 266,950 emigrants had arrived, within six years, at the single port of New York; from which he infers that 350,000 had arrived, during the same period, in the United States. Supposing emigration to have been going on at the same rate from 1790 to 1838, the whole number would be only 2,860,000. But for the greater part of that time, the annual number of emigrants from Europe has been far less than in those six years; so that this estimate is at least sufficiently liberal. Something should be added for the natural increase of these emigrant families; but it is well known that such families, especially among the Irish Catholics, do not increase so rapidly as our native Protestant population. Still, it appears certain that the whole number of Roman Catholics in the United States is far less than the number of Roman Catholic emigrants and their descendants, including the population acquired in Louisiana and the Floridas. It would be hard to show that the difference is not more than one million.—*Tr.*

(2) It is a consolation to think that this falling off of Catholics ceases, in proportion as the bishoprics are multiplied, as the clergy becomes more numerous, as the emigrants, in a word, find in the vast regions

All my reflections on this subject for many years,—and you may well suppose that I have examined it seriously,—have led me to assign particular causes, in different places and at different epochs, for this great and enduring evil. But however numerous these causes may be, and in whatever circumstances they may have arisen, I believe they may all be classed under one general head:—the want of a clergy sufficiently numerous, and possessing the necessary qualifications, for carrying on the work of missions in the United States.

But I will endeavor to place this subject in a clearer light, by a very brief historical view of the establishment of the Catholic church in the several countries which form the United States. For the sake of greater accuracy, I shall divide it into several epochs, according to the changes of government and other circumstances which have affected the state of religion.

The territory of the United States is composed of three grand divisions; first, the regions that have been under Protestant dominion from the time of their discovery; second, those which, till the American Revolution, were, at least to a great extent, in the possession of Catholic powers; and finally, the vast country west of the State of Missouri and the lakes;—a country which is yet almost wholly in the possession of the Indians, and of which even its masters have but an imperfect knowledge.

The first division comprises New England, or, according to their present names, the States of Boston,\* New York, New Jersey, Pennsylvania, Delaware, Ohio, Kentucky, Tennessee, Maryland, Virginia, the Carolinas, Georgia, and the greater part of Alabama. Here the English and the Dutch formed almost all the first settlements; but we may consider Great Britain as having been mistress of the country from its first colonization; for the dominion of the Dutch continued but a short time, and their mode of government, in whatever relates to the Catholic religion, was in no respect different from that of England.

The second division includes Indiana, Illinois,† Missouri, Arkansas, a part of Michigan, Louisiana, Mississippi, and a part of Alabama. The possession of this immense territory was either divided between France and Spain, or held by both in succession. It is no part of my design to speak of the vast solitudes that extend westward even to the Pacific Ocean, and which form the third division.

Before proceeding to consider the state of the regions that form the second division, in the different periods since the establishment of the Catholic dominion there, it seems necessary to explain the system which has been, and in many respects is still, followed by France and Spain, in their possessions beyond the

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which they have gone to subdue, altars where they may worship, supports for their religion, and schools for their children. In the diocese of Charleston, this loss of the descendants for Catholics was, in a few years, according to the calculation of my lord England, about 50,000! Now there are, in the same diocese, not more than from twenty to thirty defections a year; and this number is more than balanced by that of conversions to the Roman Catholic religion. This explains the sudden rage with which the ministers of divers sects are transported at this new aspect of affairs. They were very kind, while the Catholics, few in number, were disappearing in the crowd, and while the results of emigration were wholly favorable to the Reformed religion. As soon as the Roman Church came forward in some degree to save her children, her prospects changed. They perceived it, and changed their language and their conduct. Such has always been the spirit of Protestant intolerance. Hence those atrocious calumnies, incessantly repeated against the clergy; those infamous labels, profusely scattered in all directions; those appeals even to brute force, which have caused the burning of the Ursuline Convent at Boston, and other similar occurrences.\*

At last, the very excess of malice and effrontery seems to have brought on a calm. The letters of my lord Brute have informed us what is now the general state of mind in that country. (See *Annals*, No. 55, p. 156; and No. 56, p. 298.)

If the past has been full of affliction for the rising church of America, the future presents a more cheering prospect; and the members of the Society will find, in this short exposition, new motives to inflame their zeal, and to continue their assistance.

\* Bishop England is responsible for this geographical blunder.—*Tr.*

† He sustains the old French claim to this region, as a part of Canada; and also the French boundary of Louisiana.—*Tr.*

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\* The burning of the Convent was not caused in the way here described. The facts were these. One of the nuns, Elizabeth Harrison, had disappeared, under circumstances which excited the suspicion that she had been either murdered or imprisoned in the Convent. Bishop Fenwick promised, in one of the newspapers, to explain the mystery of her disappearance on a certain day. When that day came, he published no explanation, but promised that one should appear the next week. This increased the suspicion and the excitement. The Selectmen of Charlestown made an official visit to the Convent, to ascertain whether Miss Harrison was alive and at liberty. The Superior refused to admit them, drove them away with insult, and threatened that the Bishop should raise a mob of "ten thousand brave Irishmen," who should defend the Convent, or if it was injured, tear down the houses of the Selectmen in retaliation. This defiance of the civil government and "appeal to brute force" by the Superior, was the immediate cause of the burning of the Convent. See the Report of Buzzell's trial, where the most important facts are shown by the testimony of the Superior and the Bishop.—*Tr.*

seas. I make no assertions on this subject, and shall be happy to learn that I have been misinformed. It has always been, I am told, the policy of France, to allow no bishoprics in her colonies, but to procure from the Holy See, the appointment of priests with a *quasi* episcopal power, to watch over the other members of the clergy, and to administer the sacrament of confirmation. At least, such is certainly the practice now in the French colonies; and when I have inquired for the motives of this conduct on the part of France, I have been told that this course is adopted to avoid embarrassing the action of the colonial government by the creation of such high dignitaries as bishops, who must be treated with great deference, and also to avoid exposing bishops to any unpleasant consequences which might flow from the disrespectful conduct of governors, if governors should ever be forgetful of the respect due to religion and the episcopal office.\* It does not belong to me to judge of these motives; but I may say without impropriety, that such a manifest departure from the form of government established by Jesus Christ, and followed by the apostles, endangers the existence of discipline, at least among the secular clergy. And if we believe only a small part of what is said of the state of the French colonies before 1790, we shall still have sufficient grounds for saying that their state was deplorable.

I may be permitted here to notice the pleasing contrast between the colony of Canada, under the administration of the bishop of Quebec, and the countries under the jurisdiction of apostolic prefects. In Canada, religion has been respected, the faith has been preserved, discipline has been vigorous, the clergy has perpetuated itself; and, after the example of the clergy, the people, strongly attached to their ancient institutions, have shown themselves full of zeal, though under a government hostile to their faith, and industrious in the use of measures to subvert it.<sup>(1)</sup> I ought, however, to avow that the Catholic religion flourishes also in Gaudaloupe, in despite of the bad system pursued by France. My residence in that colony in 1833 gave me an opportunity to learn that the apostolic prefect and his clergy are distinguished by great regularity and zeal, and that the governor of the island, who respects religion himself, takes care to secure for it the respect of others.

The system of which I have spoken, naturally tends to the destruction of discipline; and moreover, in the colonies the priests reside so far from their superior, that his supervision can rarely reach them. And yet the greater part of the colonists are men who have left their country because they were regarded as suspicious characters at home, or in the hope of mending their broken fortunes; so that the population is by no means distinguished for good morals, and it would be a difficult task for an ecclesiastic living under the eye of his bishop, to effect any reformation in the manners of the colonists, or even to keep himself unstained while residing among them.

Spain, which has been less lavish of testimonies of respect for the episcopal character, could not find the same objections against sending bishops into her colonies; but they were always few in number, and although several of them are remembered with veneration, it is generally believed that there have been some among them whom the Spanish government would not have been anxious to see wearing the mitre in Europe, though that government had motives for not excluding them from ecclesiastical dignities. It is said that in the Spanish colonies, as well as in the French, the duties of the holy ministry have often been performed by priests whose conduct would not have been tolerated in Europe.

Thus we have to regret, both that the clergy were not under suitable control, and that they contributed so little to the edification of the people. To these causes we must ascribe the condition of the churches in Louisiana and the Floridas, at the time of their union to the United States. It is a fact within my own knowledge, that there was then in the Floridas but one priest; and he, not being willing to come under another government, retired first to Cuba, and

\* That is, in plain English, the existence of bishops is a very great inconvenience, which the French government, though obliged to endure it at home, will not suffer in the colonies.—*Tr.*

(1) The English government, to which Canada was ceded by the treaty of peace of 1763.

then to Ireland, his native country. Louisiana was not much better supplied. When the possession of that country was transferred to the United States, it contained only an ignorant population, nearly destitute of priests, and consequently not living in any conformity to its professed religion. A great part of this population was composed of negro slaves. I know very well that, of all countries where slavery exists, none has established more legal guarantees in favor of the slaves than Spain; and that no better system can be imagined than that which Spain has adopted, to alleviate the inevitable consequences of a state of slavery in the colonies. Yet, in Louisiana, the slaves at first showed scarce a sign of spiritual life, because, under the dominion of Spain as well as under that of France, the establishment of the legal guarantees and other precautions used in the other Spanish colonies, had been neglected. These considerations will help the reader to understand the condition of the Catholic population added to the United States by the cessions of Louisiana and the Floridas. Besides, immediately after these cessions, people of all religions and of all opinions, and preachers of all denominations, threw themselves into divers parts of the new territory, which they considered as a vast uncultivated field, that promised an ample reward of their industry.

Long before the American Revolution, while Great Britain still possessed her colonies on the shores of the Atlantic, Canada was ceded to her by capitulation. At that time missionaries had collected congregations on the banks of the Wabash, of the Illinois river, and throughout the country which now forms the States of Michigan, Indiana and Illinois. The *red man*, who, at the voice of the ministers of the gospel, had abandoned the superstitions of his fathers, received the sacraments with a lively faith, and a humble confidence, and worshipped in spirit and in truth. But after the country had changed masters, the missionaries no longer had an open field there for their labors; and the children of the forest, faithful to their creed, might be seen weeping on the banks of the great river, and mingling their cries of grief with the howling of the winds, as they lamented the destruction of their altars, so poor, and yet so venerated. The axe has levelled the forests; the wild beasts have fled to the regions of the west; the plough has opened the bosom of the earth; cities have risen in crowds; the power of steam has triumphed over the force of currents; the bones of the first worshippers have already mouldered into dust; and yet Kaskaskia and many other places still exhibit the ruins of the first Christian establishments, where the Ottawas, the Illinois and the Pottawatomies resorted to exchange their wampum, smoke their calumets together, and bury their hatchets in token of peace, while their eyes were bedewed with tears at the recital of the sufferings of the Son of God. England became mistress of those countries; the Christian sacrifice was abolished; the Revolution soon followed; and the American eagle, mounting aloft in the vigor of youth and in the joy of victory, saw no vestige of the Catholic worship in those desolated regions.

I must now call your attention to those parts of the country, which were originally under Protestant dominion. In a religious point of view, they differed essentially from each other. New England acknowledged the authority of the mother country, and was settled by English Protestants. But those Protestants did not belong to the Established Church. They were the Puritans, who pretended that the Reformation, (for that name is given to the great apostasy of the sixteenth century,) had not gone far enough in England. They complained that the Established Church still held some anti-scriptural doctrines, and pronounced the greater part of its usages, superstitious, anti-Christian, and idolatrous. Persecution had driven them from their native country. After residing for a time in Holland, where they hoped to find opinions agreeing with their own, they came to settle a country in America which had been ceded to them by the English government, and for which they had negotiated with the Indians. The Puritans, then, were enemies of the Church of England, and would not permit those who differed from them in sentiment, to reside in their territory. But as discussions necessarily arise among those who adopt the private interpretation of Scripture, which they regard as the inalienable right of each individual, they soon began to persecute each other, and separated, to plant new colonies, all agreeing in the determination to exclude the Catholics.



The same may be said of their neighbors the Dutch, then masters of the country which now forms the State of New York and a part of New Jersey. Their errors were faithfully followed by the English, who succeeded them.

The name of Virginia, at that time, was applied to the whole region comprehending not only the State of Virginia, but also the Carolinas, and the vast solitudes, then unknown, extending westward and southward, even to the undetermined boundaries of Florida. There the colonists, who were faithful adherents of the Established Church, introduced into their code all the atrocious laws which had been enacted in England against the Catholics. But there was an habitual animosity, the consequence of religious antipathies, between Virginia and New England.

Meanwhile, a company of English Catholics, with a small number of Irish, landed in America under the conduct of Lord Baltimore, who left his country to enjoy his religion. They settled in Maryland, on land of which they had obtained a grant, and proclaimed entire religious liberty to every man professing Christianity, of whatever sect.\* After a short struggle with the Virginians, who attempted to expel them, they were enabled to live in peace, and their colony soon became prosperous. More than once, both Virginians and inhabitants of New England sought in the hospitality of Maryland, a refuge from the consequences of party rage at home; and they were not only protected in their civil rights, but were admitted to the enjoyment of all the privileges of citizens.

Some years afterwards, a considerable number of Quakers came with William Penn, and formed a colony between Maryland and New Jersey. They did not deem it expedient to enact laws against such as differed from them in doctrine; and yet, for a long time, there were but few Catholics in that colony.

The revolution which broke out in England in 1641, and which raised the Presbyterians and Calvinists to power, exerted a sensible influence on the colonies. The Maryland settlement was not yet twenty-five years old; and yet the Catholics already found themselves deprived of their rights, civil, religious, and political, by a band of strangers to whom they had given asylum while seeking to escape from the cruelty of their fellow religionists, and who now combined to persecute their hosts. The laws which were enacted at a later period, under Charles II. against the Catholics, and which took from them what little had been left by the tyrannic Elizabeth, James II.,† and the persecutors who succeeded,—these laws, I say, found persons in the colonies willing to execute them. Some additions were afterwards made in the reign of Anne; but the new legislators of Maryland deemed them insufficient, and added others still, that nothing might be wanting to complete the malignity of the English laws against the Catholics.

It will not be irrelevant to notice the character of some of these laws, which otherwise might not be suitably appreciated, and for which some unfortunate prejudices have too often served as an excuse. One is tempted to believe, at the first glance, that they relate only to Irish *servants* arriving in the colonies; but in order correctly to apprehend their spirit, and to know who these *servants* were, we must resort to the history of Ireland. This digression will throw

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\* The English laws for the punishment of heretics were made by the Roman Catholics, while in power, and were executed by them with relentless severity, both before the Reformation, and during the bloody reign of queen Mary. When the national religion became Protestant, the definition of heresy was changed of course, and the former persecutors became the heretics, and were liable to suffer under the laws which they themselves had made. Whatever the Church of Rome may now teach, the Romanists of that day held that no heretic—and they regarded all Protestants as heretics—could be a lawful magistrate. They held, therefore, that Elizabeth and her Protestant successors were usurpers of the throne of England, and that their allegiance was due to the nearest heir who was a Roman Catholic. They were traitors to the Protestant government in principle, at all times, and traitors in practice whenever they had any hope of placing a Popish pretender upon the throne. Romanism in England was, in fact, a wide spread conspiracy against the reigning monarch, and Roman Catholic worship was a means of keeping that conspiracy alive. The laws against heresy were therefore modified and administered with a view to its suppression; and then the Roman Catholics considered them as bad laws, which ought not to exist. They wished for "liberty of conscience," till they should become strong enough to take the government again into their own hands. Such was the policy of James II., recommended by Louis XIV., and defended by the sophistry of Bossuet, Bishop of Meaux, who advised James to make the declarations required of the kings of England in favor of Protestantism, as the most likely method of securing, in time, the re-establishment of Popery in that kingdom. Under the guidance of this policy, the colony of Maryland was settled, and its laws were made.—*Tr.*

† An error, probably typographical, for James I.—*Tr.*

much light on an important point in relation to the missions in the United States, and those of several other countries.

It is well known that when Henry VIII., urged on by his thirst for revenge, compelled his parliaments to legalize his anti-religious innovations, Ireland showed herself by no means docile to his caprices. The majority of the ancient English families which had settled in those parts of the island already subjected to British rule, continued firmly attached to the ancient faith, as did also the inhabitants of the districts which still preserved their independence. When Elizabeth came to the throne, both her interest and her pride required her to maintain the separation from the Holy See. The arrogance of her father revived in her, and the parliaments were her slaves. Being at peace in England, she undertook to complete the conquest of Ireland, not only by subduing the districts which had never acknowledged her authority, but by forcing all the inhabitants of the island to embrace the religion that she had made. The descendants of the ancient Irish, and those of the first English colonists, received orders to abjure the religion of their fathers, and to substitute for it that of the queen. Several Irish chiefs refused to bow beneath the yoke, and the nation generally showed the same firmness. The history of the partial triumph which Elizabeth obtained, appears like a fable, on account of the perfidy, the murders, the horrors of every kind, which it records. Confiscation, deprivation of rank, exile, imprisonment, and the scaffold, were the means employed against men whose only fault was fidelity to God; and yet Elizabeth did not live to accomplish all that her wickedness had led her to undertake.\* James I., who succeeded her, had not equally formidable talents; but he steadily pursued the path that she had opened, and Ireland found him a destructive despot. Entire provinces were reduced to desolation; and the Scotch Presbyterians came, by his order, and took possession of the lands from which the Catholics had been expelled by all the scourges which persecution can wield. Charles I. succeeded James, and completed the ruin of that unfortunate country. Europe was astonished at such atrocities; and the oppressors, adding calumny to their other crimes, alleged that the Irish were a stupid, ignorant and cruel race,—an accusation which meant merely that the Irish were Catholics, and would not apostatise. It is true that they were poor; but they were made poor only by being plundered; and if they are denounced as bands of robbers, it is only because certain impregnable points still furnished a refuge to some of the ancient princes of the country and their faithful adherents.

England had lost her hierarchy. Ireland saw her cathedrals and their estates pass into the hands of men introduced by force and sustained by the soldiery; into the hands of men who blasphemed the religion to which those churches and estates had been consecrated; and though the episcopal sees preserved their succession, they were not occupied. Several bishops suffered martyrdom. Others were courageous confessors† of the faith. At that time, faithfulness to God was called treason against the crown: *This man is not Caesar's friend*, (John xix. 12); and since that time the Irish Catholic clergy have been constantly denounced by their oppressors and their dupes, as men who excite the people to rebellion.

Cromwell rose to supreme power, and with him reigned fanaticism, hypocrisy and rapine. His satellites spread themselves over the whole surface of Ireland, ransacking the most private retreats, ruining those who had escaped the first devastation, and plundering even the families which, under the Tudors and Stuarts, had enriched themselves at the expense of the Catholics. No country was ever the prey of a horde more vile and voracious, than the revolutionary

\* After the death of the bloody queen Mary, Philip of Spain, who had been her husband, became a suitor for the hand of Elizabeth, but was rejected, and was ever after her bitter enemy. The Romish priests in Ireland instigated the people to deny the right of the heretical Elizabeth to the throne, which the Popish party asserted, belonged to Mary of Scotland, who had been educated in the Romish faith in France. Philip sent an army to invade Ireland, and the Irish Papists joined him; but the Spanish troops were expelled, and the whole island subdued. The conclusion of the war took place a few days after the death of Elizabeth, but before the news of that event had reached Ireland. The treason committed by the Irish Papists in aiding the Spanish army, Bishop England justifies, as nothing but "fidelity to God." — *Tr.*

† A "Confessor," in the early ages of Christianity, was one who had avowed himself a Christian, when called upon by the heathen magistrates to worship their gods, as a test. — *Tr.*

English army. The soldiers of Cromwell took possession of two thirds of the lands in Ireland; and the Catholic population seemed to them to be good for nothing but to furnish hewers of wood and drawers of water.\* This is the period at which the Catholics of Maryland also were persecuted; and it was done by order of the government which transferred the riches of Ireland to the hands of ignoble adventurers.

The history of all revolutions shows, that the men who rise to power by means of them, always endeavor to convince the world of the unworthiness of those whose places they usurp. The revolutionary Protestants had seized upon every thing, while proclaiming the abolition of nobility and of titles, which they pronounced incompatible with the law of God and the rights of men. At the restoration of Charles II. they changed their language. They clothed themselves with all the titles of which they could get possession, and in time their children became the most influential members of the peerage of Ireland.

The Catholics received their death blow on the flight of James II.† They had capitulated on condition of enjoying religious liberty; and the capitulation had been signed at the very moment when the troops of William had been checked before the walls of Limerick, and a French fleet blockaded the mouth of the Shannon. They trusted the royal word; and they found themselves compelled to endure the outrages of a parliament, composed of the upstarts who have just been mentioned. Finding only tyrannical oppression, instead of the liberty which had been promised, they despaired of their cause. The greater part, with tears of indignation, bade adieu to their country. Some of these voluntary exiles were hospitably received by the kings of France and Spain, and by the Catholic states of Germany; and families of the most illustrious names in Europe, have in their veins the blood of these noble confessors. Others crossed the Atlantic, to join the Irish Catholics settled in Maryland, hoping to escape in a foreign land, the pressure of the yoke which had borne down their heads in their own unhappy country. Men whose ancestors had for centuries possessed immense fortunes, were found, seeking the means of subsistence by a laborious industry; and some, to pay their passage, engaged to labor in cultivating the soil for a stipulated time after their arrival in America, at a price below the ordinary wages. At the time of which I am speaking, negroes from Africa were imported into America, and there was a tax on their importation, of so much a head. The legislature of Maryland distinguished itself, by one enactment, among many other tyrannical regulations, which was intended to degrade the Irish confessors of the faith; an act imposing the same tax on the importation of an Irish *servant*, as upon the importation of a negro. This treatment, however, was nothing new to the wretched exiles; for the laws of the country which they had left, offered the same reward for the head of a monk, as for the head of a wolf. But the negro, though a slave, could practise his religion freely; while the *servant* found, on the soil to which he had come to be taxed and degraded, all the laws which had driven him from his home.

It is only by studying the series of facts which I have repeated, that one can understand the difficulties which have retarded the progress of the Catholic religion in the United States; and unfortunately, this part of history, so neces-

\* Bishop England does not tell what brought Cromwell to Ireland. It was the "horrible rebellion," which, having been planned in secret, was treacherously commenced on the 23d of October, 1641. The Rev. Daniel Williams, who lived many years in Ireland, in a Thanksgiving Sermon, preached October 23, 1689, "for the Protestants' Deliverance from the Irish Rebellion," says:—"Two hundred thousand Protestants were destroyed by these bloody men. Many, at the first breaking out of this rebellion, were invited to feasts by the Irish, and butchered at the entertainment. Mere dying was a kindness. Tedioussness and barbarity must heighten their slaughters. They stripped multitudes, and forced them to perish with cold and famine in that hard winter. Crowds were burned together in barns; many driven into rivers, and such as attempted to escape, were forced back to perish in the waters. Women with child they ripped open. Poor babes they tossed on pikes, as pleasing sport. Candles were made of men's grease. No entreaties of women or children could induce to pity." This account is substantially confirmed by other witnesses. These atrocities continued eleven years,—till Cromwell, in 1652, was sent to Ireland to put an end to the rebellion; which he soon accomplished.—*Tr.*

† James, having violated his coronation oath, by various acts of arbitrary power, and especially by his endeavors to bring England under subjection to the Pope, and finding that the nation would not bear his despotism and duplicity, fled to France, and was succeeded by William and Mary. The next year, aided by Louis XIV., he attempted to regain possession of Ireland. The Irish Papists generally took up arms in his favor; but William, one of the ablest generals of his age, repaired to Ireland in person, and the decisive battle of the Boyne soon compelled them to sue for peace.—*Tr.*

sary to the solution of many very difficult questions, has been not only neglected, but despised. Yet it is certain that one generation must be affected by the position of that which preceded it; and we must not forget that the greater part of the Catholic population of the United States is descended from the men whose misfortunes I have sketched.

It is an error, as all who understand the history of America agree, to think that Maryland was a Catholic colony at the time of the revolution, and that the Catholics had always retained the ascendancy there. It cannot be denied, that the descendants of the companions of Lord Baltimore are at this day Protestants, and that nearly all the population was Protestant when independence was declared. The number of families that always retained their faith and a part of their property, was very small; and among the *servants* who continued faithful to their religion, but few could have recourse to their ministers and transmit their faith to their children. The clergy were especially the objects of persecution. The priests were few in number, and were careful to keep out of sight of the Protestants, who hunted them like noxious animals.

It had been arranged,\* that the English colonies in America, and all the other colonies of the same nation, should be under the jurisdiction of the apostolic vicar of London. This arrangement, which appeared excellent in theory, proved disastrous in practice. The apostolic vicar of London, being himself surrounded with serious difficulties and exposed to persecution, could neither ascertain the wants of the colonies, nor apply the remedy.

Thus perished a colony, founded under the auspices of Great Britain, and to which the royal protection had been promised. And observe, I have only sketched the conduct of the party which accuses the Catholics of bigotry. I have just briefly described the means which enriched the fathers of those who now reproach the Irish and American Catholics with their poverty. I will add one more touch to this picture, showing one of the methods by which some of the nobility enriched themselves. Some Catholics in England and America, when threatened with the loss of their estates, made legal transfers of the title of their property into the hands of Protestants, who were their friends and neighbors, and who consented to manage them for their benefit, and engaged to restore them whenever the laws should allow Catholics to possess them. Some Protestants respected the sacred deposits committed to their hands, and thus saved the property of the victims of law, (if such iniquitous exactions can, without profanation, be called law); but for others, the temptation proved too strong; and persecutors of the Catholics now boast of their wealth, who are indebted for it to the infamous treachery of which their ancestors were guilty.

I have said that in Pennsylvania, religious liberty was under no legal restraint. That colony, therefore, furnished an asylum for Catholics who were persecuted in Maryland. But it was scarce possible for them to find a priest; and it was scarce possible for the Quakers to understand that the Catholic religion ought to enjoy its share of liberty. The Catholics, indeed, were in no danger of being hanged, banished, pillaged or taxed by the Quakers; but there was something cold and repulsive in the countenances of their hosts, which expressed plainly enough, what no one was willing to say. I know nothing that better illustrates the conduct of the Quakers towards the refugees from Maryland, than the popular story of the Quaker who wished to get rid of his dog. He looked earnestly at him; and seeing people approaching, said with a loud voice; "I will not hang you, I will not strike you, I will not cane you, but I will call you by your name;" and as the people around began to listen, he solemnly uttered the two words, "mad dog." The unfortunate animal was forthwith assailed by the by-standers, and beaten to death; while the Quaker, who had given the word for his destruction, looked on with a pitiful countenance, and pronounced a long discourse on the cruelty of people towards dumb beasts. However, I would by no means ascribe this character to all the members of a society, in which I have found men full of benevolence, and generous benefactors. I only wish to give an idea of the position in which the Catholic refugees

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\* That is, by the court of Rome.—Tr.

in Pennsylvania found themselves placed. I will here state one fact, among a thousand which might be brought forward in proof of it. About a century ago, several Catholics in Philadelphia wished to build a chapel in a retired part of the city. Up to that time, nothing had ever been done in the colony, to impede the practice of any kind of worship. Yet the men who were then at the head of affairs, thought it indispensable, in a matter of so much importance, to consult the privy council of England. "This class of people," said they, "is every where spoken against;(1) and though there is no law against them, we ask whether it is expedient to allow them to erect a building for religious purposes." The response echoed the sentiment of the inquiry. "There is no law in the colony which authorizes you to oppose the attempt of the Catholics; but the privy council desires that its execution may be impeded as much as possible." And the colonists certainly showed no disposition, in their treatment of this matter, to bring upon themselves the censure of their rulers at home. What I have said may illustrate the tolerance of the Pennsylvanians. Every where else, the Catholic religion was formally excluded.

The preceding remarks show sufficiently what obstacles the Catholic emigrants met on their entrance into the English colonies. Before the year 1771, the Irish Catholics had settled scarce any where except in Maryland and Pennsylvania. Some German Catholics had also settled in Pennsylvania; but so destitute of priests, that the most diligent research discovers but two or three. Being thus deprived of all spiritual aid, separated from their companions in misfortune, estranged from their relatives, lost, so to speak, in the midst of sectarians, accustomed to see the true religion outraged and its adherents ridiculed and abused, and finally, seeing no prospect of ever being able to practice it, the greater part of them ceased to make profession of their faith, allowed themselves to be led to the Protestant temples, married wives from Protestant families, and their children, learning only false notions of the religion of their ancestors, knew it only to hate it. Thus the greater part of the descendants of the Catholics who emigrated to New England, are now sectarians. Yet it is asserted that more than half of the regular troops furnished by Pennsylvania during the war of the revolution, or, as they are now called, the *Pennsylvania lines*, were Irish Catholics; from which it may be inferred, that though the church had suffered enormous losses from the causes that I have enumerated, it still presented, at the epoch of the revolution, an imposing mass, composed in a great measure of Irish, of whom perhaps a third part were born in Ireland. The revolution gradually effaced the laws which authorized persecution; but it could not create a clergy, nor destroy prejudices which had taken such deep root, and which had been so industriously nourished by incessant calumnies; and even after the revolution, it was many years before all the States effaced from their constitutions the laws which excluded the Catholics from all offices of honor, profit and trust.

To understand perfectly the state of religion before the revolution, we must consider the consequences of the cession of Canada; which may be considered as comprising the region now called Lower Canada, extending from Quebec to Montreal. There is the country which I shall call Canada; and the region which comprehends Upper Canada and the countries west of the United States, ceded by France to England, I shall call the External Territory. Under the government of France, the religious interests of Canada had been managed with zeal and prudence. A bishopric was established at Quebec, and parishes were organized and intrusted to pious ecclesiastics, who spoke the same language and had the same habits and origin as the rest of the nation. There were erected seminaries for the education of a clergy, colleges for the laity, convents for the education of girls, hospitals and charitable establishments, in which the people found their own usages and their own belief. The English government was at first hostile to the Catholic religion, and gave to the successive governors very particular instructions, to undermine the Catholic faith and secure the triumph of the established church. But though the faithful

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(1) Acts xxviii. 22.

in Canada, both clergy and laity, had to suffer much, all attempts to destroy the Catholic religion, or even to arrest its flight, were in vain. The government at last found itself compelled to respect the religion which it had attempted to ruin; and the time when the American colonies were urging their grievances and pressing their demands, was not the time to come to a rupture with the Catholics. England had the good sense to become more moderate in her opposition to the Catholic religion. She has reaped the fruit of that policy; and it may even be said, that the intolerance and fanaticism which desolated the other colonies, have contributed to confirm her in the possession of the important territory she had acquired.

Among the divers complaints presented by the thirteen colonies which afterwards became the United States, some were of great importance and manifestly just; but others were evidently without foundation. Among these last, the following deserves to be noticed: "That England had injured the colonies, by protecting the Catholic religion and tolerating its worship in Canada; which had been done, it was said, for the sake of securing the reduction of all the colonies to a state of slavery."\* And yet, after publishing this singular complaint, Congress sent a deputation, to engage the Canadians to make a common cause with them against Great Britain. It is not surprising that this deputation was very coolly received. The Canadians had been put upon their guard. They had not forgotten the martyrdom of father Sebastian Rasles,(1) and other acts of similar kindness of heart, very ill adapted to inspire them with confidence in the New England colonists. Yet this movement of Congress shows that a change was taking place in the sentiments of the Anglo-Americans towards the Catholics.

Some missions had been established in the External Territory, among the Indians. The conduct of the neophytes was edifying. The Jesuits had the principal direction of those missions. They received, for their support, considerable sums, besides what was necessary for the maintenance of their own establishments. The English drove away the Jesuits, took possession of their buildings and funds, and, so to speak, restored that vast country to its state of primitive desolation. Thus that part of Canada which was ceded to the United States, came to be totally deprived of religious establishments, though it had been a land of missions. From that time, the descendants of the red men, converted by the first missionaries, have disappeared from that region. Some of them passed over into the English territory, where a policy entirely new had begun to prevail, and others retired towards the Pacific ocean.

Among the most wealthy colonists at the south, were some families of Huguenots, whom England had received after the revocation of the edict of

\* The passage to which Bishop England refers, is doubtless the following, which is contained in the Address of Congress to the People of Great Britain, adopted October 21, 1774:—

"By another act, the dominion of Canada is to be so extended, modeled and governed, as that, being disunited from us, detached from our interests, by civil as well as religious prejudices, that by their numbers daily swelling with Catholic emigrants from Europe, and by their devotion to an administration, so friendly to their religion, they might become formidable to us, and on occasion, be fit instruments in the hands of power, to reduce the ancient, free Protestant colonies to the same state of slavery with themselves.

"This was evidently the object of the act: and in this view, being extremely dangerous to our liberty and quiet, we cannot forbear complaining of it, as hostile to British America. Superadded to these considerations, we cannot help deploring the unhappy condition to which it has reduced the many English settlers, who, encouraged by the royal proclamation promising the enjoyment of all their rights, have purchased estates in that country. They are now the subjects of an arbitrary government, deprived of trial by jury, and when imprisoned, cannot claim the benefit of the *Habeas Corpus* act, that great bulwark and palladium of English liberty. Nor can we suppress our astonishment, that a British Parliament should ever consent to establish in that country a religion that has deluged your Ireland with blood, and dispersed impiety, bigotry, persecution, murder, and rebellion, through every part of the world."

The reader will judge, whether Bishop England has quoted this document fairly.—Tr.

(1) The martyrdom of father Sebastian Rasles occurred August 23, 1724. See the account given by father De la Chaise, in the *Lettres Edificatives*. It may be found in the *Annals*, No. 28, p. 449.\*

\* Sebastian Rasles, Raffe, or Rabe, was a French Jesuit missionary at Norridgewock, in Maine. It appears from his own papers, which at different times fell into the hands of the government of Massachusetts, that he was in correspondence with the French government of Canada, by whose aid he hoped to exclude the English from the region where he resided; and that he accomplished his own Indian in at least one expedition against the English colonists, and acted a conspicuous part in at least one attack upon their settlements. The evidence against him, as an instigator of Indian wars, induced the government of Massachusetts to make repeated attempts to arrest him. At last, August 23, 1724, the Indian settlement at Norridgewock was surprised, attacked and destroyed. Rasles fell in the battle. See the Collections of the Mass. Hist. Soc., 2d series, Vol. 8, page 250. One of his letters may be found on page 266 of the same volume. See also the last number of the *Am. Quart. Register*, page 23. To call the death of Rasles a "martyrdom," is a gross perversion of terms; unless instigating the Indians to massacre the English colonists was a part of his religion.—Tr.

Nantes, and who, by their industry and perseverance, had acquired considerable fortunes, to which every succeeding generation had made additions. It was to be expected that they would retain some prejudices against the religion by which, they imagined, their fathers had been made to suffer; but it must be said that they never showed a spirit of persecution. At the time of which we are speaking, there was scarce a Catholic in their vicinity, and for many years afterwards, it would have been vain to search there for a priest. Some Scotch Presbyterians had also settled in the southern part of the country, as well as some descendants of the Scottish colonists in Ireland; and some German Protestants had joined them.

This brings us to the time when the country ceased to be under the dominion of England, and the independence of the United States was acknowledged by treaty. Unquestionably, the number of Catholics was then less than it would have been, had there always been a sufficiently numerous clergy, and no persecutions. I cannot state what their number was. As to the priests, I believe their number is rather overrated by stating it at twenty-six. As hostility to the Catholics began to give way at the time of the Revolution, that was doubtless the time for attempting a great revolution in religion; but such an attempt could not be made, without a learned, zealous and numerous clergy. At that time, prejudices very naturally prevailed against England; and if that country\* had been able to attend to any spiritual wants besides her own, priests sent thence to the United States could scarce have expected to be well received. But the condition of England was far worse then than now; though even now the clergy of that country are far from being sufficient to meet its wants. The last apostolic vicar of the district of London, in answering questions officially proposed, said that it was impossible to state when England would be able to furnish missionaries for its colonies. But at the time of which I am speaking, England was enduring, besides other evils, an afflictive persecution, and had not even a single establishment for education; so that America could expect no aid from that quarter.

As to Ireland—the loss of the American colonies had created a salutary fear in the mind of the English government; and to secure the attachment of that island, it was thought advisable to relax the system of persecution. But, notwithstanding that happy change, Ireland had not a seminary on her soil, and she found but an insufficient resource in the provisions which the four Catholic nations of Europe, and particularly France, had made for the education of her clergy. The languages of the Catholic nations, so different from the English, were a very serious obstacle to sending missionaries from France, Italy or Spain, to America. Another difficulty arose from the poverty of the American Catholics, and the entire want of all resources, except the estates which had originally been consecrated to the support of missions and of the establishments of the Jesuits; estates of which the priests of Maryland had obtained legal possession, which was afterwards transferred to the Jesuits of Georgetown, under the obligation of paying something for the support of the Bishop of Baltimore. These estates were the principal support of the missions in Maryland.

Thus, though there were then Catholics in many States of the Union, there were priests only in Pennsylvania and Maryland; and they were too few to meet the wants of all who called upon them. In Maryland, there were a dozen places where priests might be found; but in Pennsylvania, beyond the limits of Philadelphia, they occupied but two or three stations, and every where else the Catholic emigrants sought in vain for a priest and an altar. I have already pointed out the consequences of this sad state of things; the most lamentable of which is, the apostasy of so many thousand descendants of Catholic emigrants. Perhaps not more than six priests came from Ireland, with the thousands and thousands of Irish who landed during the eight or ten years which elapsed, from the acknowledgement of independence to the appointment of the first bishop in the United States. And while the population spread itself

\* That is, the Roman Catholics in that country, of whom he arrogantly speaks, through the remainder of the paragraph, as if they were England.—*Tr.*

beyond the cities, the priests were obliged to shut themselves up in them. It must not be supposed that the men who were then at the head of these new States were half-civilized savages. They were, on the contrary, men of superior intelligence. Many of them had been thoroughly educated in the schools of Europe, and had improved themselves by travel; they had served their country in the day of danger, both in council and in the field; they had read much, and maintained correspondence with the most distinguished men of the age. Such men must inevitably exert a great influence on the society which surrounds them. Others, formed in their school and possessing superior talents, strove to equal them, and often successfully. Schools and colleges were erected; local governments and courts of justice were established; religious congregations were formed; on all sides, efforts were made to create whatever was wanting. But, if he who contemplates this mighty movement, rejoices to see a bishopric erected, and the new see occupied by a man worthy of the religion he professed and the post committed to his trust; he will also be grieved to find that bishop without influence, because he had not a suitable clergy to sustain him, and could not create one. The greater part of those then in the ministry were wanting in the mental qualifications necessary to remove the false notions of which the heads of Americans were full; books, to explain the Catholic doctrines, could not be obtained; most productions of English literature, which had become the literature of America, were filled with passages adapted to destroy the Catholic religion by false expositions, by sophisms and by ridicule. There were neither presses nor libraries to meet the evil. The people were greedy for instruction, but could draw it only from poisoned sources.

We now come to the period when infidelity produced its inevitable consequences in France. Religion was proscribed, the clergy massacred or banished, pious laymen who escaped death, found refuge in foreign lands, and some of them crossed the ocean. The priests who remained in France, who were protected by the men in power and were employed in the public service, were bad priests. The good priests, the faithful and learned priests, poured out their blood for the sake of religion, or left the country. The emigrant French clergy were not content with edifying other nations by their resignation. In many countries they promoted the conversion of Protestants by their zeal and their good example. Happily for America, some of these men found an asylum there, and rendered important aid, at a time when her own clergy was so feeble. They studied the language as successfully as could reasonably be expected. There is no language more difficult for foreigners to acquire, than the English; and Frenchmen especially feel the difficulty. The few who become able to speak the language tolerably in public, are exceptions, commonly very rare exceptions, among those of the same nation who are able to use it in conversation. America has witnessed some of these exceptions. She has seen two or three public speakers who filled the pulpit respectably, and whom men of science and taste could hear with pleasure. Several others learned enough of the language to make themselves understood; and all preached at least by their example. But it must be acknowledged that if they had added a sufficient knowledge of English to the learning and piety for which they were distinguished, conversions would have been much more numerous; especially if their early habits of life had prepared them to mingle with the people and direct the missions. But it would have been useless to search for men of that cast; and even as circumstances were, the arrival of the French priests was a providential favor. Soon after, the insurrection in St. Domingo compelled a great number of colonists to fly, with such slaves as they could bring away. Some priests accompanied them, and settled principally in the southern States. Thus the French Catholics were furnished with all spiritual resources. It was far otherwise with the Irish, who were continually increasing in the seaports, though they left them by thousands to labor on farms and plantations in the interior, or to subdue the forests and uncultivated lands.

The colleges which Ireland had on the continent, had been destroyed by the French revolution and the wars which followed it; and when the English government began to treat that country with less severity, years passed away



before educational institutions could be provided, and funds collected for the support of professors and students. The bishops and people had begun the work; and the government gave, with apparent reluctance, a pitiful sum, which became very useful in the hands of those to whom it was intrusted. But Ireland had to supply the vacancies in her own churches; and this was evidently a duty more imperative, than aiding those of her children who had left her, to settle in foreign lands.

Finally, I must remark that during the twenty years next after the erection of the see of Baltimore—that is, during a period in which there was a great increase of the Catholic population, and when piety found more nourishment than formerly—the church suffered great losses, because the clergy was not yet sufficiently numerous, and could not, for the reasons which I have mentioned, extend its care effectually to the emigrants. I will mention, too, as another cause of the affliction of our churches, the condition of orphans, children of Catholics, even at the time when priests and congregations were multiplying. The children were placed in the public schools, where they inevitably lost their faith.\* I will say again, that the bishop was obliged to confine his labors almost exclusively to the city of Baltimore, and that his diocese, almost as large as half Europe, enjoyed none of the advantages of Episcopal visitation. Finally, I will advert to those deplorable arrangements concerning church property, which furnished occasion for the usurpation of *trustees*, and for a host of schisms and dissensions in the churches.(1)

In 1810, the number of Catholics increased considerably in the large cities on the Atlantic seaboard, and in western Virginia and Pennsylvania. The Holy See thought it advisable to erect Baltimore into a metropolis, and to give it for suffragans, four bishops, who were stationed at New York, Philadelphia, Boston, and Bardstown in Kentucky. Two French priests, who had labored usefully in the missions, and who possessed all the virtues of their office, were appointed to fill two of these sees. To justify the praises I have bestowed upon them, I need only name my Lord Cheverus and my Lord Flaget. Two Irish priests were raised to the other sees; one of whom never came to the United States, and the other was overwhelmed with innumerable embarrassments, and lived but a short time after his appointment. Dr. Conelly succeeded the first bishop of New York, my Lord Concannon, who died on his journey from Rome to New York, and never saw the land he was to evangelize; so that Dr. Conelly was in fact the first bishop who took possession of the see, and governed the diocese. All admired his virtues, his humility, the zeal with which he visited the sick and listened to sinners at the confessional. Two of his priests were full of activity, and enjoyed some success. Much was accomplished by the zeal and prudence of one of the two, who governed the diocese during the difficult period between the death of the prelate and the appointment of his successor. The diocese of Philadelphia was at that time a prey to anarchy, the consequences of which it was not easy to repress.

\* So Bishop Purcell, writing to his patrons in Europe, complained of the fatal influence of the free schools in Cincinnati. So the Roman Catholic priests at the Sandwich Islands forbade their converts to attend the schools instituted by the government, for teaching the natives to read and write. So the acting Roman Catholic Bishop at New York is now protesting that Roman Catholic children cannot be educated in the public schools, without endangering their faith. The testimony comes from all quarters, that the influence of public schools is fatal to the prevalence of the Roman Catholic religion.—Tr.

(1) See, on this subject, the letter of my lord the confidant of Philadelphia, *Annals*, No. 55, page 155.\*

\* The passage referred to, reads thus:—

“For the ordinary expenses of the diocese and of the mission, the generosity of the faithful is sufficient, except in a few places where their number is very small, and their means very limited, as is the case in the French settlements, and in some of the German. But the support of the churches, which is indispensable, encounters great difficulties, as the necessary funds can scarcely be obtained, except on conditions which may become, and in certain cases actually do become, dangerous. A free gift can rarely be obtained. If any one gives a building lot for a church, it is on condition that the title to the land shall not be in the hands of the bishop. It is insisted that the title shall be in the hands of church-wardens, chosen annually by the parishioners, acting as a corporation. If a man gives anything towards the erection of this church, he requires a reduction in the price of the seats when they are sold,—as they must be, to meet the expenses of building. From the moment when that sale takes place, the church is no longer the house of the poor. Each purchaser owns his seat, just as he owns his home. He can sell it, bequeath it, or give it away. He has it under lock and key, and keeps it empty when he pleases. The church-wardens receive an annual rent for the seats, of which they give such portion as they please to the Curate, and do what they think fit with the rest. Cases have occurred, and there is always danger that they will occur,—in which the church-wardens have claimed pecuniary support entirely to the Curate appointed by the Bishop, and have employed the money in supporting some scandalous priest, in opposition to ecclesiastical authority, in publishing pamphlets against that authority, or committing some act against the Bishop himself!”

The “usurpation of trustees,” then, consists in their claiming, as representatives and agents of the Congregation, some voice in the selection of their pastors. The idea that the truly have such a right, is subversive of Roman Catholic discipline. It is, however, very likely to prevail now and more throughout the United States, and the Romish priesthood will not easily exclude it from its ranks of their people.—Tr.

The southern part of the country needed to be better organized. The diocese of New Orleans was intrusted to Dr. Dubourg, a man of enlarged views, but who had no clergy under him, and no resources, and was obliged to contend with serious difficulties. He retired to St. Louis, and laid the first foundations of that diocese, where a large number of Irish, German and Canadian Catholics had come together. The sees of Charleston and Richmond were erected five years after the death of Dr. Carroll, who may justly be called the father of the rising church in the United States. Emigration increased with astonishing rapidity. Cincinnati and St. Louis became Episcopal sees. Florida was ceded to the United States. The churches there had been without pastors for several years; the ecclesiastical estates no longer existed, or had passed into other hands, before the erection of the see of Mobile; and when that see was established, nothing could be done but to place a bishop there without a clergy. A very short time afterwards, Detroit became a bishopric. Vincennes saw a daily increase of its population, composed of English and German Catholics, who were flocking to the fertile country in that vicinity.<sup>(1)</sup> Railroads have been constructed, by the side of canals which had been previously made; correspondences with Europe and facilities of communication have been wonderfully increased. The population, which fifty years ago, amounted to only three millions, is more than sextuple.\* The Catholics have formed numerous settlements, of which not more than a third part can be visited. The consequences of this state of things are manifest. The question, therefore, is not whether the number of Catholics has increased, whether churches have been built, whether institutions have been founded. The true question is, whether there has not been a real and very great loss, for want of a sufficiently numerous clergy, and from being so long obliged to do as we have done? It is but too evident, that this question must be answered in the affirmative.

The principal causes of the loss we have suffered are, in my opinion, the following. 1. The influx of a great number of Catholic emigrants, into a country where no preparation had been made for the practice of their religion, and where, on the contrary, its practice would encounter a host of obstacles, which, to a stranger, must appear insurmountable. 2. The want of institutions for the education of Catholic children in the religion of their fathers. 3. The deplorable condition of many children of Catholic emigrants who have died of want, or who in consequence of their misfortunes or their faults, have left their unfortunate children to be brought up in public institutions, where the instruction which they receive detaches them from the religion of their parents. 4. The want of a clergy numerous enough to meet all wants, understanding the language well enough to speak in public, and sufficiently acquainted with the government, the laws, the genius of the people, always to act with a judicious regard to circumstances. 5. The want of mutual confidence among the emigrants, and the consequent want of that co-operation, which would fuse into one mass the different nations and different religious societies, which, though they all had the same faith and the same zeal, were yet too much divided by their several usages and interests to act as one body. 6. The vigilance, the activity, the pecuniary resources, the well concerted efforts of the various Protestant societies, which, however divided in their faith, are always united when the object is to ruin the Catholic religion, or check its progress.†

It remains for me to express my opinion of what the Society for the Propa-

(1) The last council at Baltimore requested the Holy Father to erect three new sees, and the request has been granted. One of these sees is situated at Natchez, in the State of Mississippi; another at Nashville, in Tennessee; and the third at Dubuque, in the north part of the State of Missouri.

Mr. Thomas Hayden, curate of Pittsburgh, in the diocese of Philadelphia, has been appointed to Natchez, and has accepted. The father Richard Miles, a Dominican, a missionary in Kentucky, has been appointed to Nashville, and has refused. M. Loras, a missionary of the diocese of Lyons, and for several years grand vicar of Mobile, has been appointed to the bishopric of Dubuque, and has accepted.

The Catholic Church now reckons, in the United States, fourteen bishoprics and an archbishopric. These sees, in the order of their erection, are those of Baltimore, Bardonia, Philadelphia, New York, Boston, New Orleans, Charleston, St. Louis, Cincinnati, Mobile, Detroit, Vincennes, and the three just mentioned.

\* Less than sextupled even in 1840. See last census.—*Tr.*

† This is high authority for believing that efforts to check the progress of Romanism, though sometimes injudiciously conducted, have on the whole been useful.—*T7.*

gation of the faith has done. I consider its existence as an immense benefit to the churches of the United States, and the continuance of its efforts as not only useful, but indispensably necessary; for the enemies of our faith have redoubled their activity and energy, since they have seen that we are aided by our friends in Europe. If we are abandoned now, it will be much more difficult than formerly for us to resist them, and it will become a question, whether your generosity for some years past will not have done more harm than good. But we fear nothing of the kind. The principles which guide you, the motives by which your decisions are governed, give me confidence. You have for your principles of action, the love of God, the love of your brethren, zeal for religion, every sentiment which inspires charity. The prudential rules which you have adopted, forbid you to engage in matters that do not belong to you, while you act with energy in the sphere which has been assigned to you. You collect treasures for the poor, and you intrust the distribution of them to those who, according to the discipline of the church, have the right and the power of attending to its interests. You certainly have reason to rejoice. You have built churches, founded seminaries, sustained missions, created convents, established schools, rescued orphans from want and from the danger of eternal ruin.\* The blind have been enabled to see the darkness in which they were plunged, and the deaf to hear the words of truth. The judgments of God have struck them with fear, and the charms of virtue have attracted them. Those who walked with a tottering step, now run in the way of the commandments. The gospel has been preached to the poor, who were before neglected, and even abandoned. A barren land has been, in a great measure, reclaimed; the virtues have germinated there vigorously; good works have taken deep root; it rejoices the eye by the beauty of the harvest with which it is covered; it bears fruit worthy of redemption. Thousands of men, lately sitting in darkness and the shadow of death, now raise their hands to bless you, because you have called them to enjoy the light and warmth of the true day-spring. You have already done much to remedy the state of poverty and desolation in which the western hemisphere was groaning. Already a great change has been wrought, and you have been the first to furnish the means of producing it. Courage, then! Let your zeal burn more and more intensely, and let your activity continually increase; and be assured that the ministers of the Holy Church, to whom you intrust your gifts, will discover and adopt, by the aid of God, the most advantageous mode of expending them.(1)

† JOHN, *Bishop of Charleston.*

#### NOTE.

The following extract of a letter from Dr. Miles, Roman Catholic Bishop of Nashville, to M. Choiselet, Member of the Central Committee at Paris, dated January 3, 1840, and published in the *Annals of the Propagation of the Faith*, confirms the statements of Bishop England.

"Could you but know the vast amount of evil which was the result in *this diocese alone* of the absence of a clergy, you, and all the members of the Association, would, I have no doubt, become even more interested for us. How many hundreds, in this State—perhaps thousands—who were born of Catholic parents, and are now enrolled among the members of the enemies of our faith, would now, (if blessed with a minister,) in many instances, return; and, if not deprived of the opportunities of practising the religion of their fathers, would never have deserted our faith! We have had painful—too many painful—evidences of this desertion of truth, in consequence of a privation of a minister."

Other passages, of similar import, might be given. But it is needless. Enough has been laid before the reader to show that if the Pope is to retain his dominion over his

\* That is, by being educated in public schools.—Tr.

(1) The original of this letter was in English.

subjects, he must keep them at home, where all the power of European despotism, civil, ecclesiastical, and intellectual, may combine to hold them fast. If they are allowed to come here, where they have the privilege and means of thinking and choosing for themselves, where they are exposed to the influence of our public schools and other free institutions, where they can learn from Protestants themselves what Protestantism is, and where the pious can, without danger from the Inquisition, make efforts for their conversion, immense numbers of them will be lost to the Roman Catholic Church. It is evident, too, that the members of the Romish hierarchy in the United States understand their danger, and, with all the aid they can procure from Europe, are engaging in efforts, which it will require no little watchfulness and energy on our part to counteract; and especially, that while they are industriously filling the ranks of their clergy, we cannot safely allow the ranks of our own to be deficient.—*Tr.*

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## BRIEF NOTICE OF THE MAINE HISTORICAL SOCIETY.

[By WILLIAM WILLIS, Esq., of Portland.]

Soon after the separation of Maine from Massachusetts, which took place in 1820, several prominent individuals in the new State, were desirous of establishing an association similar to those existing in some other States, for the promotion of historical inquiry and knowledge. In 1821 they conferred together, and resolved to procure an act of incorporation, the better to carry their objects into effect. In pursuance of this resolution, a charter for the "Maine Historical Society," was obtained the ensuing winter, which embraced the following names. "William Allen, Albion K. Parris, Prentiss Mellen, Wm. P. Preble, Ichabod Nichols, Edward Payson, Joshua Wingate, Jr., Stephen Longfellow, George Bradbury, Ashur Ware, Edward Russell, Benjamin Orr, Benjamin Hasey, Wm. King, Daniel Rose, Benjamin Ames, Isaac Lincoln, Benjamin Vaughan, Nathan Weston, Jr., Daniel Coney, Robert H. Gardiner, Sanford Kingsbury, Eliphalet Gillet, Thomas Bond, John Merrick, Peleg Sprague, James Parker, Ariel Mann, Ebenezer T. Warren, Benjamin Tappan, Reuel Williams, James Bridge, Hezekiah Packard, Samuel E. Smith, Wm. Abbot, Leonard Jarvis, John Wilson, Wm. D. Williamson, Jacob McGaw, David Sewall, John Holmes, Jonathan Cogswell, Josiah W. Seaver, Wm. A. Hayes, Joseph Dane, Ether Shepley, Enoch Lincoln, Horatio G. Balch, and Judah Dana."

The object of the Society is thus briefly stated in the act: "It shall be the duty of said Society to collect and preserve, as far as the state of their funds will admit, whatever in their opinion may tend to explain and illustrate any department of civil, ecclesiastical, and natural history, especially of this State and of the United States."

The first meeting of the Corporation was held at the Council Chamber in Portland, April 11, 1822, when the Society was duly organized by the choice of Albion K. Parris, President, Benjamin Hasey, Recording Secretary, Edward Russell, Corresponding Secretary, Prentiss Mellen, Treasurer, and Edward Payson, Librarian. Mr. Parris was then Governor of the State, and Mr. Mellen Chief Justice.

Associates were admitted at this and subsequent meetings, and a cabinet and library were immediately commenced, which are now kept in the library of Bowdoin College. The whole number of members admitted to the Society, in addition to the 49 mentioned in the act of incorporation, is 122, of whom 10 were Corresponding, and the remainder Resident members; of the former, 4 have died, and of the latter, including the persons named in the charter, 36; leaving the present number of members, 141.

The Society, among its first duties, issued circulars to the several towns in the State, offering itself as a depositary for books and papers relating to the

early history of the State, and requesting communications and contributions on statistical and historical subjects. These were partially responded to, and some valuable facts were obtained. Still, however, much remained, and now remains behind, which with a little individual exertion, might be made to furnish a vast mass of information, useful not only to the present, but to future times. There are several families in the State which derive their descent in a direct line from some of the earliest settlers of our territory. There is, very probably, in their possession, documents relating to titles of land growing out of the contested claims which have agitated the people from the earliest period of their immigration, caused by contradictory grants to and from early proprietors, and by original occupation. These furnish facts in regard to location and genealogy, interesting to the antiquarian. We have had an opportunity of examining several collections of this kind in the possession of individuals, and others we know are still unexplored.

In 1831, sufficient materials had been collected, and of sufficient interest, to induce the Society to publish a volume of its transactions. This was given to the public in that year, in a handsome octavo form of 430 pages. The following summary will show with how much fidelity and ability the Society performed the task which they had undertaken.

Introductory remarks, by Judge Ware.

The charter, regulations, members and officers of the Society.

I. History of Portland, 1st part, with notices of all the early settlements on the coast of Maine, and of the political history of the Province.

II. and III. Histories of the towns of Limerick and Wells.

IV. Extracts from the early records of the Province of Maine, from Judge Sewall's MSS.

V. Depositions of George Cleaves and others in 1645, "concerning the miscarriages of Robert Nash on the coast of Maine."

VI. The submission of Black Point, Blue Point, and Falmouth, to the jurisdiction of Massachusetts in 1658.

VII. Petition of Edward Godfrey to the Government of Mass. in 1654.

VIII. A petition from the inhabitants of York, Kittery, Wells, &c. to Oliver Cromwell, Aug. 12, 1656.

IX. A letter to John Endicott, Governor of Massachusetts, from Edward Rishworth, Aug. 14, 1656.

X. A letter from S. Curwin, 1663, from London, about the affairs of New England.

XI. A petition from the inhabitants of the province of Maine to King Charles II. 1680.

XII. The late Gov. Lincoln's MSS. papers.

1. Remarks on the Indian Languages.

2. Account of the Catholic Missions in Maine.

XIII. Arnold's letters while on the expedition across Maine to Quebec in 1775, with Col. Montresor's Journal of a tour from the St. Lawrence to the Kennebeck, about 1760.

XIV. An account of Arnold's expedition in 1775, with a notice of the attack on Quebec, and biographical sketches.

The publishing Committee were Ichabod Nichols, Ashur Ware, Parker Cleaveland, Samuel P. Newman, and William Willis.

The following extracts from the introductory remarks, possess a permanent interest, which entitles them to a place in this notice.

"We have arrived at an age in our national existence, when there is a sober and chastened pleasure in looking backward as well as forward. The mosses of more than two centuries have already gathered themselves on the tombs of the first settlers. The early events of our national story are beginning to appear misty and indistinct in the distance, and are fast acquiring something of that hallowed interest that belongs to antiquity. The large number of journals, memoirs, and other writings which have been published within a few years, relating to the early history of the country—the avidity with which these have been received by the public, and the numerous historical and antiquarian societies formed for the purpose of collecting and preserving the records of the primitive condition of the country, and of its earliest inhabitants, all serve to show that a lively and general interest is now beginning to be felt, in what may be termed, without doing much violence to the proprieties of language, our ancient history.

"It was this feeling which led to the establishment of the Society, the first volume of whose collections is now offered to the public.

"One of the first, if not the very first object of interest to an American antiquarian, is whatever relates to the original inhabitants of the country. This singular and interesting people are now fast vanishing from the face of the earth. Nation after nation of the race once exercising a powerful sway, and extending their authority over a wide extent of country, have already disappeared. *Fuimus Troes* has long ago been recorded of the proudest empires that adorned this western world, and the inevitable doom of the melancholy remains of other tribes and nations, is already sealed, and cannot be very long delayed.

"Whatever relates to the first settlement of the country by our ancestors; all that can contribute to illustrate their character, their trials and sufferings, and the primitive institutions of the earliest settlers, comes to our minds with another and deeper interest. It is the early establishments of a people, the manners, habits, opinions, and modes of thinking which prevail at this time, that most deeply imprint themselves on the national character."

We could extend our extracts from these judicious remarks to a much greater length, and with profit to our readers, but our limits will not allow us to indulge in the pleasing task.

This is the only volume the Society have yet published; not arising, indeed, from any want of rich and valuable materials, but from the means of spreading them before the public. The sale of works of this character is quite limited; the expense therefore of producing them must be principally borne by members of the associations which undertake their publication, who, it must be confessed, do not very cheerfully contribute to an object which does not make striking and visible impressions upon the community, or reflect a particular advantage upon themselves.

There is a vast deal of historical matter of deep interest, still undeveloped, relating to the settlement of Maine—its early progress—its suffering from Indian and French depredation—its Indian tribes, their religion, language, and almost entire extinction—the numerous political changes in the proprietary, colonial and provincial governments—the peculiar habits and manners of the first settlers—all furnishing a copious fund, from which much valuable knowledge may be extracted. An historical society with means, and stimulated by a few minds zealous and active in antiquarian researches, may accomplish very much in bringing to light from individual recesses, the obscure and almost forgotten memorials of "our ancient history." We hope the exertions of this Society in the ample field which lies before them, will receive a new impulse, and that they will furnish fresh contributions to the history and antiquities of our country.

The following table will show the succession of the officers of the Society.

<i>Presidents.</i>			
Albion K. Parris,	1822	William Willis,	1831—1834
William Allen,	1823—1827	Asa Cummings,	1835
Ichabod Nichols,	1828—1832	Joseph McKeen,	1836—
Stephen Longfellow,	1833—1834	<i>Treasurers.</i>	
Prentiss Meilen,	1835—1841	Prentiss Mellen,	1822—1830
<i>Corresponding Secretaries.</i>		Albion K. Parris,	1831—1832
Edward Russell,	1822	William Willis,	1833—1834
Ichabod Nichols,	1823—1827	William B. Sewall,	1835
Samuel P. Newman,	1828	John McKeen,	1836—
Parker Cleaveland,	1829—	<i>Librarians and Cabinet Keepers.</i>	
<i>Recording Secretaries.</i>		Edward Payson,	1822
Benjamin Hasey,	1822	Parker Cleaveland,	1823—1828
Benjamin Tappan,	1823—1827	Samuel P. Newman,	1829—1833
Stephen Longfellow,	1828—1830	Henry W. Longfellow,	1834
		Alpheus S. Packard,	1835—

## JUDGE SEWALL'S SPEECH AND CHARGE TO THE GRAND JURY,

AT THE COURT AT CHARLESTOWN, SHORTLY AFTER THE DEATH OF HON. WAITSTILL WINTHROP, ESQ., CHIEF JUSTICE.

Transcribed from a Copy in his own hand-writing in his Letter Book.\*

"COPY of my Speech at Charlestown, Jan'y 23, 1717-18, just before giving the Charge to the Grand Jury.

"[Turning toward the Chief Justice's Empty Seat.]

"The Observable Vacancy in this Court, Entirely Renews our Grief. It brings to Remembrance how the High and Mighty Breakers have passed over us, Wave after Wave, Wave after Wave, in a most formidable Succession: By which means Three† of the principal Members, and Supporters of the Government, were parted from us; Three that in their respective Genius and Capacity, were so very Friendly and Serviceable to their Country where they were born, that they might well be termed our *Necessarii*. And then they were taken from our little Metropolis, where they were most of all needed. This is the Cause that the Worthy Person who used to fill this Seat, and fill'd it the last year, ceases to doe so now, whereby this Court is bereaved of much of its Strength and Ornament. Tho' he sat long, being constituted a Judge in the year 1692, when this Court was first Erected; yet now, being sent for up by a *Certiorari*, our *Waitstill* could wait no longer. However, Survivors ought not to succumb; but rise up with the more earnest Diligence, to discharge the Duty of their Places; seeing the Divine Fountain that supplied them, is still Full and Flowing. We ought to Bless God, who continued them so long. And it is a singular Honor done to our Excellent Winthrop, the principal Founder of this Colony, that he should have a Grand-Son born at Boston, and bro't up upon his knees, that should live to see the Town greatly increased, and in flourishing Circumstances; live to see that short space which Nature had left open, Regularly Fortified, and to enter in through the Gate into the City, just before his triumphant Entrance into that City which hath Foundations, whose Builder and Maker is God. *Councillours and Judges*, tho' by the Supreme Authority called gods, they must dye like other men: *Pallida mors æquo præde pulsat*. It behoves them therefore to be Diligent and Impartial in their Proceedings, taking Care to pass such Sentences as God the Judge of all may Ratify and Confirm. The *Jurors* must be sure so to hear and consider their evidence, as to avoid all Favour and Affection; that what they give in to the Court may be constantly *Verum, et vere Dictum*. The *Attornies* must always Remember the solemn Obligations they are under to the Court, as well as to their Clients: The *Witnesses*, that they speak the Truth with all Integrity: The *Parties*, that they behave themselves with that Temper and Moderation as becometh Men and Christians; and beware of disturbing the Court with Unseasonable, or Tumultuary Noise and Clamor. It behoves *all* to Remember that the Judgment is the LORD's, and to take heed what they doe.

"Gentlemen of the Grand-jury:

"Your Return sometimes is, *Omnia Bene*; which is the Best Return, and most Acceptable to the Court, if it be True. For the Court do not come with a desire to find Faults; but to prevent and correct them. But if it be Untrue, it becomes a great Incombrance in the way, obstructing the free course of Justice. You are assured that the Lamp of the Body is the Eye. And what the Eye is to the natural Body, that are you to the [Body of this]‡ County.

"There are Three Things that I would at this Time chiefly give you in Charge. One is, the keeping up the Value of the Bills of Credit, by presenting those Enemies of Mankind who shall Alter or Counterleit them. For tho', through the Ble-sing of God, and the Courage and good Conduct of his Excellency our Governour, we now enjoy Peace:

\* "January 23, 1717-18. Went to Charlestown in the Slay with Mr. Davenport (Judge); call'd at Mr. Dudley's (Judge) and took him in. Mr. Bradstreet pray'd at Opening the Court. I spake a few Words to shew respect to the Chief Justice deceased, and therefore left the Seat open on purpose: think to write it in my book of Letters," &c.—Sewall's Journal.

† The three persons here referred to were Hon. Andrew Belcher, Esq., a Member of the Council, who died Nov. 1717; Chief Justice Winthrop, who died Nov. 7, 1717; and Hon. Elsha Hutchinson, Esq., a member of the Council, who died Dec. 1717. On occasion of the funeral of the latter gentleman, Judge Sewall observes in his Journal respecting the three, "1717, Dec. 16. Col. Hutchinson is buried — Now I have been a Bearer to Three of my Wife's Bearers (buried Oct. 23, 1717) in less than two Month's time."

‡ The words here enclosed in brackets are transcribed from another ancient copy.

yet the evil effects of the former War ly still heavy upon us; and these Bills are the only Medium left us of our Commerce.

"And seeing our Great Lord paramount has in an awfull manner greatly Removed the aboriginal Natives, and planted us in their room; we must strenuously and diametrically oppose ourselves to their Evil Manners; particularly, that of neglecting the Education of their Children. You must therefore look about ye, and see that Schools be duly provided, and sutable Masters constantly Maintained; and that the Laws relating thereto be not Eluded.

"And you are to see to it that Learned and Orthodox Ministers be every where Settled and Supported according to mutual Agreement. Canaan is infinitely the best Country, wherein are all Friends, and no Enemies; all Conveniencies, and no Inconveniencies, for perpetuity. Without all Controversy, whatever we doe, and wherever we goe, we should always be Travailing towards Canaan; and they whom we have entertained as Pilots to guide us in our way thither, should be very well provided for.

"If I have taken up more of the Court's time than is usual, I hope it will be indulged to me, who am the last of the Council left Standing in the Charter; and the last of the Justices left standing in this Court, of those that have been of it from the beginning. At least, I hope it will for this once be borne at *Charlestown*, for which place the Chief Justice express'd a peculiar Favour."\*

## SKETCHES OF THE GOVERNORS AND CHIEF MAGISTRATES OF NEW ENGLAND,

FROM 1620 TO 1820.

[By JACOB B. MOORE, Esq., Member of the New Hampshire and New York Historical Societies.]

Continued from p. 25.

### JAMES BOWDOIN.

[Governor of Massachusetts in 1785 and 1786.]

JAMES BOWDOIN, distinguished in the annals of Massachusetts, as a philosopher and statesman, and founder of the American Academy, was born in Boston, 7th August, 1726. His grandfather, Pierre Baudouin, was a physician of Rochelle, in France, and on the revocation of the edict of Nantes, 8th October, 1685, escaped thence to Ireland, from whence, early in 1687, he came to Falmouth (now Portland) in Maine. His name first appears on the records, 7th April, 1687, as the purchaser of lands in Maine. He remained at Falmouth until the day before its destruction by the French and Indians, in May, 1690, when he removed to Boston, and died there, about 1716. His son, James Bowdoin, father of Governor Bowdoin, became a distinguished and opulent merchant, and laid the foundation of the future eminence of the family. He was a member of the Council of the Province, and he died 4th September, 1747, aged 71 years, leaving five children, of whom the youngest was James, the subject of this notice.

Mr. Bowdoin, at an early age, exhibited that remarkable fondness for books and literary pursuits, which distinguished him in after life. He entered Harvard College, where his diligent application, modesty of demeanor, and acknowledged genius, won for him the general esteem, and he graduated with high honors in 1745. Within a month after he attained the age of twenty-one years, his father died, leaving him an ample fortune. He was now in a situation which generally proves adverse to moral and literary improvement;

\* Judge Sewall was nominated Chief Justice, as successor of Chief Justice Winthrop, April 16, 1718, and was sworn into office as such, together with Hon. Edmund Quinsey, Esq., as Judge, April 25th, 1718. Friday, Col. Quinsey comes to Town, and Col. Townsend and Mr. Bromfield by virtue of a *Dedimus* from the Gov'r, administer the Oaths to him and me; and congratulate us in our Offices.

— The Lord help me, that as He is anointing me with fresh Oyle, as to my Office; so He would graciously pardon my Sin, and furnish me with renewed and augmented Ability for the rightfull discharge of the Trust reposed in me! — *Journal*.

† The name of Baudouin repeatedly occurs in French history. Several are named as Pastors of the Reformed churches. Fleury, the historian, mentions François Baudouin, as the great advocate who refused to give counsel to the Duke of Anjou, to justify the massacre of Saint Bartholomew. The same historian gives an account of thirteen eminent persons, from the "Compte de Flanders," A. D. 862, to Baudouin, "Jurisconsulte," A. D. 1651, whose names are written Baudouin. Cardinal Richelieu promised J. Baudouin a pension of 12,000 crowns for his translation of David, but died before fulfilling his promise. Some future antiquary may perhaps trace the original name to the famous Baldwin, King of Jerusalem, who, according to French historians, sput his name precisely as the first of the family in America, Baudouin.



for he was provided with abundant means to gratify the giddy desires of youth, and the stimulus which necessity often times gives to strong minds was taken away. But his life had thus far been regular, and he wisely adopted a system, which should combine the enjoyments of social and domestic life with a course of study fitted to enlarge and strengthen the powers of his mind. In 1748, he married a daughter of John Erving, Esq. and soon after commenced a system of literary and scientific research, to which he adhered through life.

In 1753, he was chosen one of the representatives of Boston, and was re-elected in the two following years. In this station his varied learning and eloquence rendered him conspicuous. In 1756, he became a member of the Council, in which body he was long known and respected. In the discussions and disputes which preceded the American Revolution, Mr. Bowdoin adopted the popular cause, and his writings and personal exertions were eminently serviceable. Governors Bernard and Hutchinson looked with displeasure upon his course, while they were constrained to acknowledge the purity of his character, and the weight of his opposition to their measures. Bernard, when Mr. Bowdoin was chosen to the Council in 1769, negatived the choice, on account of his obnoxious politics; in consequence of which, the people of Boston, in 1770, again returned him to the assembly, and that assembly immediately re-elected him to the Council.

The high handed measures of the royal Governor Bernard, had now so exasperated the people, that they published him as a traitor, and he soon after departed from the province, leaving Hutchinson, his Lieutenant Governor, at the head of affairs. When Mr. Bowdoin again appeared at the council board, the governor permitted him to take his seat, on the ground, as he remarked, that the opposition of Mr. Bowdoin would be less injurious to the royal interests, in the council, than in the assembly.

Mr. Bowdoin, with his gallant associates of that day, continued his active services in behalf of the people, in despite of opposition and proscription; and, in 1774, he drew up the celebrated answer to the governor's speeches, claiming, and endeavoring to sustain, the right of Great Britain to tax her American colonies. This state paper was so offensive to Governor Gage, that he denounced the author, declaring in council that "he had express orders from his Majesty to set aside from that board the honorable Mr. Bowdoin, Mr. Dexter, and Mr. Winthrop."

During this memorable year, delegates were chosen to meet at Philadelphia, which was the first congress of the United Colonies. Mr. Bowdoin was placed at the head of the delegation from Massachusetts; but being prevented from attending by the illness of one of his family, John Hancock was chosen in his stead. After the town of Boston had been placed under blockade by General Gage, the inhabitants, in public meeting, agreed to give up their arms to the British general, on condition of being permitted to leave the town with their property unmolested. Mr. Bowdoin presided in this meeting, and the prudence and firmness which he displayed on the occasion were warmly commended by the citizens. He was one of the first who retired from within the British lines. It is well known, however, how shamefully the pledges of the royalist commander were violated.

In the year 1775, Mr. Bowdoin was chosen president of the Massachusetts council, and continued to occupy that position during a greater part of the time until the adoption of the State constitution in 1780. Upon this body, as constituted under the existing charter, was devolved the duties of the executive office, when the governor and lieutenant governor were absent. Mr. Bowdoin was a member and president of the convention of 1778-80, which assembled at Cambridge, and afterwards at Boston, to form a State Constitution.

In the winter of 1784, Governor Hancock resigned his office, on account of feeble health; and Mr. Bowdoin was elected governor for the political year commencing in May, 1785. It was a period of much difficulty and gloom both in the Commonwealth and country at large. There was an active spirit of discontent abroad in the land. The wisest heads in the country could not stay the torrent of evil, which was almost overwhelming the hopes of the young republic. The weakness of the old confederation was beginning to be felt. The pressure of the revolutionary debt, onerous every where, was peculiarly heavy upon Massachusetts. The demands on the State amounted to ten millions of dollars, and no system of credit had as yet been adopted, to satisfy the pressing claims of the numerous and needy creditors. Governor Bowdoin was elected by the legislature, there having been no choice effected by the people at large. There had been a strenuous opposition against him during the canvass, founded upon a vague and unjust charge of attachment to the English form of government—a charge which all his public acts and uniform declarations amply disprove. It will be seen, therefore, that Governor Bowdoin entered upon the discharge of his official duties under circumstances of peculiar embarrassment. But he met the crisis with firmness. He understood the sources of the evils which afflicted the State, and like a bold and skilful physician, proceeded to apply a remedy. He called the attention of the people to the re-establishment of the public credit.

He urged retrenchment in the public expenditures, and the practice of the most rigid economy. He appealed to the energy and patriotism of the people, to overcome the difficulties with which they were surrounded.

At this period, Great Britain, as if to punish a people whom she could not conquer, was flooding the country with her manufactures, with the design to monopolize the trade of the whole country. The precious metals were of course rapidly withdrawn from the United States, to pay for imported goods. The Confederation, weak in itself, had failed to invest the national government with power, to remedy these evils. In this state of things, Governor Bowdoin called the public attention to this great question, and in his messages to the legislature recommended that the powers of Congress should be so enlarged as to enable that body to regulate the commerce of the country. The legislature of Massachusetts, responding to his sentiments, passed resolves in favor of a Convention to revise the Confederation. Thus, to Governor Bowdoin should be ascribed the first public movement, which led the way to the adoption of the Federal Constitution and our present happy form of government.

In 1786, Governor Bowdoin was re-elected by a large majority. At this period, the pressure of the times bore so intensely upon the people, that they were almost in a state of open insurrection. Disorganizing conventions were held; the legislature was assailed for not providing relief; and the courts were, in some instances, actually restrained by mobs from proceeding in the discharge of their duties. It was a period of deep and well founded alarm throughout the country. The heart of the true patriot was pained, lest the people, through long and bitter suffering, should lose their confidence in the public faith and rectitude, and begin to consider the claims of liberty itself as delusive and imaginary. The moderation and firmness of the government alone prevented a catastrophe. The insurgents in Massachusetts, despairing of relief, and emboldened by the lenity of government, actually commenced an organization for the purpose of subverting that government, and were assembling in considerable force in the interior. Governor Bowdoin met the crisis with spirit and energy. He forthwith called into the public service four thousand troops, placing them under the command of the veteran Lincoln. But a formidable difficulty was still to be surmounted. The public treasury was empty, and there were actually no means at the disposal of the State to put the troops in motion, until a private subscription, headed by the Governor, was put in circulation, and the money thus raised to carry on the expedition! This decisive step rescued the government from contempt, quelled the insurrection of Shays and his deluded followers, and saved the Commonwealth from anarchy and blood.

These and other energetic proceedings of Governor Bowdoin very naturally rendered him, for the time, unpopular with all who were in any way connected with, or had any sympathy for those engaged in the insurgent movements; and at the next election, uniting with the party who had again placed John Hancock in nomination, they defeated the re-election of Governor Bowdoin.

When the Massachusetts Convention assembled in January, 1788, to consider the New Constitution framed by the Convention in Philadelphia, Governor Bowdoin attended as one of the delegation from Boston; and during the session made a very handsome speech, which may be found in the volume of their debates. From this period he devoted himself almost exclusively to private pursuits, and the enjoyments of study. His health, however, not long after, began to decline, and his death occurred on the 6th November, 1790, after a severe and distressing illness of three months. He was at this time in the 64th year of his age. His wife, who survived him, died in May, 1803, at the age of 72.

Governor Bowdoin has been very justly pronounced one of the most learned men the country ever produced. The records of our institutions also show that he was a munificent patron of literature. After the destruction of the Harvard College library, in 1764, he contributed liberally towards its restoration; and at his decease he made the institution a liberal bequest for the encouragement of useful and polite literature. He was the founder of the American Academy of Arts and Sciences, and was president of the institution from its incorporation in 1780, until his death. To this association he bequeathed his valuable library, and one hundred pounds in money. Governor Bowdoin's literary and scientific character procured for him the highest honors of the first literary institutions in America and Europe. He was a man as estimable in private, as he was eminent in public life. His charities were abundant; and he lived in the faith, dying in the triumphs of religion. Governor Bowdoin published a poetic "Paraphrase of the Economy of Human Life," dated 28th March, 1759. His other publications, aside from those which grew out of his public stations, were mostly of a scientific character, and are contained in the Memoirs of the American Academy.

Governor Bowdoin left but two children, viz. James, born 22d September, 1752, who was graduated at Harvard College in 1771, studied law at Oxford in England, returned to his native State, where he held various civil offices, was minister plenipotentiary to Spain from 1805 to 1808, and died without issue, 11th October, 1811; and Elizabeth, who married Sir John Temple, consul-general and minister-resident to the United States from

Great Britain. She died in 1809, leaving two sons and two daughters, one of whom married the late Hon. Thomas L. Winthrop, LL. D. formerly lieutenant governor of Massachusetts.

### WILLIAM BRADFORD.

[Governor of Plymouth Colony, during 31 years, between 1621 and 1657]

WHEN, at the commencement of the seventeenth century, the little band of English Puritans gathered together, and formed their congregation near the confines of the counties of York, Nottingham and Lincoln,—choosing for their ministers, Richard Clifton and John Robinson,—there was a sedate young man, then scarcely twelve years of age, who was observed to be a constant attendant upon their meetings. That youth was WILLIAM BRADFORD, an orphan. He was born in 1588, at Ansterfield, an obscure village in Yorkshire. His parents dying while he was a child, his education was provided for by his grand-parents and uncles; but was limited almost entirely to those branches of knowledge necessary to an agricultural life, and such as generally falls to the share of the children of English husbandmen. Deprived of other sources of information, his love of reading sought gratification in the Bible, and he drank deep of the fountain of truth in the sacred volume. He thus acquired those deep impressions of piety, and that undaunted adherence to the truth, for which he was ever afterward distinguished.

His attendance upon the ministrations of Clifton deeply offended his relatives, and he was exposed to their frowns, as well as to the jeers and scoffs of his juvenile companions. But he had deliberately made his choice, in the full belief that it was approved of Heaven—and no persuasions or menaces could induce him to abandon the faith which he had thus adopted.

The persecutions visited upon the Dissenters soon induced them to seek personal safety in flight. Toward the close of the year 1607, they hired a ship at Boston, in Lincolnshire, to carry them to Holland. The master of the vessel promised to be ready at a certain hour of the day, to take them on board, with their families and effects. They assembled, but the faithless captain delayed his appearance until nightfall, when, having received them on board, he betrayed them to the officers who had been sent in pursuit. The little band were now conducted back to town, where, after having been robbed by the officers and insulted by the populace, they were delivered up to the magistrates, and cast into prison. Bradford was among the number, but was soon after liberated, on account of his youth. In the following spring, Bradford was one of the number who assembled on Grimsby common, near Hull, with the design of embarking in a Dutch vessel, and fled on the approach of a company of armed men, sent out to intercept them. Failing in these efforts to escape with his companions, he entered on board a vessel bound to Zealand, where he had no sooner arrived, than a malicious passenger accused him before the Dutch authorities with being a fugitive from justice in England. But they, understanding the cause of his emigration, gave him protection and permission to join his brethren in Amsterdam. He repaired to that city, and became an apprentice to a silk dyer during his minority. As soon as he became of age to dispose of his paternal estate, in England, which was considerable, he converted it into ready money, and engaged in mercantile pursuits, but with very indifferent success.

When the band of pilgrims at Leyden resolved on their voyage to the new world, Bradford became one of the number. He embarked for England, 22d July, 1620, and on the 6th September sailed with the first company of colonists for the "rock bound coast" of New England. His name stands second in the memorable compact of the 11th November, 1620, by which the whole company of men, forty-one in number, on arriving in the harbor of Cape Cod, formed themselves into a body politic, before they landed from the cabin of the Mayflower. Under this compact, John Carver was elected their first Governor. While the ship lay moored in the harbor, Bradford was one of the most active in the arduous and sometimes perilous examinations along the shores, to find a site favorable for the proposed settlement.

On the 5th April, 1621, Mr. Bradford was chosen governor of the colony, on the death of Carver. He was at this time in the twenty-third year of his age, and conspicuous for his wisdom and fortitude, as well as for his piety. One of the first acts of his administration was to confirm the league with the great chief Massasoit, whose influence was paramount with all the sachems from Narragansett to Massachusetts. He sent an embassy with presents to this chief, and through his instrumentality, nine of the sachems appeared at Plymouth, and on the 13th September, 1621, acknowledged themselves subject to the King of England.

The following year opened with deep gloom upon the infant colony. The constant arrival of new settlers, unprovided in most cases with the necessary means of subsistence, had exhausted their stock, and famine was already staring them in the face. To add to their alarm, the Governor received from Canonicus, sachem of the Narragansetts, a

threatening message, in the emblematic style of the ancient Scythians—a bundle of arrows, bound with the skin of a serpent. This the friendly Indians interpreted as a challenge to war. Governor Bradford returned an answer in the same style, by sending them back the skin of the serpent, filled with powder and ball. The Narragansetts, afraid of its contents, sent it back unopened, and here the correspondence closed.

These hostile demonstrations induced the colonists to fortify their little town. This was accomplished, even while they were weak from the rigors of the famine, in the midst of winter, and while they were obliged to keep strict watch by day and night. In this exigency, Governor Bradford determined to cultivate the friendship of the natives. He made frequent excursions among them, purchasing supplies of corn for the settlement. He was every where well received—and to this timely cultivation of friendly feelings among the tribes, is no doubt owing the preservation of the little colony at Plymouth.

In the spring of 1623, Governor Bradford received a message from Massasoit, that he was sick; upon which Mr. Winslow was immediately sent to the sachem's wigwam, with cordials which contributed to his recovery. In return for this act of kindness on the part of the Governor, the grateful chief disclosed a dangerous conspiracy, then in agitation among the Indians for exterminating the colonists. As the only effectual method of suppressing this conspiracy, Massasoit advised that the chief conspirators should be seized and put to death. He pointed out the individuals, and on the annual court day, (23d March,) the Governor submitted the information he had received to the decision of the whole company. It was at once resolved to follow Massasoit's advice; and Captain Standish, taking with him eight resolute men, departed on the first hostile expedition against the savages. The manner in which he executed the trust confided to his charge, while it could not be justified under ordinary circumstances, needs no apology, when we consider that an actual conspiracy existed, which, if not overthrown by some bold and decisive step, would have resulted in the annihilation of the colony. There is no doubt that the daring exploit of Standish, inspiring the savages with terror, was the means of saving the little colony from the same fate which had already overtaken the English colony of Virginia.

The scarcity which had borne so severely upon the settlers, was in part caused by their own neglect. For the first two years after their arrival, they had labored in common, and placed their productions in the common storehouse. The virtue of self-reliance was thus stifled, and the pilgrims were made to suffer keenly, before they discovered the impolicy of a community of goods. To stimulate industry by the hope of individual acquisition, it was agreed in the spring of 1623, that each family should plant for themselves, on such ground as should be assigned to them by lot. After this, the Governor was no more under the necessity of trafficking with the Indians for corn—the home supply was sufficient.

The original government of the colonists, as we have seen, was the compact agreed upon in the cabin of the Mayflower—the first essay in the civilized world to found a republican constitution of government. But this was designed to continue no longer than until a charter could be obtained from the King. As soon as the colonists knew of the establishment of the Council of New England,\* they applied for a patent, which was granted to John Pierce, in trust for the company. But this man, whose avarice and ambition overpowered his sense of honor, when he saw that there was a prospect of success to the undertaking, solicited another patent, in the name of the Plymouth settlers, and obtained one of much greater extent, by which his own personal aggrandizement would be secured. An overruling Providence, however, which sooner or later stamps disaster upon every scheme of iniquity, overwhelmed this adventurer in calamities, and he was at last compelled to assign his patent to others.

In 1629, (January 13,) a patent was taken out in the name of "William Bradford, his heirs, associates and assigns," which confirmed the title of the colonists to their lands, and empowered them to make laws not repugnant to the statutes of the realm.† When the number of people was increased, and new townships had been erected, the general court, in 1640, requested Governor Bradford to surrender the patent into their hands. To this he promptly assented, and by a written instrument surrendered it to them, reserving only his proportion under a prior agreement. This was done in open court—and the patent was immediately re-delivered into his custody for safe keeping.

During the early years of the settlement, at Plymouth, the legislative, executive and judicial power was exercised by the whole body of freemen in assembly. When Bradford was first chosen governor in 1621, the wealthy and influential Isaac Allerton was chosen his assistant. In 1624, at the request of the Governor, the number of assistants was

\* Established by James I. November 3, 1620, while the pilgrims were on their passage; and styled "The Council established at Plymouth, in the County of Devonshire, for the planting, ordering, and governing of New England in America."

† This patent, signed by the Earl of Warwick, as President of the Council, is still preserved in the office of the Recorder at Plymouth.

increased to five, and in 1633, to seven; and in 1634, at his suggestion, the body of assistants were constituted a judicial court, and finally became the supreme court of the colony. The first assembly of representatives in the colony, was in 1639, when two were present from each town, excepting Plymouth, which sent four.

Such was the general esteem for Governor Bradford, and confidence in his integrity and capacity, that he was annually chosen Governor as long as he lived, excepting during five years, when he was excused at his own request. Governor Winthrop, who speaks of the election of Winslow, in 1633, says, "Mr. Bradford having been Governor now about ten years, now *by inportunity* got off." "If this appointment," said Governor Bradford, "was any honor or benefit, others beside himself should partake of it; if it was a burden, others beside himself should help to bear it." When excused from serving in the office of governor, he was invariably chosen first on the list of assistants, which gave him the rank of deputy governor. His influence was deservedly great during the whole of his life.

In the autumn of 1656, the health of Governor Bradford began to decline, and as the following winter and spring advanced, he became weaker, and sensible of his approaching dissolution, but was free from any acute illness until the beginning of May. He died on the 9th of May, 1657, in the 69th year of his age, greatly lamented by the people not only of Plymouth, but of the neighboring colonies.\* His faith endured to the last, and he died full of hope. "God," said he, the evening before his death, "has given me a pledge of my happiness in another world, and the first fruits of eternal glory."

Governor Bradford, though not favored with a collegiate education, had through life so diligently applied his leisure to study, that he had, what is often of more advantage to the public man than a college diploma, a sound practical education. He had drawn deeply from that store-house of all knowledge, the Book of books, worth all the rest in the world—and from it, he had gathered his rule of life, his system of laws, his maxims of government. By it, he knew how to judge of men, and how to guard against the evils which at times threatened the community over which he was appointed to preside. He was a man of sound judgment, and tenacious memory. He read much, on subjects of history and philosophy; and in theology, there were few who could contend successfully in argument against him. He was well versed in the Greek, Latin and Hebrew languages, and is said to have spoken the French and Dutch with fluency. Such a man, surely, need not be called unlearned. In his capacity of chief magistrate, he was prudent, dignified, and firm. He allowed no one to trample on the laws, or disturb the peace of the colony; and was yet desirous to mingle clemency with justice. He had in some cases turbulent spirits to deal with. There were some men who had come to the new world, with motives far different from those which actuated the devoted followers of Clifton and Robinson. With such it often became the duty of Governor Bradford to deal. Where gentle reproof would reclaim the offender, it was administered; but when that failed, and vigorous measures became necessary, they were unhesitatingly adopted.

The first offence punished in the colony, was that of John Billington, who was charged with contempt of the captain's lawful commands on board the Mayflower. He was tried by the whole company, and was sentenced to have his neck and heels tied together; but on humbling himself, and craving pardon, he was released. This same Billington, however, in 1630, waylaid and murdered one John Newcomen, for some affront, and was tried and executed in October of that year. Governor Bradford says—"We took all due means about his trial; he was found guilty, both by grand and petit jury; and we took advice of Mr. Winthrop and others, the ablest gentlemen in the Massachusetts Bay, who all concurred with us, that he ought to die, and the land be purged from blood." †

\* Hubbard says, "he was the very prop and glory of Plymouth Colony during all the whole series of changes that passed over it." A marble monument erected on Burial Hill in Plymouth, in 1825, marks the spot where the remains of Governor Bradford, and of his son Major Bradford were interred.

† A prior execution for felony, took place at Wessagusset, (Weymouth,) in 1622. This rival settlement, commenced at that place under the auspices of Thomas Weston, a London merchant, was composed in part of outcasts and profligates, who being soon reduced to a state of starvation, commenced thieving among the Indians. They complained to the governor of Plymouth, and at length became so exasperated by repeated outrages, that the authorities were obliged to interfere in earnest, to appease the Indians, and one of the most notorious offenders was arrested and hung. A waggish report became current soon after, that the real offender was spared, and that a poor decrepit old man, who could no longer be of service to the colony, was hung in his stead. "Upon this story," says Hubbard, "the merry gentleman that wrote the poem called *Hudibras*, did, in his poetical fancy, make so much sport." Vide *Hudibras*, Part II. canto 2.

"Our brethren of New England use  
Choice malefactors to excuse,  
And hang the guiltless in their stead,  
Of whom the churches have less need," &c.

Hubbard seriously undertakes to contradict the story, and yet does so with a qualification, that would not have deprived the poet of an illusion so congenial to his purpose; for he admits that "it is possible, that justice might be executed, not on him that most deserved it, but on him that could best be spared, or

When the hypocritical John Lyford undertook to impose himself upon the colonists, as a preacher of the gospel, and conspired with the factious and ambitious Oldham to overthrow the government of the colony, Governor Bradford's suspicions were first aroused, by the marked servility of their conduct. He had admitted these men to the councils of the colony, and treated them with high consideration, while they were plotting mischief, and concocting falsehoods against the government. Governor Bradford, narrowly watching their proceedings, at the very moment when they had got their letters on board a vessel just ready to sail, and as they supposed had successfully arranged the scheme which was to place them at the head of the colony—took the decided step which exposed their perfidy. He intercepted their letters, and on opening them, found them filled with the most base and groundless accusations against both church and state in the new colony. These men, unaware of the secret in possession of the governor, soon began to assume new airs. Oldham became obstreperous, and derided the authorities; while Lyford, in open defiance of the government, set up a separate meeting on the Lord's day, and attempted to administer the sacrament. Governor Bradford was shocked at these proceedings, and summoned a court of the whole company. He now charged Lyford and Oldham with plotting the overthrow of the colony, and with having sent home the most cruel and unmanly accusations against rulers and people. They boldly denied the charge, and required the proof—Governor Bradford then rose and addressed them, before the assembly, on the origin and objects of the pilgrims in coming to the New World—adverting with great feeling and emphasis to the perfidy of those who, having since arrived and shared the hospitality and privileges of the little community, were now engaged in plotting their destruction. Lyford persisted in denying the charge. On this the governor, who could refrain no longer, produced the letters, which established the overwhelming truth of the accusations he had made. The offenders were forthwith tried, convicted, made a full confession of their crime, and were expelled the plantation. Oldham returning in March, 1625, without leave of the authorities, and conducting himself in a rude and disorderly manner, was arrested and punished. He was compelled to run the gauntlet through a double file of armed men, each man being ordered to give him a blow as he passed with the butt end of his musket, saying at the same time, "Go! and mend your manners."

The first duel which took place in this country, was between two servants of Stephen Hopkins. They fought with sword and dagger, and were both slightly wounded.—They were arraigned for the offence, on the 18th June, 1621, before the governor and company for trial, and were sentenced to have their heads and feet tied together, and to remain in that position for twenty-four hours. After an hour's endurance of this punishment, these men of valor begged for a release, and the governor set them at liberty.

Governor Bradford was twice married. His first wife was Dorothy May, who came with him in the Mayflower, and on the 18th December, 1620, accidentally fell from the vessel into the sea, and was drowned. By her Mr. Bradford had one son, John, who lived at Duxbury in 1662, and of whom there is only the traditionary account that he perished at sea. The maiden name of the governor's second wife, was Alice Carpenter, a lady of extraordinary capacity and worth. It is said that an early attachment existed between Mr. Bradford and this lady, and that their marriage was prevented by her parents, on account of his inferior circumstances and rank. Being now a widower, Governor Bradford, by letters to England, made overtures of marriage to Mrs. Southworth, who was then a widow. She accepted his proposal, and with a generous resolution, she embarked in 1623, to meet her intended partner, well knowing that he could not well leave his responsible station in the new settlement. Her two sons, Thomas and Constant Southworth, the youngest of whom was only six years of age, came over with her, and she brought a handsome estate into the country. Her marriage with Governor Bradford took place on the 14th August, 1623. She died in March, 1670, aged 80 years. Their children were, 1. William, born 17th June, 1624, representative in 1637, assistant in 1658, and deputy governor of Plymouth colony for many years. He was chief military commander, had the title of major, and was an active officer in Philip's war. He was one of the council of Andros in 1687. He had three wives, and as appears by his will, dated 29th January, 1703, left nine sons and six daughters—a noble legacy for a new territory. He died 20th February, 1703, aged 79. 2. Mercy, the only daughter of Governor Bradford, married Benjamin Vermaes, of whom I find no other notice than that he was admitted a freeman, 18th May, 1642. 3. Joseph, who married a daughter of the Rev Peter Hobart, of Hingham, lived near Jones's river in Plymouth, and died 10th July, 1715, in the 85th year of his age.\*

who was not likely to live long, if he had been let alone." This story was first put in circulation by Thomas Morton, author of the "New English Canaan;" but he mentions the fact only as a proposal, which was not agreed to, and adds that the guilty man, in fact, was the one who was finally executed.

\* A grand-daughter of his married a Waters, of Sharon, and one of her descendants, Asa Waters, of Stoughton, possesses the Governor's family Bible, printed 1593, which contains the family record.

The name of Bradford, has long been distinguished in the annals of New England. Col. Gamaliel Bradford, a distinguished soldier in the French wars under Shirley and Pepperell, and commander of a regiment during the revolution, was great-great-grandson of Governor Bradford. He was the father of the Hon. Alden Bradford, late Secretary of the Commonwealth of Massachusetts, and author of some highly valuable publications illustrating the history of New England.

### SIMON BRADSTREET.

[Governor of Massachusetts, from 1679 to 1686, and from 1689 to 1692.]

SIMON BRADSTREET was a native of Horbling, a small village near Folkingham, in Lincolnshire, England, where he was born in March, 1603. His father was a non-conformist, and preached at Middleborough, in Zealand. The son was entered at the grammar school, where he continued until the death of his father, in 1617. He was soon afterwards taken into the family of the Earl of Lincoln, in which he remained about eight years, under the direction of Thomas Dudley, holding several offices at different periods in the household of the Earl. His capacity, and the desire which his father had expressed to give his son an education, induced Dr. Preston, an intimate friend of the elder Bradstreet, to interest himself in behalf of the son. He was thereupon entered at Emmanuel College, Cambridge, in the capacity of governor to the young Lord Rich, son of the Earl of Warwick. This young nobleman, however, did not come to the university; and a brother of the Earl of Lincoln, of rather idle and dissipated habits, being then in college, and claiming too much of the time and attention of Bradstreet, he left the institution after about a year, and returned to the Earl of Lincoln. Mr. Dudley being now about to remove to New England, his post of steward in the household of the Earl was conferred on Bradstreet. He was afterwards steward to the aged Countess of Warwick, and here became acquainted with Anne, daughter of Thomas Dudley, whom he married, in 1628. This connection induced him to join the company of Winthrop, Dudley, Saltonstall, Endicott, and others, who were then about to embark for New England. In March, 1630, he became associated with the company of colonists; and, embarking with his family, arrived at Salem in June following. He was at the first court held at Charlestown, 23d August, 1630, and was there elected secretary of the colony, and remained in office until 1644. He is named as the seventh member who joined in forming the first Congregational church of Charlestown and Boston.

In the spring of 1631, Mr. Bradstreet removed to Cambridge, and was one of the earliest settlers of that town. He resided, with Dudley, Saltonstall, and others, for a time, at Ipswich, between 1635 and 1644, and afterwards removed to Andover, where he became one of the first planters of that town, in 1648.

Among those who were banished from Massachusetts, on account of their Antinomian principles, was Captain John Underhill, who settled at Dover, New Hampshire, and, on the expulsion of Burdet, was chosen "governor" of that town. He was himself an enthusiast of bad character, and introduced Hanserd Knollys, an Antinomian Baptist, to the ministry there. Knollys busied himself in calumniating the Massachusetts settlers, and soon raised up a strong party in opposition. Thomas Larkham, a zealous churchman, from England, headed this new party. One party dealt out bulls and excommunications; and the other imposed fines and penalties; until the little settlement became a theatre of riots, assaults and general disorder. The government of Massachusetts, which had always had an eye upon the eastern settlements, now thought it time to interfere; and Mr. Bradstreet, Hugh Peters, and Samuel Dalton, were appointed commissioners to inquire into the difficulties at Dover, and attempt a reconciliation. These peace makers travelled there on foot, and having ascertained that both parties were in fault, succeeded in adjusting the feud, by persuading one party to remit its fines and penalties; and the other to annul its censures and excommunications.

When, in the year 1643, the New England Colonies formed their memorable confederation, or union for mutual protection and defence, Mr. Bradstreet was one of the commissioners on the part of the Massachusetts colony, and took an active part in the proceedings.\* The records of that period, in all the public affairs of the colony, show how diligent and useful he was as a public officer, through all the changes of the infant commonwealth. As one of the most active magistrates, he was noted as rarely ever absent

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\*Governor Winthrop, in noticing the selection made by the deputies for this important service, calls "the choosing one of the younger magistrates (Bradstreet) a great error," although he pronounces him to be "a very able man." The reason probably was, that Mr. Bradstreet was "an eastern man," being at that time a resident of Ipswich; for he was one of the original assistants, and had been fourteen times re-elected to that office, although he was now but forty years of age.

from his post; and in his capacity of secretary of the colony, his papers bore the marks of a clerical hand, and of a mind so well trained in matters of law, and legislation, that he is spoken of by the learned editor of Winthrop, as having been "bred to the bar."

Mr. Bradstreet, although a strict Puritan in faith, and as decidedly opposed "to all heresy and schism," as his austere relative Dudley, was endowed with a different temper; and for the sake of peace, or with the hope of reformation, could more readily excuse an offender. He seems to have been imbued with a spirit more gentle, and to have been influenced by a better idea of religious freedom, than some of his associates in the colony. While the Antinomian controversy was pending, he seems to have been inclined to more moderate measures than the exasperated magistrates and elders. When Anne Hutchinson was arraigned, before Governor Winthrop, and during two days, in presence of the whole authority in church and state united, maintained her ground with a self-possession and ability that came near carrying some of the judges in her favor, as her arguments already had convinced a majority of the Boston church,—Mr. Bradstreet was for persuasion, rather than force. He remarked to Mrs. Hutchinson, that she ought to forbear her meetings, because they gave offence; and when she interposed a plea of conscience, he replied that he was not against all women's meetings, and even considered them to be lawful, but still thought they should be avoided, as matters disturbing the public peace.

The rigorous discipline which the churches and magistrates enforced at this period, caused many to be publicly arraigned and punished, for offences, which would at this day be deemed trivial and insignificant. To speak evil of rulers, was an offence, and there were numerous occasions on which this breach of order was punished with severity. Mr. Bradstreet, on occasions of this description, frequently took ground in favor of freedom of speech, and voted, in opposition to the majority of magistrates, against presentments and fines "for words spoken in contempt of government."

In the same spirit, which was in advance of the age, when the witchcraft delusion overspread the colony, he discountenanced the excesses into which the government was betrayed. Brattle, in his account of this delusion, makes honorable mention of "the few men of understanding, judgment and piety, inferior to few if any in New England, that do utterly condemn the proceedings, and do freely deliver their judgment that these methods will utterly ruin and undo poor New England." Among the first of these he names Mr. Bradstreet.

In 1650, Mr. Bradstreet was one of the commissioners assembled at Hartford, to determine the long controverted boundary line between the Dutch Colony of New Amsterdam (New York) and the English Colony of New Haven.

The settlements which had been made at York and Kittery, in Maine, under grants from Gorges, early attracted the notice of the government of Massachusetts. They claimed the territory on the Piscataqua, as contained within the bounds of their charter. In 1651, availing themselves of the advantages presented by the dissensions among the people of those settlements, the government of Massachusetts appointed Mr. Bradstreet one of the commissioners to treat with the disaffected at York and Kittery about coming under the jurisdiction of Massachusetts. In the following year, matters had been so far matured, that on Mr. Bradstreet's again appearing at Kittery, and summoning the inhabitants to come in and acknowledge their subjection to Massachusetts, they resolved to surrender, and signed an instrument of submission, which was soon after followed by a similar submission of the people of York, Saco, Wells, &c.

In June, 1654, we find Mr. Bradstreet active in a meeting at Ipswich, on the subject of preparing a refutation of certain calumnies, which had been forwarded to the Protector Cromwell, against the general court of Massachusetts.

It was some months after the restoration of Charles II. became known, before he was proclaimed in Massachusetts; although a loyal address was voted and forwarded, in December, 1660. The colonists were alarmed as to the consequences of these great revolutions in the parent State; and sinister reports of evil for a time kept the people in a state of feverish anxiety. In May, 1661, the state of public affairs was brought before the general court, and Mr. Bradstreet was placed at the head of a committee "to consider and debate such matters touching their patent, rights, and privileges, and duty to his Majesty, as should to them seem proper." This committee, after grave deliberation, embodied their report in an able state paper, drawn up by Mr. Bradstreet, and adopted by the general court in special session, 10th June, 1661. This report (which is published in *Hutch. Mass.*) declares in emphatic terms the rights and liberties of the colony, under the charter, followed by a declaration of allegiance, loyalty and duty to the King.

The Massachusetts address to the King met a favorable reception, notwithstanding strong representations had been forwarded against the colony, growing out of the persecutions of the Quakers, and other rigorous measures. The royal mandamus soon after put an end to this persecution; and Massachusetts was summoned to answer complaints made against the government of the colony. In this emergency, Mr. Bradstreet and



Mr. Norton were dispatched to England. They met with a favorable reception at court, and in answer to the address and petition of Massachusetts, they were intrusted with a letter from the King, which promised a full pardon of political offences, and a confirmation of the ancient privileges of the colony, but coupled with such conditions as created at once, in the midst of the general rejoicing at the prospect of peace, a deep gloom throughout the colony. The requisitions of the King, in this instance, were in the highest degree tolerant and enlightened, far beyond the scope of most of the acts of his reign. Bradstreet and Norton understood the matter in this light, and so it was considered by the best friends of the colony in England. But the general court looked upon the King's letter as requiring a surrender of their rights, which they determined not hastily to assent to. The agents, who were supposed to have made unnecessary concessions, were now loaded with reproaches, and evils which it could not have been in their power to avert, were laid to their charge. Mr. Norton, a faithful and honest man, who went reluctantly upon the embassy, could not bear up under the general reproach; but Mr. Bradstreet, conscious that he had in no way compromised the honor or rights of the colony, steadily defended his course, and advocated a dutiful compliance with the requisitions of the King, as the best and only safe course. When the royal commissioners arrived in 1665, Mr. Bradstreet was one of the few who counselled a quiet compliance, and protested against the declaration of the general court drawn up in answer to the demands of the commissioners. The sturdy democracy of the Puritans, however, forbade their yielding an iota of what they conceived to be their chartered privileges; and they not only denounced the proceedings of the commissioners, but prohibited any one from abetting or aiding them. If the course advised by Mr. Bradstreet might have been, under the circumstances, the more prudent and politic, that adopted by the colony was in fact more noble, and better becoming a community of freemen.

In 1673, Mr. Bradstreet was chosen deputy governor, and continued in that office under repeated elections, until the death of Governor Leverett, in 1679. In May of that year, he was first chosen governor, at the age of seventy-six years, having previously been chosen an assistant for fifty years in succession. He was annually re-elected governor, until May, 1686, when the charter was dissolved, and Dudley commenced his administration as president of New England.

The tyranny of Andros, which followed the iron rule of Dudley, bringing with it the most gloomy forebodings as to the future, nerved the arms of the people and knit their hearts in unison for ultimate resistance. The venerable Bradstreet, though verging upon ninety years of age, was consulted by the people, and gave his advice as the Nestor of New England. In a letter which Hutchinson has preserved, on the subject of the arbitrary seizure of lands, and contempt of title deeds, by Andros, Governor Bradstreet states with admirable clearness his opinion of the case.

When the people of Boston, on the 18th April, 1689, rose in arms, and the inhabitants from the surrounding country flocked in to the assistance of their brethren of the capital, Mr. Bradstreet and fourteen of the magistrates of 1686, addressed a message to Andros, in the name of the people, demanding of him, an immediate surrender of the government and fortifications. The governor with his council resisted, and withdrew to the fort. "Just then, (says the eloquent Bancroft) the last governor of the colony, in office when the charter was abrogated, Simon Bradstreet, glorious with the dignity of fourscore years and seven, one of the early emigrants, a magistrate in 1630, whose experience connected the oldest generation with the new, drew near the town-house, and was received by a great shout from the freemen. The old magistrates were reinstated, as a council of safety; the whole town rose in arms, 'with the most unanimous resolution that ever inspired a people;' and a declaration, read from the balcony, defended the insurrection, as a duty to God and the country. 'We commit our enterprise,' it is added, 'to Him who hears the cry of the oppressed, and advise all our neighbors, for whom we have thus ventured ourselves, to join with us in prayers and all just actions for the defence of the land.' On Charlestown side, a thousand soldiers crowded together; and the multitude would have been larger if needed. The governor, vainly attempting to escape to the frigate, was, with his creatures, compelled to seek protection by submission; through the streets where he had first displayed his scarlet coat and arbitrary commission, he and his fellows were marched to the town-house, and thence to prison. All the cry was against Andros and Randolph. The castle was taken; the frigate was mastered; the fortifications occupied." The people voted to re-assume the old charter; representatives were chosen; and Massachusetts again assembled in general court, calling Bradstreet to the chair of state.

Mr. Bradstreet was annually re-elected Governor of Massachusetts, and of New Hampshire, under the union of those provinces, until the arrival of Sir William Phipps, in May, 1692, with a charter, which deprived the people of the right of choosing their chief magistrate. In this charter he was named as senior counsellor. But the venerable old man, after more than half a century of public service, now retired from office, and closed his eventful career at Salem, on the 27th March, 1697, in the 95th year of his age.

His great age is attributed by Mather to his temperate habits of life. The inscription upon his tomb in the ancient burial place at Salem, is as follows :

**SIMON BRADSTREET,**

Armiger, ex ordine Senatoris, in colonia Massachusettensi ab anno 1630, usque ad annum 1673. Deinde ad annum 1679, Vice-Gubernator, Denique ad annum 1686, ejusdem colonie, communi et constanti populi suffragio, Gubernator. Vir, judicio Lynceario preeditus : quem nec oumma, nec honos allexit. Regio auctoritatem, et populi libertatem, æqua lance libravit. Religione cordatus, vita innoxius, mundum et vicit, et deseruit. 27 die Martii, A. D. 1697. Annoq. Guliel. 3t ix. et .Æt. 94.

Governor Bradstreet had eight children by his first wife, Anne, daughter of Governor Dudley. She died 16th September, 1672, at the age of 60 years. "She is," says Savage, "the most distinguished of the early matrons of our land by her literary powers." A volume of her poems was published in 1678.

## BRIEF HISTORY OF THE UNIVERSITY OF GLASGOW.

### FOUNDATION AND EARLY HISTORY.

In the year 1450, Pope Nicholas V. issued a papal edict or bull, establishing a *studium generale*, or University in Glasgow. It appears that James II., then King of Scotland, had applied for this grant. The privilege of acting as teachers and regents in all the seats of general study, throughout the Catholic church, was bestowed by apostolical authority on the graduates of the University of Glasgow, along with all other liberties, immunities and honors, enjoyed by the masters, doctors, and students in the University of Bologna. The Archbishops of Glasgow, were to be chancellors. The object of the institution is declared to be the extension of the Catholic faith, the promotion of virtue, and the cultivation of the understanding, by the study of theology, canon and civil law, the liberal arts and every other lawful faculty.

In a royal letter or charter of James II., dated April 20, 1453, the rectors, deans of faculties, procurators, regents, masters and scholars, are declared to be in all time coming under his Majesty's protection, exempted from taxation, etc. In the same year, bishop Turnbull granted various privileges to the University, and authorized the rector, doctors, masters, etc. to execute various functions. These privileges were extended to the beadles, servants, writers, stationers, and their wives, children and domestics, all were to be exempted from every description of tribute, imposition, or burden within the city. In 1461, bishop Muirhead confirmed and extended the powers of the rector in civil and criminal causes. In none of the charters, or letters of privilege prior to the Reformation, is there any distinct trace of the constitution of the University. It seems at first to have been altogether unendowed, and unprovided with buildings. In 1459-60, Lord Hamilton gave to the principal and other regents a tenement with four acres of land. In the title of the deed, they were bound solemnly to commemorate Lord Hamilton and lady Euphemia, his wife, as *the founders* of the college. Two sets of records are preserved, commencing with the origin of the University, one extending from 1451 to 1558 ; the other from 1451 to 1555. Eighteen years after the Reformation in Scotland, the whole rental of the University did not exceed £300 Scots, or £25 sterling. In 1563, Queen Mary made provision for five bursars, viz. the manse and church of the blackfriars, 13 acres of land adjoining the city, and ten bolls of meal. In 1572, the Scots parliament confirmed a charter granted by the town of Glasgow, conveying to the University certain properties and rents. In this deed, the provost and magistrates endowed and founded anew what they call *collegium nostrum*, for the support of fifteen persons, viz., a professor of theology, to be principal or provost of the college, and two other regents or teachers of philosophy, with twelve poor students. The regents were allowed to marry, which was not then the practice in any other college, but not to have their wives within the walls of the college. The twelve poor scholars were nominated by the magistrates

and town council of Glasgow. The whole fifteen were required to subscribe the confession of faith.

In 1577, James VI. new modelled the constitution, and made a very considerable addition to the revenue. The new charter was called *nova erectio*, which much enlarged the privileges of the University. In 1581 a fourth regent was added, who took charge of the Greek department. A new body of statutes, conformable to James's charter, was framed. Various minute regulations were made, arranging the course of studies, prescribing the duties of the officers, and ordaining very specific rules in relation to character and conduct. In 1602, James VI. appointed certain commissioners for quieting the debates between the magistrates of Glasgow and the masters of the college. A committee of visitation appointed by the general assembly in 1639, and renewed in subsequent years, introduced a number of important innovations. In 1640, a class of humanity was recognized, in which besides grammatical instruction, a compendium of history was to be taught. A separate professorship of divinity was instituted, and in 1642, an additional professorship of divinity was established.

During the whole of that century, at all the Universities of Scotland, the teachers of philosophy, with very few exceptions, were young men, who had just finished their academical studies, and who were destined for the church. The course of study, which it was their duty to conduct, was calculated to form very severe habits of study, and to give them great facility both in writing and speaking. The Universities had the advantage of their services during the vigor of life, when they were unencumbered by domestic cares, and when they felt how much their reputation and interest depended on the exertions which they made.

In the visitation of 1642, strict regulations were made with regard to the study of Greek and Latin. The parliamentary visitation of 1690 introduced many regulations, applicable to all the Universities.

#### COLLEGE BUILDINGS, MUSEUM, LIBRARY, ETC.

The several edifices are in general well adapted to the purposes for which they were constructed. Some buildings were commenced in 1458. They were wholly incompetent, however, till after 1630, when a subscription was obtained for this object. Large sums of money were bequeathed by different individuals in 1617, 1619, 1641, and 1645, which were applied to the construction and repair of the edifices.

Houses for the principal and two professors of divinity were built between 1640 and 1660. There are now fourteen houses of this description kept in repair out of the general funds of the college. These houses are all appropriated to members of the *faculty* of the college, in distinction from the University professors; and when any professor dies, the next in seniority has the choice of the house; so that when a vacancy occurs, there may be sometimes a great number of removals. The houses of the principal and professor of divinity alone are fixed.

There are no apartments in college for the use of students. A splendid addition to the college edifices was made some years ago, in consequence of the will of Dr. William Hunter of London, dated July 31, 1781. Besides a most valuable collection of books, MSS, anatomical preparations, pictures, coins, specimens of natural history, and curiosities, Dr. Hunter left about £8,000 for the erection of a building for their preservation. The capital and balance in 1805 amounted to £10,583; and after paying for the building, repairs, improvements, salaries, annuities and other charges, the residue of the capital is nearly £2,300. Mr. Robert Hamilton, who died in 1799, gave a valuable inheritance to the college. The amount of principal and interest paid in 1823 was £11,442, 16s. 10d. and it was almost entirely expended on the new edifices, which bear the name of the Hamilton buildings. Of the Hunter museum, the principal and thirteen professors are trustees. The number of annual visitors in 1830 was about 4,000. An astronomical observatory has existed since 1757; but for a great number of years, owing to the increased smoke in that quarter of the town, it has been of no use. The instruments are said to be valuable. There

are excellent collections of apparatus for mathematical, philosophical, and chemical experiments.

In the year 1475, John Laing, bishop of Glasgow, gave to the University, for the use of the regents, one large volume in parchment, containing most of the works of Aristotle, and another in paper, consisting of commentaries or questions on these works. This was the foundation of the University library. Among the principal contributors to the library have been Andrew Hay, George Buchanan, Alexander Boyd, Oliver Cromwell, James Boyd, and especially Zachary Boyd, whose donations amounted to £20,000 Scots. In 1830, the library contained more than 30,000 volumes. It has increased considerably since that date. Every student applying for the use of the library, must deposit £1 as a security against injury or loss. No books with valuable plates, and no romances, novels, plays or tales are lent to students. Six curators are chosen annually from the body of professors.

#### LIST OF OFFICERS.

	<i>Elected.</i>	<i>Electors.</i>
<i>Chancellor</i> , James, Duke of Montrose,	1837	Senate.
<i>Vice Chancellor</i> , The Principal,	1823	The Chancellor.
<i>Rector</i> , Rt Hon Sir J. R. Graham, Bt.	1833	Matriculat. members, Univ.
<i>Dean of Faculties</i> , K. Finlay, of Castle Tuward,	1839	Senate.
<i>Principal</i> , Duncan Macfarlan, D. D.	1823	Crown.
<i>Keeper of the Museum</i> , W. Couper, M. D.		
<i>Librarian</i> , William Park, M. A.		
<i>Factor</i> , Laurence Hill, LL. B.		
<i>Secretary</i> , William Meikleham, LL. B.		

The chancellor is elected for life. The prevailing opinion among the professors is, that he is merely an officer of dignity, without possessing any direct authority, superintendence or control. By the original deeds of foundation, however, his power was intended to be very extensive. He has the power of deputing the vice chancellor. The practice has long been to nominate the principal to this office; but the chancellor is not restricted.

The office next to that of the chancellor in dignity is that of rector. In ancient times, this trust was always filled by clergymen. This practice appears to have been invariably followed till 1630, when John Boyle, commissary of Glasgow, was appointed. In 1717, for the first time, a commission of royal visitation ordered that the rector should not be a minister, or bear any other office in the University. By the statutes, the rector is an annual magistrate, but it has long been customary to re-elect the same individual at the second time; and there have been but two deviations from this practice for more than sixty years. Among the recent rectors have been Sir Robert Peel, Lord Brougham, and Thomas Campbell. The vice-rector, by ancient statute, and long usage, enjoys the full power of the rector, during his absence, with the exception of the visitational power given to the rector, or by particular deeds, in which there is no mention made of vice-rector. The dean of faculties is elected annually on the first of May. Since 1772, it has been understood to be his duty, in concert with the rector and the minister of the city of Glasgow, to see that all things in the college be rightly administered, and particularly to examine the accounts of the administration of the revenue. The duties of these visitors, are not, however, practically exercised. The quæstor is a nominal officer, not now chosen. The factor has a salary of about £180, collects the revenue, pays the expenses, and keeps accounts of every article to the satisfaction of the faculty.

The senatus academicus at Glasgow consists of the rector, the dean, the principal, thirteen professors of the college, and five regius professors. The rector and dean do not attend on ordinary occasions, and the administration of the affairs of the *University* is, therefore, chiefly in the hands of the same individuals who conduct the business of the *college*. The faculty is composed of the principal and thirteen professors. The comitia includes all the professors, all the matriculated students, the dean, the principal and the rector. The ordinary academical discipline is administered by the principal and five professors.

## PROFESSORS.

In the original foundation, the faculties of theology, canon law, civil law and arts are expressly enumerated. Medicine and music were, also, included. For a long period, there seems to have been scarcely any teaching except in arts. The salaries are as given in 1830, and are exclusive of houses.

Chairs.	Founded.	Incumbents.	Appointed.	Patrons.	Salary, including fees.
Humanity,	1537	William Remy, M. A.	1831	Facul. Rector and Dean,	£1,243
Greek,	1591	Edmund Law Lushington, M. A.	1838	do.	1,563
Logic and Rhetoric,	1577	Robert Buchanan, M. A.	1847	do.	843
Moral Philosophy,	1577	William Fleming, D. D.	1839	do.	740
Natural Philosophy,	1577	William Meikleham, LL. D.	1799	do.	899
Mathematics,	1691	James Thomson, LL. D.	1831	do.	614
Practical Astronomy,	1760	J. F. Nichol, LL. B.	1836	Crown,	
Natural History,	1807	William Couper, M. D.	1839	do.	218
Civil Law and Law of Scotland,	1713	Robert Davidson, LL. B.	1801	do.	478
Oriental Languages,	1709	George Gray, M. A.	1839	Facul. Rector and Dean,	363
Divinity,	1630	Alexander Hill, D. D.	1840	do.	440
Ecclesiastical History,	1749	William Maitland, D. D.	1807	Crown,	382
Anatomy,	1718	James Jeffrey, M. D.	1790	do.	1,658
Surgery,	1815	John Burns, M. D.	1815	do.	692
Chemistry,	1817	Thomas Thompson, M. D.	1818	do.	527
Botany,	1818	Sir Wm. Jackson Hooker, K. C. H. LL. D.	1830	do.	319
Theory and Practice of Physic,	1713	Charles Bathson, M. D.	1827	do.	608
Maternal Medicine,	1831	John Couper, M. D.	1831	do.	522
Midwifery,	1815	William Cuning, M. D.	1834	do.	
Forensic Medicine,	1829	Robert Cowan, M. D.	1839	do.	
Institutes of Medicine,	1829	Andrew Buchanan, M. D.	1839	do.	
Structure &c. of the Eye,		W. McKenzie, M. D., Waltonian Lecturer.			

The *principal* is the head of the college, and he presides in all meetings of the faculty, whether for ordinary business, or for discipline; but he does not consider himself entitled to decide any thing of his own personal authority. His salary is £455. He does not teach any class, or give any course of lectures. He does not visit or examine the students of any of the classes. From 1577 to near 1650, he was the sole professor of divinity. The present principal is minister of the high church and north parish of Glasgow.

The business of the students in the *humanity* [Latin] class is to read some of the best and purest Latin authors, and to answer questions (suggested by the lessons) in philology, history and geography. They are also regularly exercised in writing Latin both prose and verse; and to the first division, a lecture is delivered twice a week on Roman antiquities, and three times a week on Tacitus, Juvenal, Persius, etc. Several prizes are given in this class. Many of those, who leave the class after a single session, never resume the study of Latin, as there are few motives in Scotland to ensure the attainment of proficiency in any considerable proportion of those who attempt the study of classical literature. Of the course of instruction adopted by the present professor of *Greek*, we know nothing. The late eminent professor, Sir Daniel G. Sandford, taught two public classes, and one private class. The junior class was taught by examination and elucidation of the lectures on lessons prescribed. The senior class were taught nearly in the same manner. All the exercises of each class were strictly reviewed and publicly criticised by the professor on Saturday. About £8 are annually given for prizes in the humanity class, and £33 in the Greek.

Mr. Buchanan, the professor of *Logic* and *Rhetoric*, continues the system of his venerable predecessor, Professor Jardine, (as described in his "Outlines of a Philosophical Education,") with such alterations as his own experience has suggested. Much is done in this class by the preparation of essays. Towards the end of the session, the essays are occasionally thirty or forty pages long, some even 100 pages. These are privately criticised by the professor. The shorter ones are read by the writers to the class. In the *Moral Philosophy* or *Ethic* class, the students read portions of some of the metaphysical or ethical writings of ancient philosophers, and of Bacon's *Novum Organum*. Five hours are employed in the week in lecturing, and six in examination and exercises. Morals is considered as the chief business of the class, though some attention has been given to political economy, especially when Dr. Adam Smith was professor. A very valuable class-library is possessed.

Of the existing condition of the *Mathematical* class we have no information. The late professor Millar, stated, that usually near one third part of the whole

number of students who enter the Natural Philosophy class, are in a great degree ignorant of the elementary branches of mathematics. In the *Natural Philosophy* class, seven hours are employed in the week, in lecturing, and four, in examination. Every student is obliged to return three exercises in the week, or to account to the professor for not doing so. Prizes, (all determined by the students themselves,) are given for general ability and eminence in writing out exercises. The condition of the professorship of *Natural History*, up to the assumption of its duties by Dr. Couper, was not prosperous. Attendance was not imperative on any order of students, and the salary was quite insufficient. Dr. J. P. Nichol, the professor of *Practical Astronomy*, engages in his labors with great zeal and intelligence. His recent work on the subject is very popular. From a notice of the late meeting of the British association, we perceive that he has an observatory in operation. The parliamentary commissioners, in 1830, pronounced the professorship a mere sinecure.

In the *Divinity* class, the students are distributed into the *regular* and the *occasional*. Of those who are regular the first year, only about twenty-four at an average continue regular through the course of four years. It was the opinion of Dr. Macgill, (who died in 1840,) that *partial* attendance ought not to be permitted, at least to the extent which is at present allowed by the church. The class of *Ecclesiastical History* has attended, 1st. to Jewish antiquities, 2d. to the history of the Christian church, 3d. the history of the church of Scotland till the Reformation. Under the late professor of *Oriental languages*, Dr. Gibb, all the students were required to be furnished with copies of the Old Testament in the original and with Parkhurst's Hebrew Lexicon. Those parts of the Old Testament, which are written in Chaldee, were not read in the class, because the students had no dictionary for that tongue. Oriental studies have never flourished in Scotland.

The professor of *Law* teaches two classes, one in Roman law and one in Scottish. No previous course of study is necessary for attending on his lectures. A great proportion of the class consists of clerks and apprentices of the faculty of procurators in Glasgow.

The medical faculty at Glasgow has now a distinguished reputation. Dr. Jeffray, professor of *Anatomy*, has had a class of 350 members. Dr. Thomson, the professor of *Chemistry*, has long enjoyed the highest reputation. He uses no text-book, but follows, for the most part, his own published system of chemistry in four volumes octavo, which in 1830, had passed through six editions. He has always been in the habit of examining, and conceives it to be a very important part of his duty, fully as valuable as the lectures. During ten months of the year, he teaches all who wish to become practical chemists. Such as are interested in the pursuit continue in the laboratory till they become expert chemists. Since the appointment of Dr. Burns, to the professorship of *Surgery* in 1815, the number of students has increased from 44 to 219. "Dr. Hooker, the regius professor of *Botany*, is not connected with any of the branches of the medical profession; but his eminence in his own department of study is universally acknowledged by men of science, not only in Britain, but in every part of the world." The botanic garden was established originally by private subscription. The college and the government subscribed each £2,000. The annual expense is about £600. Dr. Hooker's whole emoluments are under £300, including the class fees. His expenditure for books sometimes exceeds his income.

#### MISCELLANEOUS.

The session at Glasgow begins on the 10th of October and ends in the beginning of May. Shortly after its commencement, the students in the Greek, Logic and Natural Philosophy classes, are examined publicly on the studies of the previous year. All the members belonging to the church of Scotland, whose families do not reside in Glasgow, are required to attend divine worship every Sunday in the chapel.

The number of foundations for bursaries is 20. Their benefits are extended to about 65 students; their average value is £1,165 10s. 4d. a year. The

principal and members of the college possess the right of nominating students, (educated in the universities of Scotland, and professing the principles of the church of England) to ten exhibitions in Balliol College, Oxford, of the yearly value of about £132 each, tenable for ten years, but vacated by marriage, or by the holder receiving certain preferments.

## APPENDIX

TO

### A LIST OF GRADUATES AT HARVARD UNIVERSITY,

OF LOYALIST OR ANTI-REVOLUTIONARY PRINCIPLES IN THE CLASSES PRIOR  
TO THE REVOLUTION.\*

[A very few names have become known to the writer since the above article appeared, which, without doubt, are justly comprised in its title; and one or two others of which he is not equally confident. That such omissions there were, and must needs be, he had no doubt (as was hinted in the Preface) when his catalogue was consigned to the printer; and he is by no means sure, that as many more as he has now undertaken to supply, do not still remain undetected. He is sorry that of those now annexed so little can be found to be told of interest or moment enough to be preserved.

As to those who were subjects of notice in the former number, it may not be amiss, since the opportunity is now offered anew, to throw in a few supplementary particulars, as to some of them; and in one or two cases where the writer was then almost utterly in the dark, this accounts may now be considered as re-written. This last remark applies especially to **WISWALL** and **HOOPER**.]

#### CONTRACTIONS.

Mandamus Counsellor, . . .	Mand. C.
Judge of Probate, . . .	J. of Pr.
Justice of Peace, . . .	J. of P.
Revolution, . . .	Rev'n.
Common Pleas, . . .	C. Pl.
Supreme Judicial Court, . .	S. J. C.
Clerk, . . .	Cl.
Catalogue, . . .	Catal.

1735. **EZEKIEL LEWIS**, styled "merch. in Boston," (*Winthrop's MSS.*), but who made, to a great degree, as the writer is told, his home in Cambridge, viz at his father-in-law's seat, Geo. Ruggles, Esq., who occupied what has long been known as "the Fayerweather estate." Ruggles was an emigrant planter from the W. I., who had married a sister of the elder Vassals. Lewis is *asterized* in the Catal. of 1779, and probably both died as exiles; but their steps cannot, at any rate, be traced.

1737. **REV. ABRAHAM HILL**, a native of Cambridge, and the first minister of Shutesbury, from which he was dismissed, after thirty-six years' connection, in Feb. 1778, on account of his avowed partialities for the royal cause. He died in Oxford, Worcester Co. June 8, 1788, (69.)

1737. **REV. EBENEZER MORSE**, born in Medfield, was settled in Baylston, Ms., [1743—Nov. 1775,] when it having become evident that "he would persist in praying for all the royal family, as well as for Lords and Commons," his continuance could not be endured. Mr. M. seems, before entering on the ministry, to have studied law with the Hon. John Chandler of Worcester, and hence perhaps his political obliquity; and as if "ambitious of universal conquest," awhile pursued the study of medicine. His death took place in 1802, at the age of 84. (*Davenport's Hist. of Baylston.*)

1748. **EDWARD HUTCHINSON**, Esq., son of Hon. E. H. (of the Exec. Council, and J. of Pr. for Suffolk,) was himself J. of P. and Cl. of C. Pl. for Suffolk. He is *asterized* in 1809, but all else concerning him, has eluded the collector's research. He was, probably enough, a refugee; but his name does not appear in any of the usual authorities for such an inference. As in the notice of Gov. Hutchinson, however, [see the No. for May,] he is said to "have succeeded his uncle, Edw. H., as J. of Pr. in 1752," the subject of our inquiry would seem to have been a cousin of the former; and his position at the head of his class, puts out of doubt his connection with the great family in question. Edw. Hutchinson—whether father or son, who shall decide?—is found among the addressors to Gov. Gage. [The writer was and is in yet greater perplexity as to two others, bearing the same high name, to whom he gave a place in his main article, to wit, Francis H. [H. U 1736,] and Wm. H. [H. U. 1762.]]

1749. **BENJAMIN MARSTON**. The father of the same name [H. U 1715,] was a merch. in Salem, (as well as Col. of militia and Sheriff of Essex,) but removed to, and died in, Manchester, in 1754. His son fol-

lowed the same profession in Marblehead to the Rev'n., when he sought refuge in Halifax. Here engaging in trade, and venturing to sea, he was taken prisoner, and carried into his native State. (at Plymouth;) and there continued until exchanged. We next hear of him in London in a state of great destitution; when he was happy enough to find employ from the African Company, in whose service he went as a Commissary to that continent, and died of a fever at Baalaa's Isle on the coast of Africa, in the spring or summer of 1793. (Col Cent. Oct. 12)

1751. DR. WILLIAM KNEELAND, a respectable physician in Cambridge, and for some years also Register of Deeds for Middlesex, married the sister of the late venerable Dr. Holyoke, of Salem. Dr. K. had been chosen by the Corporation, College Steward, (see Quincy's Hist. of H. U. ii. 172.) but by the urgency of the overseers the vote was re-considered on account of his want of sympathy with the popular cause at the Rev'n. For some years he enjoyed the dignity of President of the Mass. Medical Society, and died in Cambridge, Nov. 2, 1788, (56.)

1759. REV. WILLIAM CLARK, son of Rev. Peter C. [H. U. 1712.] of Danvers, was Episcopal minister of Quincy, [Dec. 1768—May, 1777;] when in consequence of aiding two distressed loyalists to an asylum, he was prosecuted as unpatriotic. Being forcibly taken before the revolutionary tribunal at Boston, and refusing to swear allegiance to the Commonwealth, he was condemned to be transported to foreign parts, and was immediately confined in a prison-ship in the harbor. By the efforts of Dr. Ames, a zealous whig, in his behalf, he was liberated, after losing his health, and, in some measure, his speech. He soon left the country, obtained a pension, and died Nov. 4, 1815, (76.) (Worthington's Hist. of Dedham, p. 70.)

1762. JOHN BARNARD, brother of the late Rev. Dr. B. of Salem, was a merch. at St John, N. B. and is asterized in Catal. of 1782. It favors the conclusion that the state of the country and the bias of his feelings were the motives that led him to N. B., that another brother, Benjamin, appears to have been also a merch. in the same province.

1766. JOSEPH DOWSE, is described as "son of Joseph D. of Salem, and a surgeon in the British army in the W. I." (*Winthrop's MSS*) Whether this be good warrant for introducing him into the present List, the writer will not pretend to say. From the peace of 1763, there would seem to have been no opportunity for actual service in the British army before the war of the Rev'n., nor for some years succeeding it. Of J. D.'s history, however, nothing

remains to be told but that the Catal. of 1827 first denotes him as dead.

1767. †SIMON TUFTS, son of Dr. S. T. of Medford, [H. U. 1744.] is styled in the Proscribing Act, "trader in Boston." He left M. for England at the same time with Col. Royal, and after being a mercantile adventurer in other parts, betook himself to the East Indies, where many of his last years were spent and died at the Cape of Good Hope in 1801; then about, as it is said, to return to his native country.

1773. SOLOMON WILLARD, son of Col. Josiah W. of Winchester, N. H., was an att'y-at-law in some part of Vermont, and died in 1812;—the sum of the information that can be gained respecting him. His principles are assumed on the authority of a lady of very advanced age in Cambridge.

[The individuals that follow, have already appeared in the No. for May, and the reference to *page*, after their names, denotes their place in that article.]

1723. BYFIELD LYDE, (p. 404) He is the person intended in the splenetic remark of Dr. Cutler of Christ Ch. Boston, in his letter to Dr. Zachary Grey, (Nichols' Illus. of Lit. iv. 290.) "He," (Gov. Belcher, of whom he had been speaking.) "has lately married his daughter to a gentleman baptized and brought up in the Church; but not without requiring of him utterly to renounce it, which the booby has faithfully done." These letters are a curious picture of the writer's temper, not a little soured by the awkward and almost forlorn post he then occupied as an Episcopal "watchman on the walls of Zion," and yet not without some amusing gossip.

1725. REV. DANIEL ROGERS, (p. 404.) The marks are still shown in the parsonage-house of that day, of what tradition says were bullet-holes made in those troublous and lawless times; and seeming to indicate that the minister was as obnoxious perhaps (certainly, his profession being considered,) as his son, the att'y-at-law, Jer. D. R. (See the former article, p. 412.)

1727. †HON. THOMAS HUTCHINSON, (p. 405.) The Governor died very suddenly, "as he was stepping into his carriage," (Gent's Mag.) and Eliot suggests (Biog. Diet) that his end was hastened by the loss of his youngest son, who died but four months before him. (See the No. for May, p. 415.) While resident among us, his principal seat was on Milton-hill, though he had also a Boston house [near or on Fleet St] which was all but demolished in the riots of Aug. 1765. (Gordon's Hist. of the Am. Rev. i. 123, 144.) His loss is reported as nearly £2,400. His successor, (Gov. Gage,) paid him the compliment of giving his name to the present town of *Barre*, incorporated



during his time; but its inhabitants, as early as 1777, threw it off in disgust, and received in exchange that of the zealous whig advocate of America. (Bost. Gaz. June 9, 1777.)

1728. HON. EDNUD TROWBRIDGE, (p. 405.) The Bost. Gaz. of June 14, 1779, has a ludicrous charge against the Judge of having sought to postpone the trial of Capt. Preston from *fear of catching the measles!* and one is somewhat at a loss to see whether this alludes to him as of exceeding timorousness, and expresses the fact of the prevalence of that epidemic, or whether it was a mere pretence to favor the Capt. and his soldiers by gaining time for the popular effervescence to subside.

1728. JOHN LOVELL, (p. 405.) James L., the son, is called in the No. for May, "a confessor in the cause of liberty." It might have been then added, that he was not only treated with great severity by Gov. Gage, and imprisoned; but sent, (as Eliot and others state,) in duance to Halifax. Could this have been, except on the general sailing of the fleet to that port when Boston was evacuated in March, 1776? and in that case must we not conclude, that the same squadron which bore off the father and one son, [Benj. L., H. U. 1774,—see the No. for May.] in a sort of triumph under the royal wing, carried the other as in a cage for show! a singular fact, if indeed it be one.

1729. †RICHARD CLARK, Esq. (p. 405.) His house in School St. was the scene of a riotous assault, on the evening after his son Jonathan C.'s return from England, with the appointment of one the East India Co.'s factors. (Bost. News Letter, Nov. 22, 1773.)

1729. HON. JOSEPH LEE, (p. 405.) Judge L., during most of the troublous period of the war, quitted Cambridge, and lived in retirement at Newark, N. J.

1730. †COL. JOSIAH EDSON, (p. 406.) Col. E. united with his military title that also of Deacon in the Bridgewater (South Parish) Church; and it shows how far the odium of his politics, though otherwise the most popular man of the place, followed him into the sanctuary, that on his announcing the psalm on the first Sunday after accepting his appointment as Mand. C. the choir would not respond by singing. What Mrs. Mercy Warren, (the historian of the Revolution,) meant by the epithet *Crusty Crowbar*, applied to him in her feeble satire entitled "the Groupe," in which also Judge Oliver, Daniel Leonard, and Ruggles, come in for a share as *dramatis personæ*, the present writer cannot discern.

1740. REV. DR. BENJAMIN STEVENS, (p. 407,) was son of Rev. Joseph S. of Charlestown, [H. U. 1703.] and married the daughter of Hon. Judge Kennington of Cambridge, [H. U. 1636.] He has also the honor of

being the maternal grandfather of the late lamented Rev. J. S. Buckminster, of Boston. If his reputed politics put him out, as we are told, of the field of candidanship for the presidency of the College, the judges in the case made surely but a poor exchange in electing Locke; who (to say nothing of the worse odor which cleaves to his memory,) was regarded in his own day as having had little sympathy with "the sons of liberty," and might with no great injustice have filled a space in the present article.

1741. †CAPT. DAVID PHIPS, (p. 407.) The four daughters of Lt. Gov. Spencer P. (sisters, of course, of the subject of this paragraph,) were married to Andrew Bordan, Esq., Judge Lee, Col. John Vassall, [H. U. 1719, 1729, 1732.] and Richard Leechmere, Esq., all of Cambridge, and *magnates* of the place; the last, though not a son of Harvard, was a person of rank, who built the fine seat next above that of the younger John Vassall, where he resided until his removal to the Custom-house in the metropolis, as Collector or Inspector, when it was occupied by Jon. Sewall, the Att'y-general. R. L.'s name is found in the Proscribing Act, and he doubtless, therefore, became a refugee.

1742. REV. DR. AUCHMUTY, (p. 407.) Trumbull, in his *McFingal*, (canto i, ii.) has frequent shafts at this divine; and other loyalists named in these articles figure in his satire, as Ruggles, Col. Murray, Jon. Sewall, Rev. Dr. Walter, Judge Oliver, &c.

1746. †HON. JAMES PUTNAM, (p. 408.) Hon. J. P. married the sister of Col. John Chandler, the 3d, and the alliance of these two leading families in Worcester, was cemented anew by a like intermarriage of Eben P. his younger son. He also went to N. Brunswick, from which however two of his sons were sent at a later day to Harvard for their education. One of them was the graduate of 1814.

1747. †COL. JOHN ERVING, (p. 408,) married Maria Catharine, daughter of Gov. Wm. Shirley. His son, Dr. Shirley E., for some years a respectable physician in Portland, and who died in Boston, July 8, 1813, (55) entered college in 1773, but his education was cut short by the Rev'n. mid-way in his course.

1747. JOHN COTTON, (p. 408.) Probably enough he is the person of this name whose appointment as Marshal of the Admiralty Court is given, (Bost. Gaz. May 25, 1772.) His widow, it would seem to be,—Mrs. Mary Cotton,—died in Boston, Feb. 6, 1796.

1749. †REV. JOHN WISWALL, (p. 408,) was son of J. W., grammar school master in Boston. [See the former No. for the first incidents of his life.] He left Portland in May, 1775, for Boston, and sailed thence

in the autumn to England. After the Peace he came to Nova Scotia, and was induced, at their urgency, to undertake the spiritual charge of a portion of his former flock who had gathered at Cornwallis, emigrants from the U. States. He died in 1812. His son, Peleg W., a native of Falmouth, now deceased, was in 1833 one of the Judges of the S. J. Ct. of Nova Scotia.

1751. †N. RAY THOMAS, Esq. (p. 408.) His acceptance of the honor of being a Mand. C was the occasion, probably, which collected a large assemblage (7 or 800) from the towns around, with a view to seek him at Marshfield; so that he was led very soon to take refuge within the British lines. (Mass Spy, Sept. 22, 1774.) Trumbull, in his *McFingal*, (canto i.) calls him,

The Marshfield blunderer, Nat. Ray Thomas;

but to what this epithet refers, does not appear.

1752. LABEL WILLARD, Esq. (p. 409.) "His widow, a daughter of the Rev. Daniel Rogers," &c. It may be added, in this connection, that two other daughters of Rev. D. R. married the late Samuel Parkman, Esq. of Boston, and Rev. Jonathan Newell, [H. U. 1770] of Stow.

1753. †PELHAM WINSLOW, Esq. (p. 409.) joined the British army soon after the battle of Lexington, received a Major's commission, was appointed a Commissary, and after continuing some years with the troops at New York, died at Flushing, L. I. in 1783. His widow, originally Joanna White of Marshfield, it would seem returned to and died in Plymouth, at an advanced age, (84) May 1, 1829.

1753. WILLIAM ERVING, Esq. (p. 409.) He was said, in the former article, to have held a commission in the expedition against Havana in 1762. The writer has since been told by some of his near connections, that he was three years earlier than this in the service, and served under Gen. Wolfe on the memorable plains of Abraham. He did not, however, as was stated in the article referred to, continue in the army through the revolutionary war, but left at its opening with the rank of Major.

1754. †SAMUEL QUINCY, Esq. (p. 409.) married the sister of the late Henry Hill, Esq. of Boston, [H. U. 1756.] His son of the same name, [H. U. 1782] died in Lenox, Ms. where he was an att'y-at-law, Jan. 1816; and in the son of *this last*, late an alderman of the city, the name of Samuel Quincy is still worthily upheld in Boston.

1755. †HON. WILLIAM BROWNE, (p. 409.) was the son of Samuel B. [H. U. 1727] a merchant of Salem, who died in Nov. 1742. W. B. was doubly connected with the Winthrop family; being grand-son of

Jn. W. [H. U. 1700] and having married his cousin, a daughter of Gov. Joseph Wanton, of Rhode Island. The wives of the elder Browne and Gov. W. were sisters.

1757. †JOHN VASSALL, Esq. (p. 410.) The family tomb of the Vassalls in the Cambridge burying-ground, (now long disused,) bears upon it the quaint device of a *vase* and an image of the *sun*, (Vas—sol); setting at nought, as will be noticed, the orthography of the name for the sake of the conceit. Madam V., the widow of John, died at Clifton, March 31, 1807. For occasional references to other members of the stock, see Gent.'s Mag. [March, 1794, p. 277; June, 1800, p. 587, Dec. 1817, p. 554; Oct. 1800, p. 1013; Oct. 1807, p. 983.]

1758. JOHN FOXCROFT, Esq. (p. 410.) He is well remembered by one (himself now advanced in years,) as among the last specimens of the *idle gentleman* of birth and fashion, of a former generation; he was wont to see him day by day sallying forth on his *leisurely* walk, lace on the coat, ruffles profusely displayed at the wrist, and his gold-headed cane in hand. Dr. Francis F. of Brookfield, [H. U. 1764] was a brother of John, but his politics do not seem to have been very obtrusive, at least; and Daniel, the eldest son [H. U. 1746] of Hon. Judge F., died in early life, Jan. 30, 1756, (29).

1759. REV. LEMUEL HEDGE, (p. 411.) the first minister of Warwick, [Dec. 1760—Oct. 1777.] Of his persecutions, a specimen is given in the following anecdote. A lawless company, forty or more, had taken him into custody, and brought him to Northampton, with a view to his imprisonment there; but their course being seen to be wholly without warrant, they were enforced to release him. The excitement and fatigue to which he was then subjected, were said to have occasioned the fever by which he was shortly carried off, (Oct. 15, 1777.)

1760. †FRANCIS GREEN, (p. 411.) For the share he had in the Farewell Address to Gov. Hutchinson, he seems to have been sadly beset when travelling, in July, 1774, through the towns of Norwich and Windham, Ct.; the accounts of which, as well as his advertisement of a large reward for detecting the leaders in this annoyance, are somewhat amusing. (See Bost. Gaz. Sept. 11; Mass Spy, July 15; Bost. News Letter, Aug. 4, of that year.)

1760. REV. TIMOTHY FULLER, (p. 411.) Among the earliest and most offensive ways in which he signified his coldness to the cause of liberty, was, in their view, the selection of a text for a sermon preached on occasion of the march of a company of minute men, raised for the public service—*Let not him that girdeth on the harness boast*

himself, &c. Mr. F engaged as a preacher at Chilmark, on his separation from Princeton, until the Peace; when, returning to Middleton, he sued his former society for the recovery of his salary, on the ground of illegal dismission. This action, in which the leading counsel of the State (Parsons, Sullivan and Lincoln) were enlisted on either side, was argued at Salem and decided against him. The graduates of the name of 1801, 1811, 1813, and 1815, were his sons.

1761. THOMAS PALMER, (p. 411.) He is erroneously stated in the former article to have married the daughter of Col. Royal of Medford. Mary and Elizabeth R, his only daughters, were married to George Erving, and the last Sir Wm. Pepperell. [See the former No. pp. 410, 414.] T. P. who was a *nephew* of Col. R., lived and died a bachelor. [Col. R. became a refugee, and died in England, in Oct. 1781. He was a man of great timorousness, and his departure from Medford, under cover of night, for Newburyport, where he was to embark, the writer has heard related somewhat graphically by a gentleman, whose father was present at the time to counsel and cheer the Col. Hesitating and reluctant to go, but unknowing what risks might attend his stay, he was evidently "in a strait betwixt two," when the trepidation into which he was ever and anon thrown by some distant cannonade, quickened and decided his uncertain motions. He seems to have taken much to heart the confiscation of his Medford estate, [since known as the Tidd place]; and in a letter to Edmund Quincy, the elder, written in 1779, grievously complains of this act. His explanation of his becoming "an absentee" with the opening troubles, and of the obstacles to his return, is exceedingly detailed and not very satisfactory. The Col.'s bounty laid the foundation of the first professorship of law at Cambridge, now called by his name, and his legacy of some plate to the parish church at M., shows that his regard for his former friends was not wholly scared by distance and proscription.]

1762. JOHN WADSWORTH, (p. 412.) The late History of the University states, (it. 168,) that a Committee of the Overseers, in Oct. 1775, required the college faculty to appear before them and give evidence of their political soundness; and we are told in the sequel, that the inquiry was satisfactory. After what Eliot tells of Wadsworth's forwardness to obtrude his zeal for the mother country, at all times and in all companies, one cannot see how such a vote could have been passed, without any opposition, or even any modification.

1763. JOSEPH HOOPER, (p. 412.) The obscurity in which J. H.'s fortunes were shrouded when the former article was

written, is now in part dispelled. He had, the writer is told, a strong bent for the church, but it was for no other form of it, but "the apostolic church of England." Some family opposition to this, gave a different direction to his life. At the Rev'n. he became (as was conjectured before) a refugee; but his name does not appear in the Proscribing Act. In England, he became a paper-manufacturer at Bungay in Suffolk, and died Aug. 1812. A commissioner's notice of the sale of certain land-lots and also a ropewalk of J. H., appears with that of some other confiscated property in the Bost. Gaz. (May 14, 1781.) Some of his descendants are now living at Brooklyn, N. Y.

1763. †Hon. JON. BLISS, (p. 413.) He was son-in-law to Col. John Worthington of Springfield, himself an eminent loyalist in those parts. Frances, the third daughter of Col. W., became the lady of Hon. Fisher Ames.

1765. †Hon. EDWARD WINSLOW, (p. 413.) N B It may not be amiss to say here, that the name of E. W. has wanted its due honors—small capitals—in our (Harvard) Triennial Catalogues for a long course of years [Whatever his Majesty may have lost by the colonial troubles and Rev'n., his Majesty's provinces certainly gained much. At the time of E. W.'s death, in May, 1815, the Supreme bench of New Brunswick was filled by Jon. Bliss, Ch. Justice; John Saunders, E. Winslow, and Ward Chipman, Associate Judges—all of them American refugees, and, the second excepted, all sons of Harvard. Saunders was a native of Virginia, and pursuing his studies in 1775, when, at the impulse of loyal zeal, he raised, at his own expense, and by his own interest, a troop of horse, and joined the royal standard. During the whole of that contest, he was engaged as a partizan officer in Tarleton's legion, and had an active share in most of the achievements of that officer. He was twice severely wounded. At the close of the war, which deprived him of two valuable estates inherited from his father, he repaired to England, became a student of the Middle Temple, and was called to the bar. He rose to preside over the Supreme bench of New Brunswick, and died at Frederickton, May or June, 1834, (80.) (Bost. W. Mess.)]

1765. Rev. JOSEPH (not, as erroneously in the No. for May, *James*) LEE, was the son of Dr. Jos L of Concord. The father, in the excitement of the early scenes of the Rev'n., was subjected to gross and unmanly indignities, owing to his imputed torvism; being kept in durance, from Apr. '75 to March, '76, in his own house, from which it would have been perilous to venture out; and which, even as it was, was a mark for

the bullets of straggling American soldiers passing through the town, (Shattuck's Hist. of C. p. 119.) Samuel and Silas L. [H. U. 1776, 1784] were also sons of the Dr.; the first named became eventually a resident in Canada and New Brunswick, and held various important trusts, both civil and military, under the crown.

1769. Dr. PETER OLIVER, (p. 415) began life as an apothecary in Salem, and married Love, the daughter of Col. Peter Frye of S.

1770. JONATHAN STEARNS, Esq. (p. 415) was of Lunenburg; a student of law with Jon. Bliss at Springfield, and began his profession at Westminster, where he made himself very obnoxious by espousing the royal cause. He deemed it prudent to retire to New York, and there became Judge Advocate in the British army.

1771. WILLIAM VASSALL, (p. 415) W. V. and W. S. Hutchinson, (also in the former article,) youngest son of Gov. H., sailed for England in the same vessel, with Capt. Scott, May, 1772, and neither probably again returned.

1772. BENJAMIN LORING, (p. 415.) Commodore L. and his eldest son, Joshua, Jr., (whose residence was in Dorchester,) are both found in the Proscribing Act: it is not easy to see why this son, who undoubtedly forsook the country, should have been passed over. Com L. died in England, in the autumn of 1781.

1772. †JON. SIMPSON, (p. 416.) The great Boland estate (referred to in the former article) in Cambridge, better known in

recent times as the "Warland house," was originally built for Rev. East Aphthorp, first Episcopal missionary at C., who remained there [viz. from 1761] but a very few years—or, more strictly speaking, for the contemplated Bishop of New England, whom the mother church at one time in *vision* saw, as just about to go forth from her to the new world.

1774. B. S. OLIVER, (p. 416.) Oliver, Rufus Chandler, and Dr. Wm. Paine, (see also p. 414 of the May number,) sailed for England—probably their *final leave* of the country—Sept. 1774, in the same vessel which took out Josiah Quincy, Jr. on his secret agency for "the sons of liberty."

1774. JAMES PUTNAM, Esq. (p. 416.) Hon. John Chandler, the 3d, Rufus C. his son, and James P. his nephew, (see p. 414 of the May number, and also the paragraph *ante* in this article on James P. *Sen.*) all died in London; and though at considerable interval apart, (and in token perhaps of their union by blood and in spirit,) shared a common grave; of extraordinary depth, of course—*twelve feet*; a marble slab, in each interment being interposed between the previous and the new tenant of the sod.

#### ERRATA.

N. B. The most material errata in the former article it may not be amiss to specify, having so convenient an opportunity for their correction.

Under the notice of N. Chandler, p. 414—For "the events were closed," read "the *courts* were closed."

J. L. Boland, p. 415—For "of his Majesty," read "of his Majesty's *service*."

G. Laman, p. 415—For "married Miss Badger," read "married Miss *Haskins*."

#### THE PULPIT.

THE pulpit imperatively demands the highest efforts of the human mind, and there is no place where the whole of a man's powers may be so advantageously employed. His reasoning powers, his imagination, his memory, his acquaintance with human nature, his mastery over men's passions and wills, all here are had in requisition. No man need fear, in entering the ministry and giving himself entirely and exclusively to his profession, that his mind, however capacious, will be cramped, or that his acquisitions, however extensive, will be uncalled for. Let them be baptized in the Holy Ghost, and consecrated upon the sacred altar, and they will spring to newness of life. There is no profession, where every mental and moral power, and every variety of knowledge, are so available. A minister may lay the universe under tribute. If acquainted with what is known by men in other professions, it will enable him to perform with the more efficiency the duties of his own. Whatever he can learn from history—whatever he may know of the arts and sciences, or of the languages and literature of different ages and nations—whatever information he can obtain from the farmer, the merchant, the mariner, or the mechanic—every thing pertaining to matter or to mind, to the ocean or the dry land, to this world or the world to come—all may be brought to bear upon his appropriate work, and enhance the power of the pulpit.

## BRIEF VIEW

## OF THE BAPTIST INTEREST IN EACH OF THE UNITED STATES;

EMBRACING NOTICES OF THE ORIGIN, HISTORY, AND PRESENT STATE OF THE CHURCHES,  
LITERARY AND THEOLOGICAL INSTITUTIONS, BIBLE, MISSIONARY, EDUCATION,  
TRACT, AND SUNDAY SCHOOL SOCIETIES, AND RELIGIOUS  
PERIODICALS; WITH STATISTICAL TABLES.

Concluded from p. 58.

## PART IV.—THE WESTERN AND SOUTHERN STATES AND TERRITORIES.

[By Rev. JOHN M. PECK, M. A. of Illinois.]

## MISSOURI.

As early as 1796-7, a number of Baptist families emigrated from North and South Carolina, and Kentucky, to Upper Louisiana, now Missouri, and lived for several years under the Spanish government. Amongst these were several of the children and family connections of the pioneer of Kentucky, Col. Daniel Boon. Though Boon himself never united with any church, yet he was religiously disposed, sustained an amiable and moral character, and was a Baptist in sentiment. We speak advisedly, for we have preached repeatedly in his presence, and conversed freely with the venerable old gentleman, with his silvered locks and smiling benevolent countenance, at the age of more than fourscore. At the period of the arrival of these emigrants, the Romish religion only was tolerated by law, but the commandants, disposed to encourage emigrants from the United States, did not molest them. Amongst these pioneers across the Mis-issippi, were Abraham and Sarah Musick, Abraham Musick, Jr., and Terrel Musick, Jane Sullens, Sarah Williams, Mrs. Whitley, Mr. Richardson and wife, all of whom settled within the present boundaries of St. Louis County. The Boon family, David Darst, William Hancock, Flanders Calloway, and others, settled on the north side of the Missouri river, from 20 to 40 miles above St. Charles. These families lived without church privileges for several years. The late pious John Clark was the first preacher to penetrate these remote frontiers, and seek out and feed these scattered sheep in the wilderness. John Clark was from England, where he received a respectable education. He came into South Carolina, where he taught school for a period, and where he was converted and entered the ministry in the Methodist connection, and for a period officiated as a circuit preacher. He soon found his way to Illinois, from whence he made repeated excursions to carry the gospel into the settlements of Upper Louisiana. Clark soon became a Baptist, attached himself to the class denominated Friends to Humanity, lived a most exemplary and pious life, and died in 1833. He was a man of ardent piety, uncommon in faith and prayer, peculiarly benevolent, and employed his time wholly in doing good to others. He travelled on foot, on his circuits, and preached the gospel with much success from the extreme frontiers of Missouri to Florida.

Thomas R. Musick, now living in Mis-ouri, and a man by the name of Brown, and perhaps other ministers, visited and preached in Missouri, in early times. They were frequently threatened with the *Calaboza*, (the Spanish prison,) but through the lenity of the commandants were permitted to escape. Their little meetings were quite refreshing to the pilgrim settlers, surrounded as they were by the rites and laws of Romanism. In these times of restriction, Abraham Musick applied to Zeno Trudeau, the Commandant at St. Louis, an officer quite friendly to the Protestant emigrants, for leave to have preaching at his house. The commandant was inclined to favor the Americans secretly, but compelled to reject all such petitions openly, replied promptly that such a petition could not be granted. "I mean," said he, "that you must not put a hell on your house, and call it a church, nor suffer any person to christen your children but the parish priest. But if any of your friends choose to meet at your house, sing, pray, and talk about religion, you will not be molested, provided you continue, as I believe you are, good Christians." He knew that as Baptists, they would dispense with the rite of infant baptism, and that plain "backwoods" people, as they were, could find their way to their meetings without the sound of the "church going bell." Thomas R. Musick removed his family

and settled in St. Louis County in 1803, immediately after the news had arrived that the country was ceded to the United States. Various circumstances retarded the regular organization of a church in this part of the territory until 1807. This church, known by the name of Feele's Creek, still exists, and has a commodious brick meeting-house, sixteen miles northwest from St. Louis. A number of Baptists emigrated from Kentucky to Cape Girardeau County, soon after the treaty of cession to the United States. A small church, called Tywappity, was organized at the head of a tract of alluvion, or bottom land, of that name, in 1804. This was the first organized church of any Protestant denomination in the Territory. In 1805, another church, called Bethel, was formed in a settlement a few miles west of Cape Girardeau, and near where the town of Jackson now is. This church, in 1812, had two ministers, and 80 members. A Baptist minister by name of Green preached for a period in these early churches in Missouri. In 1816, the Bethel Baptist Association was formed at a meeting held with the Bethel church, Cape Girardeau County. The constituent churches were Bethel, Tywappity, Providence, Barren, Bellevue, St. Francois, and Dry Creek. The ministers were H. Cockerham, John Farrar, Thomas Donolue, and William Street. The number of members, 230. The churches near St. Louis at this time were connected with the Association in Illinois. In November, 1817, a meeting was held with Feele's Creek church, and the Missouri Baptist Association was organized. It was formed of the churches of Feele's Creek, Boeuf, Negro Fork, Coldwater, Upper Cuivre, and Femme Osage, with an aggregate of 142 members. The ministers were T. R. Musick, Lewis Williams, and John Macdonald.

The same year, (1817,) by appointment of the Baptist Board of Foreign Missions, J. M. Peck, and J. E. Welch, were sent out as missionaries to St. Louis, where they arrived in December, and in February following constituted a Baptist church in the town. The formation of the "United Society for the Spread of the Gospel," has already been noticed in our notes on Illinois. It was organized at the session of the Missouri Baptist Association, held in Femme Osage settlement, St. Charles County, October, 1818. Several missionaries were employed to travel amongst the destitute in the Territory of Missouri and the borders of Arkansas, with good effects. It continued these operations for three years. In 1820, by the arrangements of the Baptist Triennial Convention, the future operations of its Board were restricted to foreign missions, and the mission in Missouri was suspended. The circumstances of Mr. Welch's family caused his return to New Jersey, and the following year Mr. Peck re-crossed the Mississippi to his present residence in Illinois. His labors as a missionary for several years after were chiefly directed to Missouri. The missionaries at St. Louis in March, 1818, opened a Sabbath school for the African race, principally for slaves. By the precaution of requiring certificates of their masters or overseers for the privilege of attendance, the confidence and approbation of the principal families in the town and surrounding country were secured, the school soon averaged from 90 to 100 scholars, of all ages, on each Lord's day, and more than 300 were taught to read the Scriptures. From this effort originated the "African Baptist church" of St. Louis, one of the most orderly and efficient churches of colored people we have ever known. It has long been under the pastoral charge of the Rev. J. B. Meachum, an intelligent man of color, and numbers 278 members. The church owns a brick meeting-house, and has five or six licensed preachers. This Sabbath school, which is still continued in connection with the church, was the first Sabbath school ever formed west of the Mississippi river.

In 1810, and subsequently, several Baptist families emigrated from Kentucky to the "Boon's Lick" country, in what is now Howard County. During the war of 1812-15, they were much harassed by the Indians; but in 1818, the Mount Pleasant Association, of five churches and as many preachers, was organized. Amongst the faithful and successful laborers in the interior of Missouri, was the Rev. Ebenezer Rodgers, now at Upper Alton. Mr. Rodgers is of Welch extract, though born on the borders of England. He was educated at Bristol Academy, under the late Dr. Ryland, came to Kentucky in 1818, and to Chariton, Mo., in 1819. He travelled extensively in the country bordering on the Missouri river, was a principal laborer in several revivals of religion, and baptized more than 500 converts, and aided in forming a number of churches while a resident of Missouri. The Cuivre Association originated from the Missouri Association in 1822, and Salt River was formed in 1823. The Franklin Association was formed from the Missouri in 1832, and from revivals of religion and missionary efforts, prospered exceedingly for several years. From it, the last year, was formed the Union Association. Bethel Association, in the northern part of Missouri, was organized by churches and ministers set off from the Salt River Association in 1834. Three small churches from this Association united with some other churches in 1839, and formed the "Two River Old School Baptist Association," in the same region. Its features are Antinomian and anti-mission. In 1823, settlements having spread through Upper Missouri, hundreds of Baptists floated on the tide of emigration from Kentucky, Tennessee, Virginia and the Carolinas, revivals of religion had multiplied converts, and the result was a division of the Mount Pleasant Association, and the organization of the Concord and Fishing River Associations. The

churches forming the Concord, were located in the tract of country south of the Missouri river, and the Fishing River towards the western borders of the State. Subsequent increase to 29 churches in 1827, made another division desirable, and the Salem Association was organized, embracing the counties of Boone and Calloway. The old Bethel Association, in the southern part of the State, having spread over a wide district of country, the Cape Girardeau Association, of 10 churches, 6 ministers, and 259 members, was formed in 1824. In 1835, the Black River Association was formed from the Cape Girardeau.

In August, 1834, a convention of ministers and brethren was held in Calloway County, Mo., to confer relative to some organized system of home mission operations. A constitution was adopted, and the "*Baptist Central Convention of Missouri*" provisionally organized. At a subsequent period, it was changed in name to the "General Association of United Baptists of Missouri." The amount of funds in the treasury as reported at the annual meeting of 1840, is \$342. Four missionaries and a general agent were appointed. The report for the preceding year shows that four missionaries had jointly been employed 132 days, and had travelled about 2,000 miles, preached 125 sermons, formed several new churches, and baptized 28 converts. At the last meeting of the General Association, the "United Baptist Education Society" was formed, the exclusive object of which is to aid in educating young brethren of gifts and graces preparatory for the gospel ministry. The hope is entertained of the eventual establishment of a theological school. The Cape Girardeau Missionary Society was formed in 1834, and made some progress. It is now merged in the New Cape Girardeau Association. The Franklin Missionary Society originated in the bounds of the Franklin Association in 1833. It is auxiliary to the American Baptist Home Mission Society, and co-operates in sustaining missionaries in that portion of Missouri. The Missionary Society of St. Louis County is also an auxiliary. Divisions have resulted in the Mount Pleasant, Salem, and Cape Girardeau Associations on the question of the organization of missionary and other benevolent societies.

The First Baptist church of St. Louis, which was formed in 1818, preserved an existence for about fifteen years, without pastoral labor and with only occasional ministerial visits, when it was dissolved, and the second Baptist church organized. That church has a valuable brick house of worship, erected by the Episcopal church, and transferred by sale in 1836 to the Baptist church, and about 80 members. During the last year it was under the pastoral charge of the Rev. R. E. Pattison, D. D., now of Providence, R. I. At the close of 1840, the Baptists in Missouri numbered about 276 churches, 150 ministers, and 10,775 members. The baptisms for 1840 exceeded 1,000.

## INDIANA.

A few Baptists emigrated to the Territory (now included in the State of Indiana,) at the commencement of the present century. Several small churches were organized along the Whitewater, bordering on the State of Ohio, the first of which was in 1802. These churches were first connected with the Miami Association, but in 1809, were formed into the Whitewater Association, which then consisted of 9 churches, 6 ministers, and about 380 members.

In 1806, the Wabash church was formed about 8 miles north of Vincennes, and the same year, the Bethel church, in a settlement further down the Wabash River. In 1808 the Patoka church was organized in what is now Gibson County, and the Salem church still further south. The same year, the Wabash District Association was organized. In 1809, the Maria Creek church was formed, about fifteen miles north of Vincennes. The ministers who were instrumental in gathering these churches in the wilderness, were Alexander Devin, Samuel Jones, James Martin, and Isaac M'Coy. Mr. M'Coy, for more than twenty years, has been an indefatigable missionary amongst the western Indians.

Silver Creek, in Clark County, was formed near the commencement of the present century. We find it on the minutes of the Longrun Association, Ky., in 1805, with 50 members, and from its position in the table, it must have existed several years, and probably was the first Protestant church formed in this Territory. Elder William M'Coy, the father of Isaac M'Coy, labored much in the early settlements of Clark County. He came frequently on preaching excursions, over the Ohio River from Shelby County, Ky., where he then resided, and finally removed his family to Indiana in 1810, and died in 1813. He was a pious, devotional, laborious and useful minister.

The Silver Creek Association was organized in July, 1812, of 8 churches, 4 ordained preachers, and 270 communicants. In 1816, this Association contained 24 churches, 10 ordained, and 8 licensed preachers and 582 members. About 100 converts had been baptized—the balance of the increase was from emigration. The same year the Association was divided, and the Blue River Association formed from it; which in 1817,

reported 17 churches, 7 ordained, and 3 licensed preachers and 571 members, while Silver Creek Association reported 12 churches, 4 ordained and 6 licensed preachers, and 365 members. The two Associations report 188 baptized during the year. Revivals had prevailed in several churches.

The Whitewater Association increased gradually. In 1815 it reported 16 churches, 14 ministers, 125 baptized, and 795 members. In 1820, it reported 25 churches, 13 ministers, 38 baptisms, and 1,180 members. Its additions have been more from emigration than conversions. It has been a consistent anti-mission body, rather hyper-calvinistic in doctrine, and not very active in enlarging its own borders, or adopting and carrying out measures to extend the kingdom of Christ.

The Wabash District Association "run well" for some years. Its most intelligent and efficient minister was Mr. McCoy, until he consecrated himself and family to Indian reform, and removed from its boundaries. On the pages of its minutes, a file of which lies before us, we see the impress of his hand and heart until 1819, when his name is no longer found on its tables. Until that period, Foreign Missions, Home Missions, Indian Missions, Bible operations, and other benevolent projects appear on its minutes. From that time the usefulness of this Association has been a blank! It is a singular coincidence, and a mysterious providence, that the year in which Isaac McCoy took leave of the Association which he had nurtured from the first, the name of *Daniel Parker* appears on its minutes as connected with Lamotte church, in Crawford County, Ill. Mr. Parker is one of those singular and rather extraordinary beings whom Divine providence permits to arise as a scourge to his church, and as a stumbling block to the way of religious effort. Raised on the frontiers of Georgia, without education, uncouth in manners, slovenly in dress, diminutive in person, unprepossessing in appearance, with shrivelled features and a small piercing eye, few men, for a series of years, have exerted a wider influence on the lower and less educated class of frontier people. With a zeal and enthusiasm bordering on insanity, firmness that amounted to obstinacy, and perseverance that would have done honor to a good cause, Daniel Parker exerted himself to the utmost to induce the churches within his range to declare non-fellowship with all Baptists who united with any missionary or other benevolent (or as he called them, new fangled) societies. He possessed a mind of singular and original cast. In doctrine he was an Antinomian from the first, but he could describe the process of conviction, and the joys of conversion, and of dependence on God, with peculiar feeling and effect. This kind of preaching was calculated to take a strong hold on the hearts and gain the confidence of a class of pious, simple hearted Christians, of but little religious intelligence and reading. He fully believed, and produced the impression on others, that he spoke by immediate inspiration. Repeatedly have we heard him when his mind seemed to rise above its own powers, and he would discourse for a few moments on the divine attributes or some doctrinal subject with such brilliancy of thought, and force and correctness of language, as would astonish men of education and talents. Then, again, it would seem as though he was perfectly bewildered in a mist of abstruse subtleties.

In 1820, he wrote and published a book against the Baptist Board of Foreign Missions, though all the knowledge he possessed on the subject was derived from one or two Annual Reports. Being exceedingly tenacious of church and Associational authority, the main drift of his argument was, that the Board of Missions was not created by the churches, nor under their direct control. He persuaded the church of which he was preacher, to take a process of ecclesiastical discipline with a neighboring church, because some of its members contributed to missionary societies. This produced a difficulty that came into the Association, extended into the other churches, and finally spread through a number of Associations. Fellowship was interrupted, correspondence broken up, and the evils are not yet entirely removed.

From 1822 to 1826, Mr. Parker was a member of the Senate of Illinois, but he figured far less as a politician than as a polemic. About this period he commenced preaching the doctrine that has become familiarly known in the West as the "*Two Seeds*," in support of which he published a pamphlet in 1826. He sets out with the postulate that God never made a creature that will suffer eternal misery. All the elect were created in union with Christ from eternity, consequently when they fell in Adam, he was bound by covenant engagement to pay their debt or redeem them. These are the children of the kingdom—the good seed,—and will be saved from sin and its consequences and be happy forever as the bride of Christ.

The non-elect are literally and in fact the children of the devil, begotten in some mysterious manner of Eve, manifested in the person of Cain. These constitute the "Bad seed,"—and, with their father, the devil, will perish without mercy or hope. On these leading principles, Mr. Parker builds a tolerably extensive system. Of course the devil, as the author of all evil, always existed, yet God, as the only Supreme Being, has him under his power and will destroy him and his works. The parable of the Tares and many other passages of Scripture are relied on to support these strange dogmata. These notions, though variously modified, have been propagated to some extent in several



western States. They are perishing before the influence of truth and will soon be forgotten. Mr Parker was exeluded by a majority of his church, but he drew off a party, retained his influence in a portion of the Association that followed him, and still continued his ministrations. During the progress of these difficulties, the Association had undergone frequent subdivisions. In 1822, it spread over a tract of country on both sides of the Wabash for 100 miles in extent, and numbered 22 churches. Those to the south of Vincennes were dismissed to form the Salem Association, leaving 12 churches. By compromise on the mission question, another division took place in 1823, and the Union Association was formed. This left most of the churches of the Wabash District Association in Illinois, and consequently it is now included in the statistics of that State.

Besides several other pamphlets sent forth from the press, in 1830 and 1831 Mr. Parker published a monthly periodical called the "Church Advocate." His "Two Seeds" having produced a fruitful crop of dissension and strife, were not prominently advocated in this periodical. About 1833, he migrated to Texas, where he has formed two small churches, but exerts very little influence.

The Salem Association, formed in 1822, lies in the southwest corner of the State, near the mouth of the Wabash. In 1839, it had 20 churches, 14 ministers, and 1,035 members.

In the southeastern portion of the State, settlements were made and a few Baptists emigrated there nearly forty years since. In 1807, a small church was constituted in Lawrenceburgh, under the pastoral charge of Dr Ferris. Elder Hume from Campbell County, Ky., made repeated visits to the settlement on the Laughery, a stream that enters the Ohio, a few miles below the Great Miami, and several converts were baptized in 1810. The next year, the Laughery church was formed of 14 members. They were scattered over a tract of hilly country, without roads, for twenty miles in extent, and could meet but seldom. They had preaching for several years, only from the occasional visits of Elder Hume. In 1815, this little church built a framed meeting-house at the cost of \$300, and in their great poverty, and feeble and scattered condition, it was a prodigious effort. This was the first house for public worship erected between the Whitewater and Madison, a distance of seventy miles. Elder Hume moved over the Ohio river and became their pastor, and a man by name of Lothrop received license to preach the gospel.

In 1818, Elder John Watts, a man of respectable talents and of much energy, removed from Kentucky, and settled on the Laughery, and several other churches were constituted from emigrants that came into this part of the State. The same year the *Laughery Association* was organized, consisting of six churches, two ordained, and two licensed preachers, and an aggregate of 124 members. This Association has made steady progress and exerted an extensive influence in this part of the State. One of its most efficient members, and one of the constituents of Laughery church in 1811, is the venerable J. L. Holman, one of the Supreme Judges of the State, and, since 1834, an ordained minister of the gospel. By patient, untiring efforts, Sunday schools have been organized, the destitute population of Dearborn County repeatedly supplied with the Scriptures, ministerial and general education has been promoted, and the brethren encouraged to every good work. The village of Aurora, near the residence of Judge Holman, was the central point of radiation for these benevolent efforts. At one period the Aurora Sunday School Union embraced more than 20 schools, 200 teachers, 1,200 scholars, and 2,500 volumes in their libraries. We have not room to enlarge, but before us is a manuscript history of the Laughery Association, written by Judge Holman for the Western Baptist Historical Society, containing a great variety of interesting facts, and which, probably, will be laid before the public in another form. From that source, we gather the following statistics.

During the first ten years of this Association, from 1818 to 1828, 530 converts were baptized in the churches, 402 were received by letter, 388 dismissed by letter, 142 excluded from fellowship, 31 restored, 55 died; total remaining, 584.

During the next ten years to 1838, there were 534 baptisms, 406 received by letter, 485 dismissed by letter, 163 excluded, 23 restored, 100 deaths; leaving a total of 957.

During the subsequent three years there were 394 baptisms, 203 received by letter, 188 dismissed by letter, 34 excluded, and 57 deaths.

The aggregate during the existence of the Association for 23 years, was 1,458 baptized, 1,011 received by letter, 1,063 dismissed by letter, 398 excluded, 88 restored, 212 deaths. A large proportion of exclusions was for schism. Some left the churches and joined the Freewill Baptists, others were drawn into the current of the Campbellite heresy, and a few were led off by a disaffected minister.

The average annual deaths in proportion to the number of members, for the first period of ten years were as one to 104. During the second period as one to 68. During the last period of three years as one to 54.

The comparative exclusions have been annually for the first ten years as one to 42. During the second period of ten years as one to 43. During the remaining three years as one to 50.

Twenty-four ministers have been ordained in 16 churches of this Association, of which

three were by the church in Aurora. Of these, 4 have died, 2 have joined the Campbellites, 3 have removed, leaving 15 still laboring in the churches of this body. The Association for 1840, reports 24 churches, 17 ordained and 4 licensed preachers, 184 baptized, and 1,155 members. The progress of this Association may be regarded as a fair sample of the average increase of other Baptist Associations throughout the western States, with the exception of a few Antinomian and anti-mission bodies.

We have not room to enter into further particulars of the rise and progress of the Associations in this State. There are 31 in all, with about 417 churches, 220 ordained and 40 licensed preachers, and about 17,000 members. Twenty-two Associations report for 1840, 1,541 baptized.

In 1833, delegates from a number of churches met in Shelby County, and formed "The General Association of Baptists in the State of Indiana." The object, as expressed in the constitution "shall be to unite the Baptists of Indiana in some uniform plan for promoting the prosperity of the Redeemer's kingdom within the bounds of the State, by a more general spread of the gospel." This body is similar to a Convention in other States. It meets annually and is composed of delegates from such churches, Societies and Associations as contribute to its funds. The subjects of Foreign Missions, Home Missions, Bible distribution, Education, Sunday schools, Temperance, state of religion in the churches, duties of churches to pastors, and benevolent efforts in general, have been discussed at its annual meetings, and an impulse has been given to all these objects. At the close of the first session in 1833, a conference on education was held, which was resumed at the next anniversary, and resulted in the establishment of a Literary and Theological Institution under the name of the "FRANKLIN MANUAL LABOR INSTITUTE." This institution has gone into operation in Franklin County, where it has a farm, buildings, and a respectable class of students.

Societies have been formed for ministerial education, for Foreign Missions, and for Bible operations, all which hold their anniversaries at the time and place of the General Association.

The Banner and Pioneer, and the Cross and Journal are the principal religious periodicals that circulate amongst the denomination. The former has an "Indiana Department" under the editorial supervision of the Rev. A. R. Hinckley. Since the formation of the General Association, the denomination has increased about 50 per cent. in Indiana.

## OHIO.

Amongst the early emigrants to Fort Washington and vicinity (now Cincinnati) were several Baptist families from New Jersey. A church of five members was constituted at a place called Columbia, in May, 1790, by the late Rev. Stephen Gano of Providence, R. I., then on a visit to Kentucky. The following year Elder John Smith took the pastoral charge. In October following fifteen were added, and in November four more. This church was subsequently removed three miles from the Ohio river and took the name of *Duck Creek*. For ten years only fourteen converts were received by baptism. In April, 1801, Elder Peter Smith took the pastoral charge, and the same season it was blessed with an extensive revival of religion. At the monthly meeting in June, 22 were baptized, in July, 33, in August, 33, and in September and October, 21—making an accession of 109. In 1804, Elder Peter Smith having removed, Elder William Jones from Wales, took the pastoral charge. This church has gradually progressed and for about twenty years past has had a portion of the pastoral labors of Elder J. Lyon. It numbers about eighty members, and has licensed at different times eight persons to preach the gospel.

The Miami Association was formed in 1797, of four churches. In 1813 it reported 21 churches, 11 ministers and 904 members. Within the last four years it has divided, and a majority of the churches have assumed anti-mission ground.

In 1800 a number of Baptists from New England settled in the Scioto Valley, and formed the Ames church. In 1801, six German families, among whom were sixteen Baptist professors, emigrated from Virginia and settled near New Lancaster, and formed a church. Others soon followed, so that in 1809 they had three preachers, and eighty members. They preached in both German and English. The Scioto Association was organized of four churches in 1805, and in 1809 it contained 9 churches, 6 ministers and about 300 members. The Beaver Association in the country adjoining the Ohio river and Pennsylvania, was formed in 1808, of six churches which were dismissed for that purpose from the Redstone Association. A part of its churches were in Pennsylvania. Other churches were organized as settlements extended and emigration flowed into the State, some of which became connected with existing Associations, or aided in forming new ones, while some churches from their remote situation remained disconnected with any Association. Strait Creek Association was formed in 1810, and Mad River in 1812.

For a number of years the progress of the Baptist denomination in Ohio was compara-

tively slow. The Methodist was by far the most numerous denomination, and the Presbyterians and Congregationalists an efficient and active people, especially on the Western Reserve.

A small Baptist church was formed in Cincinnati nearly thirty years since, but the denomination made very little advance in that city for more than ten years. This church eventually became extinct. About 1820, the Enon Baptist church (now called First Baptist church) was formed of a few Baptists who were resolved to build up the cause. In 1824, the Cincinnati Baptist Missionary Society was organized with a view to domestic missions, and having a direct reference to the concentration of the denomination in a State Convention. The constitution was signed by 120 persons, and a circular address issued. This effort was followed up by employing Elder James Lyon as an itinerant missionary for six months, and within a circle of 25 miles from Cincinnati. During this term of service Elder Lyon travelled 1,558 miles, preached 222 times, and baptized 109 persons on a profession of faith in Christ. A number of auxiliary societies were formed. In 1825, the board employed Elder Corbly Martin for travelling agent, and resolved to invite the denomination to hold a meeting at Zanesville the fourth week in May to organize a Convention.

This meeting was held and the Ohio Baptist Convention was formed. The result when compared with the means employed is highly cheering. At that period the aggregate of the denomination did not exceed 100 preachers, 210 churches, and 7,500 members. The Convention has made steady progress from year to year, until its influence is felt in every county in the State. A large proportion of the Baptist denomination in Ohio are now engaged in missionary and other benevolent modes of action.

At the late session (May 1841) it appeared, that the amount of funds raised during the year for Home Missions by the Convention, and by various Associations that conduct missionary operations within their own sphere, exceeded \$3,000; the whole amount of missionary labor performed exceeded nineteen years. For two years past a special effort has been made to establish churches in towns and villages, which has been successful. More than \$1,100 have been raised for that purpose, and twenty village stations have been aided during the year.

#### *Granville College.*

The project of establishing an Institution for Literary and Theological education had its origin simultaneous with that of the Baptist Convention. The Cincinnati Baptist Missionary Society embraced two objects;—"gospel missions, and the education of ministers, called of God, and chosen, and faithful." This subject was discussed at the first meeting of the Convention in 1826, but postponed until the churches could be brought to act in concert. The "*Ohio Baptist Education Society*" was organized at a subsequent meeting. The object of this Society, according to its constitution, "shall be to promote sound literature and science, including the literary and theological improvement of pious young men for the ministry." In 1831, the Rev. J. Going, D. D., visited Ohio, with other western States, and attended the Baptist Convention at Lebanon, and was invited by the Trustees of the Education Society to aid them in selecting a site for a Collegiate Institution. The place selected was a beautiful eminence, then a farm, near Granville, and the next winter a charter was obtained from the Legislature for the "*Granville Literary and Theological Institution*." The Seminary opened in December, and soon after the principal building was destroyed by fire. Efforts were made to procure funds and repair the loss. The report for 1832, shows that the average number of students the first quarter was about thirty—and during the succeeding quarters upwards of sixty.

This institution has made steady progress and now ranks equal to any in the State for a thorough and full course of instruction.

For several years the Rev. John Pratt, M. A. was principal, but in 1836, it assumed more directly a collegiate form, and the Rev. J. Going, D. D. was chosen president.

The catalogue of 1840. shows a list of 20 college students, 47 in the preparatory department, 92 in the English department, and 5 theological students—total, 164. About 50 are professedly pious, a large proportion of whom have their minds directed to the ministry.

The *Faculty*, or Board of Instruction, are,

Rev. JONATHAN GOING, D. D., *President, and Professor of Theology.*

JOHN STEVENS, M. A., *Vice President, and Professor of Intellectual Philosophy, and Principal of the Literary Department.*

Rev. JOHN PRATT, M. A., *Professor of the Latin and Greek Languages.*

PASCHAL CARTER, M. A., *Professor of Mathematics and Natural Philosophy.*

LEWIS DODGE, *Teacher in Preparatory Studies, and Superintendent of Junior Division.*

FREDERICK S. THORP, *Teacher of Vocal Music.*

S. B. CARPENTER, *Teacher of Penmanship.*

The course of studies in the College proper, is equal to that of the best New England institutions. The preparatory course, in ordinary cases, occupies two years, and embraces a thorough preparation for entering the college class. The English course is designed to afford aid for obtaining a thorough and extended English education. To this is appended a course of studies and lectures designed for the qualification of teachers of common schools. Daily instruction is given in vocal music. The commencement is held on the second Wednesday in August.

There are two terms; the first of 21, and the second of 22 weeks. The expenses per term, for tuition, \$10 50; for board and washing, \$23 50; room rent, \$3; sweeping, &c. 50 cents.

Opportunity for manual labor is furnished to a limited extent.

### *Religious Periodicals.*

The publication of a religious periodical also entered into the plans of the brethren in Cincinnati, in their incipient movements to form a Convention; and when the Convention was organized in 1826, a committee was appointed to make arrangements for the publication of "the contemplated paper, should it meet with sufficient patronage." A single number, "The Western Religious Magazine," was subsequently issued at Cincinnati, but it did not receive sufficient encouragement. The Convention, in May, 1827, resolved to patronize a monthly pamphlet published at Zanesville, under the editorial charge of Elder George Sedwick, which continued until June, 1831. The first number of the "Baptist Weekly Journal" made its appearance from the press at Cincinnati, July, 1831. Subsequently it was connected with the Cross and Baptist Banner of Kentucky, and from that time bore the name of the Cross and Journal. The same fate attended this paper that has attended nine tenths of the religious newspapers of our country. The excess of expense over actual income from subscriptions collected in six years, exceeded \$6,000, which was generously borne by a few individuals. Its circulation at six months was less than 600—its maximum, after the accession of the subscription list of the Cross, was 2,300. It is now published at Columbus, on a small imperial sheet, at \$2 per annum, and sustains itself and its editor at a circulation of about 1,800. It has proved a right arm to the denomination in Ohio. In January, 1835, "The Baptist Advocate," a monthly periodical, in pamphlet form, was issued from the same press as the Cross and Journal. Its object, as its title imported, was to advocate the doctrines, principles, duties and ordinances of the gospel, as held by sound Baptists, in distinction from the multiplied erroneous sentiments and practices in religion which are propagated. The editors were J. Stevens, S. W. Lynd, J. M. Peck, J. S. Wilson, and R. B. C. Howell. It continued two years.

The Ohio Baptist Foreign Mission and Bible Society is a branch of the Convention, and transacts its business during the same annual meeting. Its receipts, the last year, all which go to the foreign field, were about \$300. A large proportion of the contributions for foreign missions from Cincinnati and other parts of the State, pass directly to the treasury of the Board, and are not reported on the books of the Convention.

A "Pastoral Conference" has been organized, which holds its meetings at the same time and place as the Convention. It is composed of all pastors and ordained ministers of the Baptist denomination in the State, in good standing, who signify their desire to become members. Its object is the better acquaintance and mutual improvement of the members, and consultation for the general advancement of religion. Members are appointed annually to prepare and read essays on important subjects.

### MISSISSIPPI.

A Baptist church, called Salem, was organized in this country in 1797, then under Spanish government and popish authority, by Elder Richard Curtis, of emigrants mostly from South Carolina. The opposition of popery drove Mr. Curtis from the field, but he soon returned to his post, and was pastor of the church. Among the early ministers of this church, were Elders Curtis, Snodgrass, Cooper, Searbrough, and Stamply. The church flourished for many years, but dissolved in 1833.

The Mississippi Baptist Association was formed in the south-western part of Mississippi about 1807. Mr. Benedict, in 1813, reports its numbers from the minutes as 20 churches, 13 ministers, and 894 members. In 1815 there were two Associations in this Territory, (Mississippi and Flint river,) 46 churches, 30 ministers, and 2,348 members.

A Baptist Convention was formed in 1822, and continued to hold annual meetings for six years, when it declined. Another Convention was organized in 1836, which continues an active body. The proceedings of the annual meeting for 1840, show that the following subjects received the attention of the body, and on which reports were made

by committees:—Foreign Missions, Domestic Missions, Sabbath Schools, Education, the spiritual welfare of the colored people, the Lord's day, Temperance, the state of religion in the churches, and Bible distribution. The project of a history of the Baptists in Mississippi, was also entertained. The Treasurer's report shows the following contributions:—Foreign Missions, \$639 86; Domestic Missions, \$284 44; American and Foreign Bible Society, \$871 62; publishing Burman Bible, \$159 05; for Mrs. Wade's school in Burmah, \$13 56; general purposes, \$922 69—total, \$2,891 23.

The Mississippi Baptist Education Society was formed in March, 1835, for the education of ministers of the gospel, and the instruction of youth generally. A subscription of \$30,000 was soon realized, and a seminary projected and called the JUDSON INSTITUTE. From the proceedings of the Convention of 1840, we suppose this society has become merged in the Convention. The Judson Institute is located at Middleton, Carroll County, near the geographical centre of the State. It is under the charge of Rev. S. S. Lattimore and assistants, with sixty students. Buildings in part are erected. Besides a report on the spiritual welfare of the colored population, the following resolutions were adopted:—*Resolved*, That we recommend heads of families to be careful to provide means by which their servants may receive spiritual or religious instruction. *Resolved*, That we recommend churches and ministers to make suitable arrangements for a portion of the services of the sanctuary to be directed especially to the colored population, with a view to the promotion of their spiritual welfare.

In 1837, '38, the South-western Luminary was published on a newspaper sheet, monthly, at Natchez, and circulated amongst the churches.

### LOUISIANA.

We have no specific information of the origin of Baptist churches in Louisiana. Several churches of the Mississippi Association are in this State. The Louisiana and Concord Associations are chiefly on the west side of the Mississippi river. In the aggregate they have about 20 churches, 10 ministers, and 350 members. A Baptist Home Missionary Society was formed in 1835, and made some progress. Several itinerant missionaries were employed in 1836 and '37.

In May, 1839, a meeting was held at Columbus, Miss., and the *South-western Baptist Home Mission Society* was organized, the specific object of which is to promote the preaching of the gospel in the South-western States and Texas.

### ARKANSAS.

In 1818 a small Baptist church was constituted on Fourche à Thomas, Laurence County, (then Missouri Territory,) of 12 members. Elders Benjamin Clark and Jesse James were ministers there. The next year Elder J. P. Edwards made a missionary tour to this region, and aided in organizing another small church. Very little progress was made for several years. In 1828, Elder David Orr of Cape Girardeau County, Mo. made an excursion to Arkansas, on Spring river, and found the whole country destitute of Baptist preaching, and but very little from other denominations. The word preached by him took effect; he formed a church on Spring river, and baptized eleven converts. The next spring, 1829, Mr. Orr removed his family to Arkansas, and during that summer organized two more churches. The Spring River Association was formed of five churches in October, 1829. For two years past, some unpleasant divisions have gotten amongst the churches and ministers in this Association. Some twelve or fifteen years since, a number of Baptists, with several preachers, emigrated from Illinois to Washington County, in the north western part of the State, where several churches and an Association has been organized. A Baptist church was gathered a few years since at Little Rock, but it met with difficulty from the Campbell heresy. There are several churches in this part of the State. In the country bordering on Red river, a number of Baptist churches have been formed, and an Association called Saline organized.

The Methodist is the most numerous denomination in this State. In 1839, the Arkansas Conference numbered 4,705 white members, 820 colored, and 1,216 Indians. The most of the latter were in the Indian Territory west of the State. The Conference was divided into 6 districts, 35 circuits, and 8 mission circuits and stations. There were 54 circuit, and 92 local preachers. The Cumberland Presbyterians rank next in numbers, and the Baptists next. This State presents a wide field of destitution, and the people are anxious for ministers to come into their borders.

### MICHIGAN.

This State lies almost wholly on the eastern waters, and can hardly be classed with Western States. New York has sent out a large proportion of Baptist emigrants to this new State. The first church was formed in 1824. In ten years about 50 churches

had been raised up. A missionary society was formed in 1831, which, in 1835, reported \$447 88 expended. The Baptist Convention of Michigan was organized the same year. It operates like other State Conventions in the various objects of Christian benevolence. The Treasurer's report for 1840, shows receipts for Home Missions, \$328 08; Foreign Missions, \$204 34; American and Foreign Bible Society, \$42 43; other purposes, \$4 86—total, \$579 71. Some efforts have been made to establish a literary and theological institution.

### WISCONSIN TERRITORY.

It is within half a dozen years that the first Baptist church was formed in this Territory. In October, 1838, delegates from the churches of Rochester, Southport, Milwaukee, Lisbon, Sheboygan, Jefferson, and Salem convened at Milwaukee, and organized the first Baptist Association of Wisconsin. This body attends to missions, and all other benevolent operations, and exerts a valuable influence in the Territory. Some of its ministers are itinerant missionaries. It is composed of 10 churches, 6 ordained ministers, 1 licentiate, and 295 members, and reports 58 baptized for 1840.

There are several small churches, scattered over the Territory, not yet connected with any Association, and which are included in our summary table of Wisconsin. Population of this Territory for 1840, 30,747.

### IOWA.

This Territory (with the exception of the lead mines at Dubuque) commenced settling in 1833. Its rapid growth is unparalleled even in the prolific West. At the census of 1840, the population exceeded 43,000. The Baptists formed the first religious society in 1834, on Long Creek, Des Moines County, a few miles from Burlington. Another church was gathered on Rock Creek, in the same County, in 1835. The Iowa Baptist Association was organized of three churches in 1839, and another Association, name unknown, anti-mission in character, was formed the same year. The Iowa Association consists of 5 churches, 3 preachers, and 91 members. There are also churches at Dubuque, Camanche, Davenport, and several others, scattered over the Territory, and which are included in our summary table. Wisconsin and Iowa are important missionary fields, and demand the attention of the denomination in the Eastern States.

### GENERAL CONVENTION OF WESTERN BAPTISTS.

In 1833, brethren in Cincinnati, after holding private correspondence with ministers and laymen through the Western States, issued an invitation and circular address for a general convention of western Baptists. This brought together a large number of brethren. Thirty-six ministers, and sixty-four lay brethren, from the States of Ohio, Kentucky, Indiana, and Illinois, and nine delegates from the eastern States, and the Rev. Mr. Wade, missionary, from Burmah, assembled in Cincinnati, and continued six days in harmonious consultation. The subjects of preaching the gospel, benevolent efforts in general, Foreign and Home Missions, Sunday schools and Bible classes, temperance, religious periodicals, the circulation of religious books and tracts, Bible societies and distribution, and an educated ministry, received special consideration, and reports were made on each subject. The proceedings and reports were published in a pamphlet of 80 pages, and 1,000 copies circulated amongst the churches in the great Valley.

At the session of 1834, 40 ministers from the States of Kentucky, Ohio, Indiana, Illinois, Missouri, Tennessee, Mississippi, Western Virginia, and Western Pennsylvania, and nine from the Eastern States, and a large number of lay brethren, appeared in Convention. Committees reported on Home Missions, Foreign Missions, ministerial education, Bible distribution, tract distribution, Sunday schools and Bible classes, the influence of the press, and the establishment of a central theological seminary for the Western Valley. The result of the last subject was the organization of the "*Western Baptist Education Society*." The Board of this Society subsequently purchased a valuable tract of land, adjoining Covington, Ky., and opposite Cincinnati, laid off and sold lots, and have realized funds so as to lay the foundation for a THEOLOGICAL SEMINARY. Spacious buildings have been put up and nearly completed, and the institution is expected to go into operation in another year.

The principal object of the Western Convention has been to diffuse intelligence, awaken up the churches to effort in each State, hold personal intercourse, and bring out more union and mutual co-operation in the denomination throughout the great Valley. The ministers and brethren who came up from the Western States felt their intellectual powers quickened and their hearts enlarged, and carried back an impulsive spirit, which has been felt by the denomination throughout this wide field. The object of the Con-

vention was to encourage by all lawful means missions, both foreign and domestic, education of the ministry, Sunday schools and Bible classes, religious periodicals, and all other objects warranted by the gospel. With one exception, its sessions have been annual, and while brethren have expressed with great frankness, their different opinions on modes of action, not an instance of unpleasant collision of feeling or of action has happened. The three last sessions have been held in Louisville, Ky. In 1840, the Convention put into action the "*Western Baptist Historical Society*." Its object is to collect and preserve materials for Baptist history and biography in the Western and South-western States. At the recent Convention, June, 1841, the "*Western Baptist Publication and Sunday School Society*" was organized, and the Convention, having accomplished the purposes of its existence, was dissolved. The Publication Society is intended to co-operate with the American Baptist Publication and Sunday School Society in sustaining a general agency, and in circulating religious books and tracts, and to supply Sunday schools through the GREAT VALLEY OF THE WEST.

## GENERAL SUMMARY VIEW OF THE BAPTIST DENOMINATION IN EACH OF THE UNITED STATES, WITH BRIEF NOTES ON THE SEVERAL TABLES.

[By Rev. RUFUS BARCOCK, JR., D. D., Poughkeepsie, N. Y.]

TABLE I.

*Showing the number of Associations, Churches, Ministers ordained and licensed, Baptisms, and Communicants, in each State and Territory, in the year 1840. Chiefly from actual returns in said year, with estimates carefully made from the best sources, where such returns failed.*

	Associ- ations.	Unasso. Chhs.	Six Prin. Chhs.	Churches.	Ministers.	Baptized in 1840.	Comm- unicants.
MAINE,	11			261	214	2,349	20,490
NEW HAMPSHIRE,	6	5		103	89	1,042	9,557
VERMONT,	9			135	98	864	11,161
MASSACHUSETTS,	11	9		213	192	2,639	26,311
CONNECTICUT,	6	7		103	106	452	11,725
RHODE ISLAND,	1	8	10	50	56	583	7,831
NEW YORK,	41	10		775	782	7,613	79,155
NEW JERSEY,	5	2		73	82	1,153	9,008
PENNSYLVANIA,	15	7		239	172	2,467	20,856
DELAWARE,	1			9	4	8	326
MARYLAND, (including the Dist. of } Columbia, N. & E. of the Potomac, )	4	8		44	25	767	2,390
VIRGINIA, (including the remaining } part of the District of Columbia, )	31			512	361	5,838	61,504
NORTH CAROLINA,	29			511	253	2,303	29,330
SOUTH CAROLINA,	13			371	189	2,620	34,704
GEORGIA,	34			672	319	5,958	48,302
ALABAMA,	30			508	306	3,636	23,182
MISSISSIPPI,	12			186	109	490	7,837
KENTUCKY,	42			723	380	9,083	61,042
TENNESSEE,	42			653	452	2,341	32,000
OHIO,	32			405	292	3,664	21,579
INDIANA,	31			417	260	1,541	16,234
ILLINOIS,	30			348	254	1,092	11,018
MICHIGAN,	4			75	52	368	3,209
WISCONSIN TERRITORY,	1			15	11	65	455
IOWA TERRITORY,	2			12	8	30	300
MISSOURI,	23			279	160	1,000	10,950
ARKANSAS,	4			34	25	200	810
LOUISIANA,	3			30	15	200	930
Total,	473			7,846	5,206	60,286	572,136

To make these returns complete, as a full exhibit of the number of American Baptists at the present time, there should be added,—

Probable net gain to the above churches for the last year,	38,964
Total number in British America,	36,271
Free-will Baptists in the United States,	47,217
Seventh-day Baptists in do.	6,000
	700,591

The Campbellites or "Reformers," are estimated by Mr. Campbell at from 150,000 to 200,000 communicants. And the "Christ-ian Societies," with some smaller bodies under different names, who strictly adhere to "the baptism of believers only by immersion," probably amount to as many more.

## NOTES ON THE PRECEDING TABLE.

Ample and satisfactory returns have been obtained for the construction of the above Table, so far as the first eleven States embraced in it are concerned. Reliance has been chiefly placed for Virginia on the investigations of the indefatigable and accurate General Agent of the General Association of Virginia, the Rev. Eli Bail. It is believed that the numbers above given for that State are a much nearer approximation to exact accuracy, than any hitherto published. The minutes of about two thirds of the Associations in North Carolina have been obtained for the year 1840. With these and older minutes of the remaining Associations in the State, aided by the investigations of President Wait, of Wake Forest College, and Dr. S. J. Wheeler, of Murfreesborough, the computation has been carefully made, and is probably very near exactness.

In South Carolina returns have been obtained from all the Associations but three, and these have been allowed a proportional gain, from former returns. So that there is very great reason to be satisfied that accuracy has been closely approximated.

In Georgia, by the assistance of Prof. Sherwood, (now President elect of the College in Alton, Illinois,) I have obtained returns and estimates which cannot vary far from the exact numbers.

A very complete view of the Baptists in Alabama for 1838-39 was published in the last volume of the American Quarterly Register, page 316. Returns have since been secured from nearly one-half of the Associations for 1840, and the remainder, by the aid of Rev. J. Hartwell, President of the State Convention, have been estimated, with tolerable accuracy, no doubt, from the data above mentioned.

The returns from Mississippi have been copied from the last minutes of their State Convention; and though thought to be defective, in showing a number somewhat less than actually exists, I have preferred not to alter.

The remaining *eleven States and Territories* are given according to the returns secured by the Rev. J. M. Peck of Illinois, which having been presented by him before the General Convention of Western Baptists at Louisville, in June last, and carefully examined and corrected, are more worthy of confidence than any former statement. His own remark is, that "the number of ministers and of baptisms are unquestionably underrated."

It has been found impracticable, in many cases, to preserve the distinction between ordained and licensed ministers, and therefore, for the sake of uniformity, they are enumerated together throughout the Table. Licentiates probably compose about *one seventh* of the whole number returned as ministers; and another seventh would not be an unreasonable estimate, as the number of ministers superannuated, secularized, or in other ways withdrawn from labor as pastors or evangelists.

The number of Associations, as shown in the total of the above Table, is too large. This results from numbering the same Association twice, or in some instances more than twice, when portions of its constituent churches are in different States. In every such instance, though the Association is counted in each State, where any considerable portion of its churches are found—the churches themselves are only enumerated in *their own State*.

A strong desire has been expressed that an estimate should be attempted of the whole number of population which may be reckoned as belonging to the denomination. For the last thirty years at least, this purpose has been steadily kept in view, and various attempts have been made to secure something like general accuracy in such a computation. There must of necessity, however, be great difficulty and uncertainty in any such ratio as may be fixed upon for determining this number. In 1812 the Rev. Mr. Benedict, the historian of the denomination, after travelling throughout the country, and corresponding very extensively, felt and expressed a confident conviction, that the number of Baptist adherents was to the number of communicants as 7 to 1. Others whose opportunities of observation have been confined chiefly to the Northern and Middle States, and who have for years made accurate investigations both in our cities, and in country congregations, have found the ratio varying from 6 to 4 adherents to every communicant. The brevity requisite in these notes will not admit the adequate discussion of this subject, and we hope to see it attempted in some other form in the pages of the Register. For reasons which it is not necessary here to enumerate, we are satisfied that the communicants in the Baptist denomination bear a smaller proportion to the whole number of adherents than in most others in our country. Still we would not rate the adherents higher than  $4\frac{1}{2}$  to 1 communicant. A column will be added to the following Table, showing the proportion of the entire Baptist population in each State and Territory at that ratio.



## II. A COMPARATIVE TABLE,

STATES.	Numbers in 1784.				Numbers in 1793-92.				Numbers in 1810-12.				Numbers in 1832.				Numbers in 1840.				Average annual gain per cent. in 30 years.	Average annual gain per cent. in 4th period of 30 years.	Average annual gain per cent. of population in the last period of 10 years.	Baptist population to 1,000 of entire population of the State.
	Chs.		Memb.		Chs.		Memb.		Chs.		Memb.		Chs.		Memb.		Chs.		Memb.					
	Chs.	Min.	Chs.	Min.	Chs.	Min.	Chs.	Min.	Chs.	Min.	Chs.	Min.	Chs.	Min.	Chs.	Min.	Chs.	Min.						
MAINE.	10	5	400	15	21	882	15	63	5,294	27	162	15,000	261	211	20,430	4	1-2	2	3-5					
NEW HAMPSHIRE.	24	12	1,040	32	40	1,732	9	43	4,910	9	90	73	103	101	9,557	1-2	6	1-2	2-3					
VERMONT.	10	5	300	34	36	1,610	54	50	5,115	11	125	37	135	98	11,101	1-2	6	9-5	1-5					
MASSACHUSETTS.	67	50	4,500	92	105	6,231	4	91	8,101	1-2	189	230	213	193	26,311	7	1-2	3	3-4					
CONNECTICUT.	28	18	1,500	53	65	3,214	11	63	5,716	4	92	97	163	106	11,725	1-2	3	1-2	2					
RHODE ISLAND.	24	26	2,000	33	75	3,562	5	26	3,433		20	30	39	40	5,962	9	2-3	1-5	2-5					
NEW YORK.	11	15	701	62	83	3,957	53	231	18,190	13	605	515	775	762	79,155	4		4	2-5					
NEW JERSEY.	22	24	1,375	26	29	2,279	3	35	2,311	1	61	60	73	82	9,003	16		1	1-2					
PENNSYLVANIA.	23	20	956	31	33	1,350	5	63	4,365	11	157	121	243	152	21,082	11		2	2-3					
DELAWARE.	6	8	307	7	10	409	4	6	430		9	5	9	4	326				1-5					
MARYLAND.	10	8	595	13	11	776	4	14	697		34	23	44	25	2,390			9	1-2					
VIRGINIA.	151	136	14,960	213	261	20,443	4	292	35,665	3	435	261	512	361	61,500	2		5	1-5					
NORTH CAROLINA.	42	47	5,276	94	154	7,503	16	201	12,567	5	332	211	371	253	29,330	5		6	1-5					
SOUTH CAROLINA.	27	23	1,620	70	77	4,167	19	134	11,821	9	273	196	371	139	34,704	2		3	1-5					
GEORGIA.	6	10	423	42	72	3,211	36	163	14,761	13	569	245	672	319	43,302	3		2	1-4					
TENNESSEE.	6	7	370	16	21	889	21	156	11,325	65	413	213	653	452	32,000	7		2	1-3					
KENTUCKY.	4	5	309	42	61	3,095	116	225	22,694	32	434	253	722	390	61,042	9		4	1-3					
OHIO.				2	2	62		60	2,400	100	290	166	481	308	21,850	13		1	1-3					
INDIANA.								99	1,376		290	301	417	260	16,234	5		2	1-3					
ILLINOIS.								7	153		161	153	343	251	11,018	17		1	1-3					
MISSOURI.								7	192		116	93	279	160	10,953	15		1	1-4					
MISSISSIPPI.								17	764		34	39	119	54	7,337	19		1	1-5					
ALABAMA.								3	130		250	145	503	306	33,182	23		3	1-3					
LOUISIANA.											16	13	30	15	930	3		1	1-3					
ARKANSAS.											17	5	34	25	810	70		2	1-25					
MICHIGAN.											17	13	75	52	3,209	53		50	1-12					
WISCONSIN TERRITORY.													15	11	445				1-10					
IOWA TERRITORY.													12	8	300				1-25					
Total.	471	424	35,101	891	1,156	65,343	11	2,164	172,972	7	3,618	384,926	7,766	5,204	570,756	6		2	3-5					

Showing the number of Baptist Churches, Ministers, and Members, in each of the United States, at five different periods, with the average annual rate of increase per cent. in each, and a comparative view of the increase of general population in the last period; and an estimate of the proportion of Baptist adherents to the whole population in each State.

## NOTES ON THE COMPARATIVE TABLE.

The general design of this Table will be readily apprehended. It proposes to present to the eye in a single view, the entire statistical summary of the denomination in the United States for the last 56 years. To secure such a generalization within convenient limits, it has been necessary to condense and abridge as far possible. General and comparative, rather than minute accuracy has been aimed at; and yet it is hoped that as an approximation to completeness and perfection, it will be found considerably in advance of all former attempts, in reference to the Baptists, or any other of the principal denominations in our country. A few explanatory statements are necessary for limiting or qualifying a portion of the returns in the Table.

1. The returns of the first period, so far as the number of churches are concerned, are as accurate as existing records can make them; but the number of ministers and of members are chiefly estimates; not made at random, indeed, but still with no more than a tolerable degree of correctness.

2. The returns of the second period are chiefly from Asplund's first Register, and are more full; i. e. they embrace more comprehensively all that are called Baptists,—Free-will, Six-principle, and Seventh-day Baptists,—than will be found in either of the other periods. This will account for the fact that in Rhode Island, for instance, the returns for this period are larger than they appear twenty years afterward. The indefiniteness of the heading of this period, (1790-92) and of the following one, (1810-12) cannot be avoided, as the returns, notes, and other information relied on for completing these periods, run through parts of those years.

3. The columns showing the average annual gain per cent. in each period, refer only to the number of communicants; but they can easily be constructed by any interested investigator, for churches and ministers. Minute exactness has not been aimed at, as the *comparison* is all that is sought. Vulgar fractions have been employed instead of decimal, as more universally and easily intelligible. They have not been carried lower than 1-5, as that seemed sufficiently accurate for the purpose; and the aim has been to give the nearest fifth, whether above or below. It is quite possible that some mistakes may be found either in the estimates or typography; but the materials are given in the table for their correction.

4. Side by side, and immediately following the average annual gain of communicants in the last period, is exhibited the average annual gain of population in the several States. This last has been copied from an analysis of the last United States' census, which is presumed to be correct.

5. The final column presents an approximation only to accuracy, in giving the proportion of Baptist population, to the whole population—reckoned as  $4\frac{1}{2}$  adherents to every communicant. (See Notes on the preceding Table.) Even if this ratio should be found tolerably correct on a general average, it may be very erroneous in its application to some particular States. It is here presented in the hope of arousing inquiry, and stimulating to more persevering and systematic endeavors to secure ultimate correctness. The entire number of American Baptist communicants at this time, including Free-will and Seventh-day Baptists, and excluding those in British America, as shown in the preceding Table, is about 670,000. This multiplied into  $5\frac{1}{2}$  = 3,685,000; Baptist population in the United States. Including Campbellites, Christians, &c.  $1,000,000 \times 5\frac{1}{2}$  = 5,500,000.

TABLE III.

*General Religious Benevolence of the Denomination for the year 1840-41.*

	Receipts.	Expenditures.
Baptist Foreign Mission Board, organized in 1814,	\$84,841	\$85,960
Baptist Publication and S. S. Society, organized (under another name) 1824,	12,165	11,428
Baptist Home Mission Society, organized in 1832,	42,285	43,904
American and Foreign Bible Society, organized in 1836,	26,304	31,892
Ministerial Education, (an general organization,) there was received and expended for this object in New England and New York, about }	20,000	20,000
In all the other States, (by estimate,)	20,000	20,000
Total,	\$204,595	\$212,224

## THE TRUMBULL FAMILY.

IN giving a short Sketch, in our last number, of the Life of the first Governor Trumbull, we stated that there is a singular confusion in the accounts of the origin, etc. of the Trumbull family. By comparing the accounts together, we were enabled to correct several errors. Through the kindness of a friend in Connecticut, we can now make a number of additional corrections. We are also supplied with some new information. The sketch in the National Portrait Gallery, on which we relied in part, appears to be very imperfect, where it is not erroneous. There seems to be little doubt, that the name of the original ancestor of the family was *John*, and that he settled in *Rowley*, not in *Ipswich*. He appears to have been made freeman in 1640. His son *John*, (who was a lieutenant and a deacon,) removed to Suffield. He had three sons, *John*, *Joseph*, and *Benoni*.

*JOHN* had a son *John*, who was minister at Watertown. The author of *McFingal*, etc. was the son of the Watertown clergyman.

*JOSEPH*, the second son of *John* of Suffield, settled in Lebanon as a merchant. His son, the first Governor, appears to have been born in the autumn of 1710, not in June, according to some of the accounts. *Allen's Biographical Dictionary* mentions, that his wife, who was *Miss Robinson*, was a descendant of *John Robinson*, of *Leyden*. This, we are informed, is not an ascertained fact, though pains have been taken to determine it. The same authority states that his son, (the second Governor Trumbull,) had no children. He had three daughters, but no son. His daughters were *Faith*, wife of *Daniel Wadsworth*, Esq. of *Hartford*; *Harriet*, wife of *Prof. Benjamin Silliman*, of *Yale College*; and *Maria*, former wife of *Henry Hudson*, Esq. of *Hartford*. The two eldest are living. *Maria* left one son, *Jonathan Trumbull Hudson*, of *Alton*, Ill. who graduated at *Yale College* in 1824.

*BENONI TRUMBULL*, the youngest son of *John* of Suffield, removed from Suffield, and settled in the parish of *Gilead* in *Hebron*. He was a merchant and farmer. He died in *Hebron*, leaving a son, and perhaps other children not known. *BENJAMIN*, son of the last named, was born, and spent most of his life in *Hebron*. His father, in his old age, resided with him. *Benjamin* was a farmer. He had two sons and five daughters. The sons were *Benjamin* and *Asaph*. After the death of his first wife, by whom he had these children, he married a widow *Loomis*, of *Bolton*. He then went to *Bolton* to reside, where he deceased.

*BENJAMIN TRUMBULL*, D. D., eldest son of the preceding, is the well known historian of *Connecticut*. He had seven children, two sons and five daughters. One son and one daughter died in infancy. Another daughter died young, though after marriage. She left no children. The remaining daughters were married and had families.

*BENJAMIN TRUMBULL*, the son of the last named, graduated at *Yale College*, in 1790, studied law, and settled in the practice of the profession in *Colchester*, Ct., where he still resides. He has several times represented that town in the general assembly; has been Judge of Probate, Justice of the Peace, etc. He has had, by one wife, who is still living, seven sons, and four daughters. One son and one daughter died in infancy; and another daughter in the 17th year of her age. The two surviving daughters live with their father. Three of his sons reside in *Michigan*, and three in *Illinois*.

*ASAPH TRUMBULL*, brother of the *Rev. Dr. Trumbull*, was a farmer, and lived and died in the parish of *Gilead* in *Hebron*, on the farm that belonged to his father and grandfather. He had a numerous family of sons and daughters. One of his sons lived on the same farm until a few years since, when he sold it, and removed to *Ohio*, where he died in 1840. The three sisters of *Benjamin* and *Asaph* all married farmers, and left families.

## SELECT LITERARY AND MISCELLANEOUS INTELLIGENCE.

## GREAT BRITAIN.

IN our last number, p. 79, we inserted some facts in relation to the state of the Universities of Oxford and Cambridge, in 1840. We now subjoin a few details in respect to their condition in 1841. In the University of Oxford, the first column denotes the total number on the books of each college; and the second, those who are members of convocation. In the University of Cambridge, the first column shows the total number on the boards of each college; and the second, the number of those who are members of the senate.

OXFORD.			CAMBRIDGE.		
Christ-church,	914	509	Trinity,	1,747	976
Brazen-nose,	399	223	St. John's,	1,142	991
Exeter,	346	152	Queen's,	334	133
Oriel,	328	163	Caius,	283	140
Balliol,	321	151	Corpus Christi,	252	102
Queen's,	303	180	Christ's,	225	113
Trinity,	284	122	Catherine Hall,	220	83
Wadham,	267	98	Emmanuel,	213	112
St. John's,	250	136	St. Peter's,	209	97
Worcester,	247	113	Jesus,	191	81
University,	238	119	Magdalene,	182	84
Pembroke,	180	109	Clare Hall,	163	83
Magdalen,	174	136	Trinity Hall,	138	49
Magdalen Hall,	173	49	Pembroke,	131	48
New College,	158	76	King's,	110	81
Lincoln,	151	71	Sidney,	97	48
Merton,	149	70	Downing,	55	30
Jesus,	135	55	Commerantines in Villa,		11
Corpus,	128	92			
All Souls,	107	83	Total,	5,702	2,873
St. Edmund Hall,	99	52	Oxford,	5,515	2,799
St. Mary Hall,	74	23			
New Inn Hall,	64	4	Total,	11,217	5,672
St. Alban Hall,	26	8			
Total.	5,515	2,799			

Messrs. Bagster & Sons of London intend publishing a complete Polyglot Bible, embracing all such languages of the Holy Scriptures, whether entire or fragmentary, with such critical addenda, and such grammatical and other apparatus, as may be considered necessary for a Polyglot Bible of the most perfect description; including all which is valuable in the Complutensian Polyglot, the Antwerp Polyglot, Le Jay's Paris Polyglot, and Brian Walton's London Polyglot. Nearly two centuries have passed since Walton finished his great work. In this long period, much that will add to the value and interest of a Polyglot Bible, has been brought to light by the researches of scholars. The English Hexapla from the same publishers is nearly ready. They are preparing for publication the Biblia Polyglotta Ecclesiae, under the superintendence of the Rev. Frederick Hiff, D. D.

Mr. Catlin has nearly ready for publication, in two volumes royal octavo, his Manners, Customs, and Condition of the North American Indians, with 400 illustrations of their manners, customs, costume, etc., etched and outlined from his original paintings now exhibiting in London. Mr. Catlin travelled eight years among the Indians, and visited forty-eight different tribes, consisting of 400,000 souls. Being professionally an artist, he took his canvass and brushes with him, and returned with 500 paintings

in oil, made in every instance by his own hand from nature ; 300 of which are portraits of chiefs, warriors, etc.

The electro-magnetic power has been successfully applied to printing. The machine is very ingenious, and exhibits the extraordinary power of directing the typographical process at a great distance from the place where it is actually performed. A valuable discovery has, also, been made, by which lithography can be effectively used for the purpose of transferring any lithographic drawing to china-ware, porcelain, etc.

#### R U S S I A .

The principal Universities in Russia, at the beginning of 1841, contained 2,300 students, and 252,290 volumes in their libraries, distributed as follows : viz.

	<i>Students.</i>	<i>Libraries.</i>
Cracow,	400	36,682
Dorpat,	500	64,776
Kasan,	200	34,748
Kiew,	100	52,157
Moscow,	700	65,927
St. Petersburg,	400	28,000

The Roman Catholics in Russia amount to 202,608 persons. They have 61 convents, containing 1,894 monks ; 51 nunneries, containing 600 nuns ; 1,231 churches, and 1,176 chapels. The Armenians possess 619 churches, and 310 chapels, (to which belong 1,307 priests,) and 40 convents, containing 133 monks and 31 nuns. The Lutherans have 902 churches, to which 484 priests are attached. The Jews have 586 synagogues, and 2,377 temples, to which 955 rabbies and 2,007 elders are attached. The Mohammedans have 5,296 mosques, and 1,457 priests. The Calmucs have 76 temples for the worship of Buddhism. The rest of the population of this immense empire belong to the Greek church.

#### G E R M A N Y .

The celebrated *Life of Jesus* by Dr. David F. Strauss, which was published several years since, has drawn out innumerable replies, and has directed the attention of evangelical writers to the historical evidences of Christianity, more earnestly than it has been for many years. At the same time, it is felt, that no answer, sufficiently able, has been made to the attack. Though such writers as Tholuck, Neander, Ullmann, etc. have brought out replies, yet no complete antidote for the poison has yet been furnished. Dr. Strauss's last work, "*The Christian Doctrines illustrated in their Historical Development and in opposition with Modern Science*," will not create the sensation nor work the mischief which the previous publication did. It contains, says an able writer in the last *Foreign Quarterly*, subtleties fully worthy of the reputation of the society of Jesuits, or Spinoza's absurdest vagaries and speculations. One passage was shown to three distinguished native professors, all University men, and all declared their inability to explain it. Still, parts of it manifest much acuteness and the most wily sophistry.

The Leipzig Easter Catalogue contains 4,513 books that have been already published, and 424 that will be published in the course of the present year. The former were published by 527 booksellers ; 74 Leipzig houses issued 650 works. The whole number of works published in Austria amounts to a little more than one third of what were published in the little kingdom of Saxony.

A new edition of the works of Jacob Böhme, in six volumes, is in the process of publication. Prof. Haupt has commenced a periodical, entitled "*Journal for German Antiquities*." Its contents are principally philological. Jacob and William Grimm, Beneke, and other eminent scholars, are among the contributors. Louis Phillipe has conferred the cross of the legion of honor on Jacob Grimm. It is stated that the King of Prussia has commissioned Von Bulow to propose to the Diet at Frankfort, that

scientific works, and all volumes containing a certain number of sheets, shall be published without being subjected to the censorship. It is only recently, that visiting cards have been freed from the inspection of the censor. Prof. Schöll has brought to Berlin drawings of the statues and other works of art which have been discovered in the vicinity of the Parthenon, during the excavations executed by order of the present government of Greece, since 1835. Schöll is about to publish the journal of his fellow traveller, the lamented Ottfried Müller.

The first part of a new edition of Schmid's Greek Concordance of the New Testament, has been published at Leipsic, under the care of C. Bruder. Two parts of a work, by Prof. Petermann of Leipsic, under the following title, have been published—"Porta Linguarum Orientalium, or Elements of Syriac, Chaldee, Arabic, Samaritan, Ethiopic, Armenian, etc. Grammar, fitted to the studies of youth."

### NOTICES OF NEW PUBLICATIONS.

*An Historical Sketch of Fall River from 1620 to the present time: with notices of Freetown and Tiverton; in three discourses, delivered Jan. 24, 1841, by Orin Fowler, M. A., Pastor of the First Congregational Church, in Fall River.* pp. 64.

On the 3d of July, 1656, the general court of Plymouth Colony granted to several freemen a tract of land, a part of which is now Fall River. A warranty deed was given by Massasoit and other Indians to the whites on the 2d of April, 1659. The purchasers were freemen in the towns to which they severally belonged. Hence the town, when it was incorporated, was called Freetown. The first settlers were principally from Plymouth, Marshfield and Scituate. The early names were Cudworth, Borden, Brightman, Chace, Davis, Dufree, Hathaway, Morton, Read, Terry and Winslow. Freetown was incorporated in 1683. Tiverton, lying south of Freetown, was purchased for about 3,000 dollars. It was incorporated in 1694. In 1740, Tiverton was set off to Rhode Island. In 1747, a line was run, by which a tract of land, including all the water power, which was previously in Tiverton, has since belonged to Freetown or Fall River. The town of Fall River was set off from Freetown, and incorporated Feb., 1803, by the name of Fall River. In 1804, the name was changed to Troy. In 1834, it was changed again to Fall River. Including land and water, it has an area of about 17,571 acres. Fall River, on which the village is built, commences its fall, when within 150 rods of tide water, and descends upon an inclined plane, 132 feet. On this inclined plane stand the manufactories and other buildings containing the machinery propelled by water-power. The first cotton manufactory was built in 1813. The population in 1840 was 6,738. The valuation of real and personal estate in the same year was \$2,989,468. In this town there is a quarry of beautiful granite.

Mr. William Way was teacher and preacher in Freetown from Feb. 4, 1704, to Jan. 21, 1707. He was probably not ordained as a pastor. Subsequently Mr. Avery and Rev. Recompence Wadsworth preached in the town. A meeting-house was completed in 1714. Rev. Thomas Craghead was employed as a preacher from 1715 to 1721. For 25 years subsequently, the town was destitute of the stated ministrations of the gospel. The chief obstacle to the settlement of a minister was the opposition of a part of the people to the payment of a regular salary. A Congregational church was organized Sept. 30, 1747. Rev. Silas Brett, of Easton, was ordained the first pastor, Dec. 2, 1747. Mr. Brett was supported by voluntary contributions. He labored faithfully about 30 years. He was dismissed at the beginning of the Revolution. He died at Easton, April 17, 1791, aged 75. The church never had another pastor, and afterwards became extinct.

The first church in Tiverton was formed Aug. 20, 1746. The first pastor was Rev. Othniel Campbell, of Plympton, who was installed Oct. 1, 1746, and died Oct. 15, 1778,

aged 82. The subsequent pastors were Rev. John Briggs, 1791—1801; Rev. Benjamin Whitmore, 1815—1816; Rev. Ebenezer Cohnan, 1818—1823; Rev. Jonathan Knight, 1828—1836. The present pastor, Rev. Isaac Jones, commenced his labors Feb. 18, 1838.

The first Congregational church in Fall River was organized Jan. 9, 1816. It was composed of five members. For several years, the church were supplied by missionaries. A house for public worship was dedicated in Feb. 1823. The first pastor, Rev. Augustus B. Reed, was ordained July 2, 1823. He was dismissed Aug. 3, 1825. Rev. Thomas M. Smith was installed Nov. 1, 1826, and was dismissed April 27, 1831. The present pastor, Rev. Otin Fowler, previously of Plainfield, Ct. was installed July 7, 1831. A new house of worship was dedicated Nov. 21, 1832. The cost was \$16,000. The number of members added to the church, since Mr. Fowler's settlement, is 336. The whole number admitted to the church is 471, of whom 23 only have died. The number of families connected with the 11 congregations in Fall River is 1,110. The number of members in eight of the churches is 1,875.

The preceding facts have been condensed from the discourse of Mr. Fowler, which is characterized by thorough investigation and minute accuracy.

*Two Discourses, delivered in Westminster, Ms., June 13, 1841, on closing his pastoral labors in that place. By Cyrus Mann. pp. 39.*

The texts on which these sermons are founded, are Acts xx. 27, "For I have not shunned to declare unto you all the counsel of God;" and Acts xx. 32, "And now brethren, I commend you to God and the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." In the first discourse, Mr. Mann considers the trials of faithful ministers of the gospel, and why they must not shun to declare the whole counsel of God; in the second, the object of commending churches and people to God, and why ministers should do this when parting from them. In the last discourse, a variety of interesting facts are recorded. During the 26 years of Mr. Mann's settlement over the church, more than 550 persons in the town died. Seven or eight revivals of religion were experienced. More than 500 members were added to the church in his ministry. The church was embodied Oct. 20, 1740. No ecclesiastical council is known to have been convened in the place for more than 76 years, except the one for Mr. Mann's ordination. His ministry and that of his immediate predecessor lasted between 76 and 77 years. The sermons are full of important truth, and are composed in a style well fitted to the solemn occasion on which they were preached.

*Twenty-fifth Annual Report of the American Bible Society, presented May 13, 1841, with an Appendix, etc. pp. 184.*

The receipts of this Society, from all sources, during the year, were \$118,860 41, of which \$57,019 62 were in payment for books, and \$9,747 77 were legacies. The remaining sum was free donations. The whole number of Bibles and Testaments printed was 166,875. The aggregate, since the formation of the Society, is 2,715,698. The Board of Managers have lately appointed Rev. Edmund S. Janes Financial Secretary. Rev. Sylvester Holmes is General Agent for the Eastern States, and Rev. Mr. Schon, of Cincinnati, for the Western. By the agency of the Rev. Simeon Calhoun in the Levant, from 1836 to 1840, about 29,000 copies of the Bible have been circulated. He has just returned to this interesting field of labor.

*The Seventeenth Annual Report of the American Sunday School Union, May 25, 1841. pp. 40.*

The total amount of donations received by the Union, during the last year, was \$14,259 51; for sales of books, \$55,506 37; total, \$69,765 88. The excess of the expenditures over the receipts was \$5,810 48. In order to bring the operations of the

Society within a safe and manageable compass, the Board have discontinued all but three of the foreign depositories; all sales on commission and credit; and reduced the expenses of the Home Department, chiefly in salaries, to the amount of \$3,000. A variety of interesting facts and important suggestions are crowded into this Report.

*Second Annual Report of the Foreign Evangelical Society; presented at the Annual Meeting, held in the Mercer Street Church, New York, May 11, 1841.* pp. 70.

The sum of \$10,484 43, were devoted by the Society, during the past year, to the Evangelical Societies of France and Geneva, to the American Swiss Committee at Paris, to the Swiss mission and mission house in Canada, etc. The fields of this Society's operations are mainly in France and Canada. Some attention has been paid to Sweden, Russia, Norway, Denmark, and other countries. The Report contains some valuable observations on the religious condition of Europe, and the reasons which exist to hope for a favorable change ere long. Hon. Theodore Frelinghuysen, LL. D., is President of this Society; Rev. E. N. Kirk, and Rev. Robert Baird, Secretaries; and W. W. Chester, Esq., Treasurer.

*The Mute Christian under the Smarting Rod, with sovereign Antidotes for every case.* By the Rev. Thomas Brooks, of London, 1669. Boston: Seth Goldsmith. 1841.

This little Treatise has been held in high esteem in the mother country, for its sound practical adaptation to the case of Christians in affliction, as we perceive from the fact of its being re-printed in 1826, by the London Tract Society. It is now for the first time given to the American public, at the instance of the Rev. Nehemiah Adams, of this city, who says in an introductory note, "I would go far to find another book which would excite the same interest with which I first read this volume;" and adds: "It is with great pleasure that I think of the instruction and consolation which it will afford to many of the sons and daughters of sorrow."

*Annual Report of the Board of Missions of the General Assembly of the Presbyterian Church, in the United States of America, May, 1841.* pp. 48.

The whole number of missionaries and agents employed, or aided by the Board during the year, has been 272; the number of congregations and missionary districts supplied by the missionaries, is not less than 700; 152 missionaries were in commission at the beginning of the year, 120 have been new appointments; the missionaries have labored in twenty-three States and Territories; the amount of labor performed has exceeded 200 years. The additions to the churches, on examination, have been about 1,800; by certificate, 1,300; Sabbath Schools, 500; teachers, 3,000; scholars, 20,000. Receipts, \$35,455 73; disbursements, \$31,028.

*Preparation for the Day of Judgment; A Discourse delivered at the Anniversary of the Palestine Missionary Society, at Haver, Mass., June 16, 1841.* By James W. Ward, Pastor of the First Church in Abington.

This Discourse is founded on 2 Peter, iii. 9. *The Lord is not slack concerning his promise.* The preparation for the Day of Judgment, therefore, of which the author treats, is the great preparation which God is making in the whole scheme of Providence and Redemption. The subject is ably handled, and in the conclusion briefly applied to enforce upon Christians the duty of spreading the gospel.

*An Address, delivered at the laying of the corner stone of the Williston Seminary in East Hampton, Ms., June 17, 1841.* By Emerson Davis, Pastor of the Congregational Church in Westfield. Northampton: J. H. Butler. 1841. pp. 13.

Samuel Williston, Esq., of East Hampton, being desirous of disposing of a portion of his property, for the benefit of the young, after much deliberation, has erected suitable buildings for a Seminary, at an expense of about \$10,000, and endowed it with a per-



manent fund of \$15,000. The institution will be opened on the 2d of December next. Its object is principally to afford the means of fitting young men for college. An English department will, also, be provided for those who wish to obtain a purely English education. Rev. Luther Wright, late principal of Leicester Academy, is to be principal of the Seminary. It is proposed to require young men, who shall fit for college, to study three years, and to have them in three classes.

From the practical and well-considered Address of Mr. Davis, we learn that there are 25,000 children in the old county of Hampshire, between four and sixteen years of age. The author calculates that at least 1,400 of them will attend an academy, or some public seminary, one year each, during the next ten years, which will be 1,400 annually. The average number of youth, that have attended all the existing academies hitherto, has not exceeded 1,200 annually; and many of these have come from contiguous counties and States.

*Quarterly Register of Education in the Lutheran Church.* Gettysburg, Pa., 1841. pp. 4.

This work of four octavo pages is to be published quarterly, and to be sent gratuitously to each of the ministers of the church, and also to laymen who are interested in the object. Its design is to furnish a statement of the operations of the Committee of the Parent Education Society of the Evangelical Lutheran Church in the United States, together with arguments, appeals, etc., in relation to the same great object. The first No. is filled with important suggestions and facts.

*A Lecture on Education, delivered before the Mechanics' and Manufacturers' Association of Oswego, N. Y., July 12, 1841. By James Broten, Esq.* Oswego: John Carpenter. 1841. pp. 30.

This address is written in a free and independent style, and contains positions and reasonings, which, if they do not command the assent of all, are worthy of careful consideration. They show the nature of the movement which agitates the minds of multitudes in our country, and whose workings are often revealed in the Lyceum-lecture.

*Portraiture of Lutheranism; a Discourse delivered by request, at the Consecration of the First English Lutheran Church, Pittsburg, Oct. 4, 1840, during the session of the Synod of West Pennsylvania. By S. S. Schmucker, D. D., Professor of Christian Theology in the Theological Seminary at Gettysburg.* Baltimore, 1840. pp. 89.

*Retrospect of Lutheranism in the United States; a Discourse delivered by the Rev. S. S. Schmucker, D. D., at the late Convention of the General Synod.* Baltimore, 1841. pp. 27.

These discourses of Dr. Schmucker contain a succinct and faithful sketch of the early and middle history of the Lutheran Church, its literature, government and discipline, its practical piety, etc., till 1820. We have not space here to condense even the most important items of information. We hope to be able to do it ere long in a more convenient form, and more at length. The denomination, of which Dr. Schmucker is so indefatigable and useful a member, has been, for a number of years, rapidly growing in numbers, resources, and efficient, practical piety.

*The Coming of Christ's Kingdom; a Sermon delivered before the Auxiliary Education Society of Norfolk County, at their annual meeting in Dorchester, June 9, 1841. By Sewall Harding, Pastor of the First Church in Medway.* pp. 32.

The text of this discourse is, Matt. vi. 10, "Thy Kingdom come." It is illustrated in the following manner. This kingdom is to become universal. Of the means requisite on the part of the church to extend this kingdom, are united and earnest prayer, acquaintance with the real state of the world, love of religious truth in the breasts of Christians, and a spirit of consecration to the Saviour. The sermon is concluded with some pertinent, practical remarks on the importance of furnishing liberal aid to the American Education Society, in its great work of raising up an able and pious ministry.

The Norfolk Auxiliary has always been one of the most efficient helpers in this great

cause. If all the counties in New England had done as well in proportion to their means, much of the embarrassment, which the Parent Institution has experienced, would have been prevented. This efficiency has been owing, in no small degree, to the excellent sermons which have been published from year to year, and to the business-like manner in which the proceedings of the Auxiliary have been conducted. Mr. Harding's sermon is well worthy of taking a place with its predecessors.

*Elements of Chemistry; containing the Principles of the Science, both experimental and theoretical. Intended as a text-book for academics, high schools, and colleges. Illustrated with numerous engravings. By Alonzo Gray, M. A., Teacher of Chemistry and Natural History in the Teachers' Seminary, Andover, Ms. Gould & Newman. 1841. pp. 306.*

The fact that a third edition of 2,000 copies of this manual is about to be issued, with only a comparatively short interval from the publication of the first edition, is sufficient evidence of the high value which is attached to it in the public estimation. The first impression which is produced, on a casual inspection, is, that a great amount of matter is condensed in a small space. There is no paper wasted by large margins. By the employment of various kinds of type, the more important principles are presented prominently, while room is allowed for many facts and illustrations, that are not indispensable, but which add much interest to the discussions. The first edition was highly commended by some of the most eminent chemists in the country, among whom were Profs. Hitchcock, of Amherst College, and Adams, of Middlebury College. The second edition has undergone important changes, and is enriched with many additions. Of the real value of the work, as a scientific treatise, we do not profess to be judges. We may be permitted to say, however, that we have been much gratified with the logical arrangement of the various topics, with the precision of the definitions, and with the variety of information which is communicated, and which is quite attractive to the general reader. Mr. Gray's habits of thinking and his experience as a teacher, well qualify him for labors of this description.

*A Grammar of the Greek Language. Part I. A Practical Grammar of the Attic and Common Dialects, with the Elements of General Grammar. By Alpheus Crosby, Professor of the Greek Language and Literature in Dartmouth College. Boston: Crocker & Brewster. 1841. pp. 239.*

We have but just received a copy of this grammar, and of course are not able to speak of it from personal examination. Its external appearance is quite prepossessing, as might be expected from the reputation of the press from which it was issued—that of the University at Cambridge. The volume is accompanied by tables of the paradigms, etc., in duodecimo, for the economy of beginners, and in large quarto, for the convenience of advanced students. They are constructed with the design of accomplishing the following objects: to avoid needless repetition; to give the forms just as they appear on the Greek page; to represent the language according to its actual use; to distinguish between regular and irregular usage; and to arrange the whole in the most convenient manner for study and reference.

The author terms his work "A Practical Grammar," "because it has been his aim, not to present a theory of the Greek language, or to discuss recondite points of criticism; but to exhibit, in the plainest and most practical manner, the forms and constructions which occur in the Greek classic writers."

*An Historical Address, delivered at Holden, Ms., May 3, 1841, the first Centennial Celebration of the municipal organization of that Town: with Notes and an Appendix. By Samuel C. Damon. Worcester: Wallau & Ripley. 1841. pp. 154.*

This town was named in honor of Hon. Samuel Holden, an eminent merchant and dissenter in London. Holden Chapel at Cambridge was built by the generous donations of his wife and daughters. The town was incorporated on the 9th of January, 1741. The first vote which was passed at the second town meeting was the following "Voted

to have the gospel preached in town." The second and third votes related to the same subject. The fourth was as follows: "Voted to have a writing and reading school." These resolutions were in the genuine spirit of the first settlers of New England. The first minister of the town, the Rev. Joseph Davis, was ordained Dec. 22, 1742. He was dismissed, at his own request, Jan., 1773. His successor, the Rev. Joseph Avery, was ordained Dec. 21, 1774, and died March 5, 1821. The third pastor, Rev. Horatio Bardwell, was installed Oct. 22, 1823, and dismissed in 1833. Rev. William P. Paine, the present pastor, was ordained Oct. 24, 1833. The number of church members is about 430—nearly two thirds of whom have been received within twelve years. The number of college graduates, natives of the town, is thirteen. Five ladies from the town have become foreign missionaries, and two laymen, assistant missionaries. Mr. Damon, the author of the Address, is about to proceed, as a seaman's preacher, to Honolulu, Sandwich Islands. The address is accompanied with a great body of notes, which form a full and authentic history of the town.

## QUARTERLY LIST

OF

### ORDINATIONS AND INSTALLATIONS.

The following statistics of Ordinations, Installations, and Deaths of Clergymen, are as extensive and accurate as we can make them from the papers published by the different denominations of Christians to which we have access.

JOHN L. ASHBY, Cong. ord. pastor, York, Me. July 7.

UDIAH BALLAM, Cong. ord. pastor, Union, Maine, June 15, 1841.

SAMUEL P. ABBOTT, Cong. ord. pastor, Houlton, Me. July 15.

WILLIAM LAMSON, Bap. inst. pastor, Thomaston, Me. August 3.

WILLIAM E. MORSE, Ep. ord. pastor, Jay, Me. Sept. 1.

AMOS N. FREEMAN, Cong. ord. pastor, Portland, Me. Sept. 9.

ROBERT W. FULLER, Cong. ord. pastor, Westmoreland, New Hampshire, June 16, 1841.

SAMUEL DEANE, Cong. ord. pastor, Great Falls, N. H. July 7.

BEZALEEL SMITH, Cong. inst. pastor, Mont Vernon, N. H. Aug. 19.

THOMAS EDWARDS, Cong. ord. pastor, Ackworth, N. H. Aug. 19.

EDEN BURROUGHS FOSTER, Cong. ord. pastor, Henniker, N. H. Aug. 25.

EPHRAIM N. HIGGINS, Cong. ord. pastor, Deerfield, N. H. Sept. 1.

ELIJAH W. TUCKER, Cong. ord. pastor, South Newmarket, N. H. Sept. 15.

RICHARD C. HAND, Cong. inst. pastor, Danville, Vermont, June 23, 1841.

LEVI SMITH, Ep. ord. pastor, Passumpsic, Vt. June 25.

JOHN JONES, Cong. ord. pastor, Chittenden, Vt. July 1.

A. O. HUBBARD, Cong. inst. pastor, Harlow, Vt. July 7.

THEODORE B. LUNT, Bap. ord. pastor, Perkinsville, Vt. July —.

BENJAMIN GRISWOLD, Cong. ord. foreign miss. Randolph, Vt. Sept. 2.

DAVID MERRELL, Cong. inst. pastor, Peacham, Vt. Sept. 9.

J. C. WILDER, Cong. inst. pastor, Ennesburgh, Vt. Oct. —.

ROBERT W. CUSHMAN, Bap. inst. pastor, Boston, Massachusetts, July 8, 1841.

J. B. HEYWOOD, Unit. ord. Evang. Worcester, Ms. July 19.

WILLIAM A. HAWLEY, Cong. inst. pastor, Plainfield, Ms. July 21.

DANIEL B. PARKHURST, Unit. ord. pastor, Deerfield, Ms. July 21.

JOHN DWIGHT, Cong. inst. pastor, Plymouth, Ms. July 28.

LEBDEUS R. PHILLIPS, Cong. ord. pastor, Sharon, Ms. July 29.

WILLIAM HOLBROOK, Cong. inst. pastor, Millville, Ms. Aug. 18.

ANDREW EGELOW, Cong. ord. pastor, Dartmouth, Ms. Aug. 25.

SAMUEL S. LEIGHTON, Bap. ord. Evang. Andover, Ms. Aug. 25.

J. BLAKE, Ep. ord. priest, Greenfield, Ms. Aug. 28.

GEORGE A. OVIATT, Cong. inst. pastor, Eekhampton, Ms. Aug. 31.

JOSEPH B. HALDWIN, Cong. inst. pastor, Hubbardville, Ms. Sept. 1.

CALVIN FOOTE, Cong. inst. pastor, Middle Granville, Ms. Sept. 1.

WILLIAM R. CHAPMAN, Cong. ord. pastor, Beeton, Ms. Sept. 8.

GEORGE W. BOSWORTH, Bap. ord. pastor, Medford, Ms. Sept. 8.

CHARLES M. DOWERS, Bap. ord. pastor, Lexington, Ms. Sept. 9.

GIDEON S. JOHNSON, Cong. ord. Evang. Haverhill, Ms. Sept. 13.

ALFRED N. ARNOLD, Bap. ord. pastor, Newburyport, Ms. Sept. 11.

SAMUEL C. DAMON, Cong. ord. Evang. Holden, Ms. Sept. 15.

JOHN S. C. ABBOTT, Cong. inst. pastor, Nantucket, Ms. Sept. 19.

THOMAS P. FALES, Ep. ord. priest, Providence, Rhode Island, July 21, 1841.

WILSON COGSWELL, Bap. ord. pastor, Charlestown, R. I. Aug. 26.

— PURVES, Ep. ord. priest, Connecticut, June 9, 1841.

DAVIS S. ERANERO, Cong. ord. pastor, Lyme, Ct. June 30.

DAVID ROOT, Cong. inst. pastor, Waterbury, Ct. July 1.

A. E. HITCHCOCK, Cong. ord. Evang. New Haven, Ct. July 6.

EROWN EMERSON, Cong. inst. pastor, Torrington, Ct. July 21.

DAVID L. PARMELEE, Cong. inst. pastor, South Farms, Ct. Aug. 25.

FRANCIS WILLIAMS, Cong. ord. pastor, Eastford, Ct. Sept. 22.

STEPHEN TOPLIFF, Cong. inst. pastor, Oxford, Ct. Oct. 1.

JOHN WIVELL, Bap. ord. Evang. New York, N. Y. May 12, 1841.

JUSTUS L. JANES, Pres. ord. pastor, Guilford, N. Y. May 25.

ROBERT C. TRISWIN, Pres. inst. pastor, Vernon Village, N. Y. June 7.

CHARLES JONES, Pres. inst. pastor, Rome, N. Y. June 22.

JOSIAH J. WARD, Pres. inst. pastor, Camillus, N. Y. June 22.

CHARLES MACHIN, Cong. inst. pastor, Enghewater, N. Y. June 23.

CHARLES C. CARR, Pres. ord. pastor, Fairport, N. Y. June 29.

EZRA SCOVELL, Pres. inst. pastor, Groton, N. Y. July 7.

R. S. WOODRUFF, Pres. inst. pastor, Canaan, N. Y. July 13.

EPHRAIM STRONG, Pres. inst. pastor, Henneoy Falls, N. Y. July 13.

Z. M. P. LUTHER, Pres. ord. pastor, Deekmantown, N. Y. July 14.

JESSE A. SPENCER, Ep. ord. priest, Goshen, N. Y. July 15.

LINUS B. DILLINGTON, Pres. inst. pastor, Scottsville, N. Y. July 20.

EZRA B. FANCHER, Pres. ord. pastor, McGrawville, N. Y. July 20.

GEORGE W. FASH, Ep. ord. priest, Marlborough, N. Y. July 20.

D. W. STONE, Ep. ord. priest, Buffalo, N. Y. Aug. 17.

ROBERT WILLIAMS, Ep. ord. pastor, Buffalo, N. Y. Aug. 17.

STEPHEN DOUGLASS, Ep. ord. priest, Buffalo, N. Y. Aug. 17.

DAVID DUMAEST, Ref. Dutch, ord. pastor, Flatbush, N. Y. Aug. 24.

G. T. LEDELL, Ep. ord. pastor, West Chester, N. Y. Sept. 5.

JOHN T. SEELEY, Bap. ord. pastor, Staten Island, N. Y. Sept. 8.

HORATIO N. BRINSMADE, Pres. inst. pastor, Newark, New Jersey, Sept. 23, 1841.

JOSEPH GREEN MILES, Ep. ord. pastor, Milesbury, Pennsylvania, June 13, 1841.

CLEMENT V. MCKAIG, Pres. ord. pastor, Rockoon, Pa. June 17.

DAVID MCKINNEY, Pres. inst. pastor, Hollidaysburg, Pa. June 30.

WILLIAM J. GIBSON, Pres. inst. pastor, Philadelphia, Pa. July 12.

JOHN WRAY, Pres. ord. foreign miss. Philadelphia, Pa. July 18.

W. H. ODENHEIMER, Epis. ord. priest, Philadelphia, Pa. Oct. 3.

WILLIAM A. HARRIS, Epis. inst. rector, Rock Creek Ch. District Columbia, Aug. — 1841.

THOMAS B. FLOWER, Epis. ord. priest, Washington, D. C. Sept. 18.

KENSEY J. STEWART, Epis. ord. priest, Washington, D. C. Sept. 18.

JAMES ABERCROMBIE, Epis. ord. priest, Washington, D. C. Sept. 18.

LOUIS S. NOBLE, Epis. ord. priest, Edenton, North Carolina, July 4, 1841.

GEORGE SHELTON, Pres. ord. pastor, Summerville, South Carolina, June 13, 1841.

A. F. DOBB, Epis. ord. priest, Frankfort, Kentucky, July 18, 1841.

NEWTON BARRETT, Pres. ord. pastor, Brecksville, Ohio, April 7, 1841.

THOMAS McDERMOT, Pres. inst. pastor, Andy, O. June 22.

JOHN HOUGH, Pres. inst. pastor, Wundham, O. June 24.

A. WHELETT, Epis. ord. priest, Chilochee, O. Sept. 12.

J. HENSHAW, Epis. ord. priest, Chilochee, O. Sept. 12.

H. KELLEY, Epis. ord. priest, Chilochee, O. Sept. 12.

M. R. CUSHMAN, Epis. ord. priest, Chilochee, O. Sept. 12.

A. L. RANKIN, Cong. ord. Evang. Cincinnati, O. Sept. 15.

CHARLES B. CARTON, Pres. ord. pastor, Newburgh, Illinois, June 24, 1841.

Whole number in the above list, 95.

## SUMMARY.

		STATES.
Ordinations.....	63	
Installations.....	32	
Total.....	95	
OFFICES.		
Pastors.....	67	
Evangelists.....	7	
Presbyters.....	18	
Foreign Missionaries.....	2	
Rectors.....	1	
Total.....	95	
Total.....		
		95

## DENOMINATIONS.

## DATES.

Congregational.....	33	1841. April.....	1
Episcopal.....	13	May.....	2
Presbyterian.....	21	June.....	18
Episcopalian.....	20	July.....	18
Unitarian.....	2	August.....	16
Rel. Dutch.....	1	September.....	27
Total.....	95	October.....	5
Total.....		Total.....	95

## QUARTERLY LIST

OF

## DEATHS OF CLERGYMEN.

LEWIS ALLYN, at 76, Cong. Oummet-Fou, Vermont, July — 1841.

JAMES THOMPSON, at 77, Cong. Ward's, Va. Aug. — 1841.

LAMPSON MINER, at 33, Cong. Charleston, Va. Sept. 15.

ZENAS L. LEONARD, at 68, Bap. Starbridge, Massachusetts, June 23, 1841.

WILLIAM SMITH, Jr. at 30, Bap. Chelsea, Ms. July —.

DAVID JEWETT, at 67, Cong. Waltham, Ms. July 15.

SAMUEL M. EMERSON, at 55, Cong. Heath, Ms. July 20.

AMOS DRURY, at 48, Cong. West Hampton, Ms. July 23.

ISAAC BROWN, at 34, Cong. Hamilton, Ms. Sept. 14.

EZRA RIPLEY, at 90, Unit. Concord, Ms. Sept. 30.

WILLIAM H. BOTT, at 24, Bap. Salem, Ms. Oct. 7.

JOHN P. FENNER, at 53, Epis. formerly Chaplain in Navy at Charleston, Ms. Oct. 10.

HEZEKIAH THATCHER, at 58, Meth. Plainfield, Connecticut, July 7, 1841.

J. G. WIGHTMAN, Bap. Groton, Ct. July 13.

TIMOTHY CLARK, at 78, Cong. Le Roy, New York, April 11, 1841.

JAMES H. BAKER, at 51, Meth. Tioga, N. Y. May 17.

JOHN GOODSELL, at 51, Meth. Beckman, N. Y. June 11.

ADOLPHUS TAVLOR, at 42, Cong. Norfolk, N. Y. July 9.

HERVEY BENJAMIN, at 30, Meth. Marathon, N. Y. Aug. 11.

JOHN OWENS, New York, N. Y. Sept. —.

NATHANIEL BROWN, at 77, P. W. Bap. Bethany, N. Y. Sept. —.

DYER STARKS, at 91, Bap. Rome, N. Y. Sept. 1.

ELIJAH STEELE, at 45, Meth. New York, N. Y. Sept. 10.

SHADRACH H. TERRY, at 46, Pres. Johnstown, Pennsylvania, June 3, 1841.

WILLIAM TORBERT, at 63, Meth. Greensborough, Maryland, June 3, 1841.

WILLIAM WILLIAMS, Meth. Caroline Co. Md. Sept. —.

VINCENT OFFLEY, near Millington, Md. Sept. —.

JOSEPH L. JONES, Pres. Charleston, South Carolina, June 15, 1841.

ROBERT HOLMAN, at 39, Pres. Wetumpka, Alabama, July 5, 1841.

HOSER HALCOMBE, at 61, Ep. Jefferson Co. Al. July 31.

SAMUEL G. WINCHESTER, at 38, Pres. Natchez, Missis-  
sippi, Aug. 24, 1841.

JAMES L. SLOSS, at 43, Pres. Florence, Tennessee, Aug. 5, 1841.

JOHN BRECKENRIDGE, D. O. Pres. Lexington, Kentucky, Aug. 4, 1841.

JAMES M. PUTNEY, at 32, Cong. Richmond, Ky. Aug. —.

A. R. HINCKLEY, Pres. Franklin, Indiana, Sept. 23, 1841.

WILLIAM A. CLARK, D. D. at 56, Epis. Brighton, Michigan, Aug. 13, 1841.

PHILO FULLER PHELPS, at 37, Pres. Tallahassee, Florida Territory, June 10, 1841.

Whole number in the above list, 37.

## SUMMARY.

	AGES.	STATES.	
From 20 to 30.....	2	Vermont.....	3
30 40.....	8	Massachusetts.....	9
40 50.....	4	Connecticut.....	2
50 60.....	6	New York.....	9
60 70.....	4	Pennsylvania.....	1
70 80.....	4	Maryland.....	3
80 90.....	0	South Carolina.....	1
90 100.....	2	Alabama.....	2
Not specified.....	7	Mississippi.....	1
Total.....	37	Tennessee.....	1
Total.....		Kentucky.....	2
Sum of all the ages spec- ified.....		Indiana.....	1
Average age of the 30.....		Michigan.....	1
		Florida Territory.....	1
		Total.....	37

## DENOMINATIONS.

## DATES.

Congregational.....	10	1841. April.....	1
Baptist.....	6	May.....	1
Episcopalian.....	2	June.....	6
Methodist.....	7	July.....	10
Presbyterian.....	8	August.....	7
P. W. Baptist.....	1	September.....	10
Unitarian.....	1	October.....	2
Not specified.....	2	Total.....	37
Total.....	37	Total.....	37

## JOURNAL

OF

THE AMERICAN EDUCATION SOCIETY.

NOVEMBER, 1841.

## ELOQUENCE OF THE PULPIT,

AS AFFECTED BY MINISTERIAL CHARACTER, MANNERS, AND HABITS OF LIFE,  
AND OTHER CIRCUMSTANCES ASSOCIATED WITH THE  
MINISTERIAL OFFICE.

The following is the substance of the Report of the Directors of the New Hampshire Branch of the American Education Society, at the Annual Meeting at Frankestown, August 25, 1841, prepared by the Secretary, Rev. CHARLES B. HADDUCK, Professor in Dartmouth College.

THE Christian Minister is a Public Teacher. He has, indeed, other important duties; he leads the devotions of the assembled church, and is the pastor of the flock. But, according to the prevalent habits of thinking, in Protestant Christendom, his characteristic and most important office is that of a Preacher. The other parts of public worship are, among us, made subordinate to the sermon; so much so, that it may be doubted, whether instruction is not, sometimes, made to appear *an end* in itself, rather than a *means* of something higher and better than all knowledge, a devout and heavenly spirit.

However this may be, there is no doubt that preaching is *the great Institution* of the Gospel, and is doing more to promote the well-being of society, and the honor of God upon earth, than all other means of instruction. It is the aliment and nurse of piety; it baptizes science; it hallows the relations and charities of life; it throws a religious light over the gloomy passages of our earthly experience; and, from the beginning to the end of our mortal career, connects us, in great and minute events, in joy and grief, in success and disappointment, with the eternal, unchangeable, and spiritual world.

To raise up men for the pulpit, is, therefore, a high and worthy object. To make the most of all the talent, which the church is training for this honored and loved profession, is a service not easily overrated, both to the objects of our care and to the world. If education in general is entitled to pre-eminence above all other departments of human industry, because it is industry expended upon *imperishable material*, and because the impressions which it leaves will outlast all earthly structures, and all material things; what can be so grateful in its exercise, as the labor immediately employed in educating men for their appropriate and ultimate destiny, in their future permanent abode? What can be so glorious, in its results, as that intellectual and Christian discipline, by which genius is directed and inspired for this ennobling and fruitful labor? If he, who causes two spires of grass to grow where but one grew before, is a public benefactor, what language will do justice to the enterprise, which bestows a sound education on a mind endowed by nature, and qualified by grace, to win souls to Christ?—to restore to fallen men the righteousness and happiness of Eden?

Many different topics, connected with the education of young men for the pulpit, have been treated in the Reports submitted to this Society by the Directors on former occasions. We ask your attention, at this time, to the connection

between the Eloquence of the Pulpit and certain circumstances of a minister's character and life, not always regarded as having any material influence on his preaching.

The more obvious, because more important, elements of pulpit eloquence, are ably and abundantly treated in works familiar to liberally educated clergymen. The circumstances we propose now to dwell upon, are, from their nature, more rarely considered, at least in the particular relation we have suggested—their influence upon the eloquence of the pulpit.

It is known to every student of language, that words have no natural and invariable meaning. They signify, what those who use them, tacitly, or expressly, consent to understand by them. This general principle must, however, be received with important qualifications. For words, like the ideas they express, are undergoing perpetual changes. Indeed, progress of thought leads, of necessity, to changes of language. Words are the *records*, the *memorials* of our ideas; and answer their purpose only so far as they *represent* those ideas. Had we, accordingly, a perfect etymology, or *history of words*, it would be, at the same time, a history of knowledge. And should language ever become fixed, it will be only when thought has reached the limit of its progress. A perfect and unchanging language supposes absolute and perfect science. There can, therefore, be no precise and invariable nomenclature in any branch of human study, until that study has attained its end—the entire comprehension of its objects. The *science of fact*, that is, all the sciences, except the pure mathematics, which is altogether hypothetical, reach their object—are perfected—when they *ascertain the meaning of their terms*. So long as human knowledge—our knowledge of external nature, of ourselves, and of other spiritual beings,—is inadequate, and fallible, the language in which we discourse of these things, is itself, also, and in the same degree, ambiguous and indefinite. The best criterion of the state of any branch of philosophy, in a particular age, or among a particular people, is the *character of the language* of that age or people, in reference to that department of their intellectual pursuits. The more cultivated and advanced their science, the more exact and copious is their vocabulary; the more misty, and obscure, and limited their ideas, the more indistinct and shadowy, and the fewer, are their corresponding terms.

But language does not vary in its import simply as knowledge varies. In the same condition of general knowledge, words have not the same significance to all minds. Each hearer puts his own construction on the language uttered in his presence. What the speaker says to me, is not what *he* thinks, but what *he makes me to think*. He may think one thing, and cause me to think another. If he does this *inadvertently*, it is a violation of rhetoric; if he does it *intentionally*, it is a violation of the moral law. The influence of a word upon me is simply to awaken the thought which I am accustomed to connect with that word; not, necessarily, the thought which the speaker connects with it; for his idea and mine may be totally different. If words suggested always, and only, the speaker's ideas, I might understand him in Chinese or Choctaw as well as in English. He must, evidently, use words with which I have connected ideas, or he is a barbarian to me. And he is equally a barbarian to me, if he use words in senses different from those which I attach to them. I can only put my *own sense* on his language. That is, it is to me just what my own associations make it. And whatever ideas, or trains of ideas, his words suggest, or give rise to, in my mind, these are the import of his language—these constitute his communications to me—they are the *effect* of his address, the *result* of his eloquence. No matter what I am led to think of by that eloquence; no matter where my imagination may be made to wander; no matter what feelings may be awakened; what facts, what prejudices, what fancies may be caused to spring up and diversify the scene of my moral life; it is *he* that does it all; and he does it *on the same principle* precisely upon which any language instructs or affects us, that is, by *putting our own minds in motion*, and rousing our own powers of thought. The office of language is, thus, not so much to pour new treasures of truth into the minds of others, as to stimulate and direct those minds in their own exertions to develop the germs already planted in them.

From these remarks it is obvious, that eloquence is something else than the use of proper, or even expressive language. It consists not in the *words* uttered; nor even in the *occasion*, or the *man*, as he appears before us. These are elements of eloquence; but they are not *all* the elements of it, in any department of public speaking, and, least of all, in the pulpit.

Ancient and modern critics have said much of *the character of the man* as a qualification of *the orator*, and have defined this character as being not so much what one *is in reality*, as what he is *understood* to be. It is his *reputation*, properly, which affects his influence. And character is certainly the best foundation of reputation, but does not always correspond with it. However this may be, in any instance, it can only be what we *think* of another, not what he *is*, that determines us to confide or distrust, to approve or condemn. And what is there so unimportant, so trivial, in the character, or relations, or circumstances of an individual, as to have no weight in determining our estimate of the man, and, of course, in a corresponding degree, the eloquence of the orator?

Of the considerations which, in this way, modify the eloquence of the pulpit, and which, on that account, deserve the attention of candidates for the Christian ministry, and the churches, we propose to mention two or three.

The first which occurs to us, is *the character of the man for general intelligence*, and, more particularly, upon the appropriate subjects of the clerical profession.

It is not difficult, in the present state of all knowledge, for a man of tolerable understanding and ingenuity, to put together, in a very proper form, entirely just and useful observations upon any of the ordinary topics of religious instruction. What with the help of Matthew Henry's Commentary, and Dr. Dwight's or President Edwards's Divinity, and what with a more modern idea or two from the "Corner Stone," or the "National Preacher," many a respectable sermon has been elaborated with somewhat less of earnest thought than was wont to be deemed necessary by the fathers. Indeed, one must have been very poorly drilled, and meagerly furnished, by a ten years' discipline in the schools, not to be able, at least to write pretty good divinity in pretty good English, so that the more watchful brethren may, occasionally, compose themselves to sleep without reasonable apprehension that false doctrine will, meanwhile, be inculcated. But then, how different a thing this is, even though, now and then, the preacher rise above himself, and seem really smart, and proceed in his work *secundum artem*, laying down his points of doctrine and defending and illustrating them with considerable ability and show of learning, how different a thing is all this, from the air and the effect, with which one whom we deem a master of his subject, and of all subjects connected with it, and, what is more, a master of himself, seems, even in his most unlabored efforts, to touch all the springs of thought in us, and wake up the dormant powers. How different the effect of that which strikes us as the *utmost* the speaker is *capable* of doing, from that of the easy and apparently *unconscious overflowing of a capacious and full mind*. How unlike in power over us, the discourse of which one involuntarily says, "I did not think he could preach so well," and the discourse of which we as naturally say, "Hear him; how he always preaches!" In the one case, the man seems to say all he has to say; in the other, what he says has hardly as much effect as what he does not say—what we know he might say. We insensibly identify our own ideas of his powers and resources with his eloquence. And that eloquence really becomes to us significant of the greatness and fullness, which we ascribe to the man.

Again; it is impossible, that most men should be able to verify the more important principles of any science for themselves. In all instruction, from childhood to old age, we are called upon to exercise confidence in the understandings of others, to repose trust in their opinions. This is proverbial of youth; it is as true of manhood. It is necessary to advancement. Others think for us, as we, in our turn, think for others, from the beginning to the end of our progress. Without this mutual faith of mind in mind, there is no

such thing as extended and satisfactory knowledge; no such thing as successful practice in any profession, or pursuit of life. Without it history commands no confidence; government, no intelligent submission; science, no authority. Without it every age must travel over, for itself, the old paths; and the experience and study of one generation would be useless to its successors.

The operation of this principle in reference to the pulpit is material and striking. About the Christian teacher are gathered a congregation of every variety of intelligence, and age, and talent, and pursuit. To him they listen on themes of the deepest interest for time and for eternity. To him they look for the interpretation of a religion revealed in ancient and unknown languages. From him they expect the substance of truth on questions of vital importance, and which lie, many of them, beyond the sphere of their studies, and above their capacity. To him they go for spiritual counsel in the trials of the soul, and under the pressure of calamity, and in the prospect of death. To him is specially intrusted the supervision of moral and religious education.

In these high trusts and duties, what is a minister of the gospel, whose understanding commands no respect, whose opinions want the dignity which mind confers, and whose attempts at eloquence perpetually remind his audience of imbecility, for which goodness is no substitute, and ignorance, for which grace does not itself atone. Goodness is, it is true, better than greatness; charity, more precious than gifts. But a sound understanding and a cultivated mind are indispensable to the right dividing of the word of truth. Our Burtons and Harrises and Emmonses, who have held towns together through a long ministry, have been workmen that need not to be ashamed. And candidates for the honorable office of a religious teacher, must secure the reputation of *superior mind and ample resources of knowledge*, or all the shows of art, the efforts for effect, in the sacred desk, will soon lose their charm; and people will lend a reluctant ear even to the sublime and delightful messages of salvation.

But we hasten to another topic, the connection of what may be called *the proprieties of the ministry* with the eloquence of the pulpit.

Propriety, as well as intellect, is eloquent. It is not enough to have mind—to be furnished with learning, in order to inspire confidence and command regard. There is a kind of intellect, that *repels* instead of *attracting*. There is a *keenness*, which men are afraid of; an *acumen*, a *sharpness*, from which they shrink back. There is, also, a *precise, systematic* habit of mind, and there is a *philosophic style* of discourse, and there is a *peculiar mode* of saying and doing things, that kills the life and spirit of truth.

And, what is more to be deplored, there is a *professional* habit of viewing and treating things sacred, which is so at war with nature and the heart, that it cannot be carried into our ordinary intercourse with the world, and either excludes a man from the sympathies of social life, or compels him to present the monstrous spectacle of a *two-fold* man—the man of smiles and cheerfulness in real life, and the funereal visage of artificial gravity and awe in the services of religion.

*Judgment* is eloquent. Want of judgment may be shown, in not adapting truth to the condition and character of men; in assuming, always, a hostile, antagonist attitude; in presenting doctrines in extravagant lights; in ascribing all evils to some single source; in resolving all virtues into some particular grace; in assailing classes of men, almost as if we loved to see them writhe. In these ways, we fail to follow out, in the pulpit and in parochial life, the great principles of wisdom, and fitness, and kindness, which constitute so much of all that commends the minister of Christ, as well as other men, to the sympathy and confidence of human society in all times and in every part of the world.

A clergyman is to be an *example to the flock*, a model of character. What he teaches he is expected to practice. The rules of good breeding, of courtesy, of hospitality, of justice, integrity, fidelity, charity, which he inculcates, it belongs to him to exemplify. Hundreds of eyes watch him. A severe standard is applied to him. In dress, in social intercourse, in the transaction of



pecuniary business, he may not forget, that he is called to show how *beautiful is a holy life*, how purifying, and lovely, and ennobling is the spirit of true piety.

In all these respects no Chesterfield is needed to teach us manners; no Bacon or Franklin to teach us morals. The best of all guides are the spontaneous suggestions of *good sense and true love*. Under their full influence, we shall hardly err in any thing essential, and rarely offend even in trivial matters. But this love and this good sense are to be cherished and nursed like other traits. They may not be neglected. They *die out* of an unguarded and uncultivated mind. They are choked by gross tastes, and indulgences, and passions. It is not safe to these virtues even to go with ones shoes unblackened, and his coat unbrushed, and a collar that ought to have been changed yesterday. The usages of life, where we live, cannot be violated with impunity. The rules of delicacy, of decorum, of propriety may be disregarded, and the offence forgiven because *the good man does not know any better*. But not to know better is a defect, though it may not be a sin.

And we may rely on it, that every thing which *lets down the character of the man*, every thing offensive to taste or moral sensibility, which attaches to his name, is so much detracted from his power in the pulpit. Every disagreeable, or ludicrous, or vulgar association, diminishes the force of the most conclusive reasoning, and impairs the influence of the most efficient appeals to the heart.

His very residence, the parsonage itself, speaks for him. There is an unfavorable association of baldness, and carelessness, and coldness connected with that awkward, over-large, half finished house, without a fence, or a tree, or a decent outbuilding on the premises. A man's mind will not work kindly in such a place. All our ideas of the frugal neatness, the simple tastefulness, the charming air of comfort and repose—ideas rendered familiar by the customs of our ancestors—the green, embowered, fragrant, intellectual dwelling place of successive generations of rural pastors, all these are painfully violated by such a parsonage. And we cannot but think that a sermon, thought out in so uninviting a place, though, like the orations of Demosthenes, it may smell of the lamp, would be really improved by the redolence of "the sweet briar and the vine and the twisted eglantine."

The only other consideration, which we propose to suggest, is the connection of the place and circumstances of public worship with the eloquence of the pulpit.

Religion is, indeed, a duty, and the greatest of all duties. And, were it austere and painful, the divine worship would still be binding upon us; we should still be held to bring our sacrifices to the dreadful Godhead. But the sense of duty is not the only feeling appealed to by our religion. All our active principles are made to minister to it. Taste and the social feeling, and even pride itself are employed to add to the sense of religious obligation. These principles all operate in making the place of worship a means of Christian influence, an auxiliary to the truth. There is something so repulsive in an ill adapted, neglected, shattered, slovenly, uncomfortable house, that religion is not honored by it. The gospel is not so well preached, nor so well heard, in such a place. A disagreeable association is attached to every thing done in it, and to every body seen there.

What is the language of such a spectacle, to the world? Near a bright flourishing village, or, perhaps, on the bleak top of a distant hill, stands a great, high, greyish building, with a tall leaning spire, a multitude of windows, once, no doubt, well glazed, three double doors that cannot be shut, and here and there a clapboard hanging by one end. Within are large square boxes, with narrow seats and high backs; a pulpit in the form of a deep tub fixed high in one side of the house; and, in severe weather, a sheet iron stove, prevented from setting fire to the house by a pile of bricks on each side, having a pipe distilling pyroligneous acid along the aisles and upon the pews; and, as a natural consequence of all these things, on a pleasant Sabbath, an audience of some sixty or a hundred, scattered over the floor and galleries of a house large enough to hold a thousand.

The people of the place indulge themselves with every comfort at home ; live in neatly finished, bright painted, well enclosed, shaded, vine clad cottages, or more spacious and costly mansions of stone or brick, thoroughly warmed, and in perfect repair. Even their barns are well cared for, close, and often painted.

What is the import of this contrast ? What but that, in the esteem of this people, it is well enough for us to live in houses of cedar, while the ark of the covenant of our God remaineth under curtains ?

Of all places in the world the house of our God should be most carefully adapted to invite the thoughtless and the young, the indolent and the worldly, the lovers of their own comfort and accommodation. These comprise the greatest part of society. These are the lost, whom the gospel comes to save. A cushioned seat, a carpeted aisle, an organ even, and, more than all, a well trained choir, are not mere superfluities, or luxuries ; they help to preach the gospel of the blessed God to a fastidious world. They are part of the eloquence of the pulpit.

Could we inspire the young with a holy respect, a cheerful affection for the sanctuary, could we weave into the tissue of their first thoughts delightful feelings of attachment to the house of our God, could we gather round the place of their youthful worship the sweet influences of reverence for truth and goodness, how much oftener would they be found departing not from the way they should go, when they are old. Could we do this, how rare in after life would be that rude, vulgar insensibility to moral and religious considerations, which meets the warm tide of Christian love, as the rock repels the wave ; and receives the gentle dews of grace, as the desert drinks the rain.

## BOARD OF EDUCATION OF THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH.

THE following notice of the operations of the Board of Education of the General Assembly of the Presbyterian Church, for the last year, as reported to the Assembly at its session in May last, is taken from the Presbyterian for June 19, 1841.

The whole number of candidates under the care of the Board and its Auxiliaries during the last year, has been two hundred and eighteen. Of these there were,

Students of Theology, . . .	84
In Colleges, . . . . .	94
In Academies, . . . . .	29
Teaching, . . . . .	11

We have ascertained that twenty of those under our care have graduated during the year ; and nineteen have been licensed and finished their studies.

The Board remark on this part of their report, that it is very gratifying that so large a proportion of those under their care are students of theology, (84) and so near entering the field of labor. An unusually large proportion also of those pursuing literary and scientific studies are so far advanced as to have entered college, (94). But where are those who shall fill the places which these will soon leave vacant ?

Only thirty-eight new beneficiaries have been received during the year.

Although the Board of Education exhibits a diminution in the number of candidates for the ministry, yet we feel some hesitation in pronouncing this an evidence of the decline of interest in the cause, until we are persuaded that the deficiency in the number is not made up in the quality of the material. We want to see very many devoting themselves to Christ in the ministry of reconciliation, but we are equally anxious that only such should undertake the work as have the requisite talents, and are moved thereto by the Holy Ghost.

During the year the Treasurer has received *twenty-one thousand and forty-six dollars* for the use of the Board.

The following extract from the report in relation to agencies, is worthy of consideration :

We have corresponded pretty extensively, and made many inquiries, to ascertain the views of judicious and influential individuals in different parts of the church, and the answer is uniform : *You must have agents.* Even those who are willing to do the work in their own congregations, (and there are some who are willing to do it, and able to do it well,) are satisfied that others will not do it. We will state a few facts, from

which the General Assembly may draw their own inferences. In one Presbytery, west of the Alleghany Mountain, the year before last our General Agent visited one church, and the pastor of that church agreed to visit the other churches in the Presbytery, without charge to the Board. The amount received that year was \$562 32—averaging about 22 cents for each communicant. Last year they were visited by no agent, and \$44 20 was received—less than two cents for each communicant. Sometimes Presbyteries resolve that the collections in their churches shall be taken without the intervention of agents. In such cases we never intrude. The churches in one of the Presbyteries in the vicinity of Philadelphia, the year before last was visited by a member of the Presbytery, as Agent of the Board of Education, and he collected \$346 98. Last year the Presbytery resolved that the members should be directed to take collections for our several Boards, without the intervention of agents; and we received \$123 04—less than three and a half cents for each communicant.

There is another Presbytery in this part of the Church, which for a number of years past, has professed not to desire the visits of agents, but to be permitted to do the work themselves. This Presbytery has over 20 churches, and nearly 3,000 communicants. Last year, one church in that Presbytery contributed \$50, and another \$3 80, which was the whole amount received, although the Board is supporting at least seven young men who have been recommended to us by the Education Committee of that Presbytery.

In a late number of the Presbyterian we find the following document published by the General Assembly's Board of Education; which indicates the strength and sincerity of the solicitude which begins to be felt in that portion of our American Zion, in view of the decrease of candidates for the ministry. The Editor of the Presbyterian thus introduces it to the notice of his readers.

We would call the most earnest attention of our ministers and churches to the following document from the Board of Education, on the subject of *Candidates for the Ministry*. The deplorable fact that the number of young men of suitable piety and talents preparing for the ministry, is steadily declining, is but too painfully evident. Not only is there a decrease in the number under the care of the Board; but they have ascertained, by thorough inquiry, that the diminution is quite as great, of those who are preparing for the ministry at their own expense, in colleges and academies. The number in advanced stages of education has dimin-

ished less sensibly, because those classes are still supplied by the fruits of revivals of religion enjoyed some years ago. But in the early stages of the course, the decrease is melancholy and alarming.

It is our earnest hope that the proposal now put forth by the Board, and which was originally suggested by Dr. Alexander, to observe a private concert of prayer for the increase of laborers, *every Sabbath morning*, will be met and faithfully maintained by all who love the interests of Zion, until the windows of heaven are opened, and a blessing poured out that there shall not be room enough to receive it. And we cannot but express the hope, that the venerable fathers at Princeton, will be able to meet the wishes of the Board, and while the prayers of the pious are secretly ascending to the "Lord of the harvest," we have good reason to expect a rich blessing on their labors.

"The Committee to whom was referred the letter of Dr. Alexander, on the subject of the decrease of Candidates for the Ministry, beg leave to recommend to the Board the adoption of the following resolution, viz.

"1: That it is a painful fact, while the field for ministerial labor is enlarging, and God, in his providence, has recently removed by death a number of valuable ministers, and has laid aside others from active labors, by disease;—the number of young men offering themselves as candidates for the ministry, has been for some time decreasing.

"2. That, as according to the divine constitution, it is especially by the preaching of the gospel, that sinners are to be converted, saints edified, and the cause of Christ in the world maintained and advanced, it becomes all the friends of religion, to look at this subject with deep interest, and seriously inquire what is their duty in the present state of things.

"3. That it be recommended to Christians to remember this subject frequently in their prayers; and that there may be a private concert of prayer for this object, that it be specifically made a subject of prayer in the secret devotion of every Sabbath morning; that the Lord of the harvest would send forth laborers into his harvest.

"4. That it be recommended to pastors, frequently to remember this subject in the public prayers of the sanctuary; and take opportunities to present it in their preaching; and that where they have in their congregations young men of piety and talents, they propose to them for their serious and prayerful consideration, whether it be not their duty to seek preparation to serve the Lord in the ministry of reconciliation.

"5. That the Rev. Dr. Archibald Alexander, and the Rev. Dr. Samuel Miller, be respectfully and earnestly requested, to preach on this subject, at such times, and in such places as may suit their convenience,

and not interfere with their other numerous and important duties.

"6. That the Secretary transmit a copy of these resolutions to Drs. Alexander and Miller; and also have them published in the Presbyterian."

A true copy,

M. B. HOPE, Sec'y.

After the reception of this Report, the General Assembly adopted the following Resolution.

"Resolved, That in accordance with the suggestions of the Board of Education, the General Assembly do earnestly recommend to all the churches under their care, that on the first Sabbath of November next, special prayer be offered in all our churches to the Lord of the harvest, that he would send forth more laborers into his harvest."

In reference to this appointment, the Editor of the Charleston Observer inquires :

Would it not be well for all our ministers to prepare special sermons for this occasion—showing that the state of the church and the world requires a very large increase to the number of laborers now in the gospel vineyard—that it is as obligatory now as ever to make this the special subject of prayer to the Head of the Church—that, as he holds the hearts of all in his hands, he may, in answer to prayer—and if prayer be offered in faith, that he *will* incline many to the Gospel Ministry who shall prove bright and shining lights in the church, and that he may render more efficient the services of those who have been called to the ministry of the gospel? It is a general complaint that the candidates for the holy office are but few. But why is it so? May it not be because prayer has not been made to the Lord of the harvest? Our church has also been visited with deep affliction. A number of our ministers have been recently called to their final account. It is therefore a loud call upon the church to humble herself before God, and to beseech his interposition to supply their place, as well as to provide for the other extensive wastes in his vineyard, and for the dark places of the earth which are full of the habitations of cruelty. And should the day be properly observed, may it not be attended with a blessing?



#### CENTRAL AMERICAN EDUCATION SOCIETY.

A NOTICE of the Anniversary of this Society at New York, May 13, 1841, was given in the Journal for August. The fol-

lowing is an extract from the Annual Report of the Directors.

In the recent movements of Providence there are also some things *to enlighten and instruct us*. It has been the folly of man in every age to forsake the ways of God, and lean to his own understanding. Even where duty is plain, and the time of doing it and the manner of doing it are made explicit, men have been disposed to resort to new and untried expedients. The inquiry has been often made, 'Canoot the world be converted by some shorter method than by the slow and tedious process of preaching?' Can it not be done by the press? By education? By civilization and the arts of life? Cannot the ministry be supplied by some readier methods? Cannot some portion of the long process of preparation be dispensed with? All these expedients have been tried, and all have resulted in the most signal failure. The method which Christ prescribed when he said, "Go ye into all the world and *preach* the gospel," is the only one that has been found successful. Here the church has her commission, and the whole of it; she is told not only *what* to do, but *how* to do it. The press—education—civilization, and the arts of life, have each their place. As collateral instrumentalities, they have an important place. But to trust in these without the living ministry, is to shut our eyes against the whole testimony of God's word, and the whole experience of *fifty* generations since that word was given.

If there be any one question of policy or duty which may be regarded as settled conclusively and forever, it is that *the grand, the prominent instrumentality by which the world is to be converted, is preaching*. Recent events are replete with the most conclusive demonstrations of this truth. And, in relation to the policy of the American Education Society, insisting, as it ever has done, on a thorough training for the ministry, if ever a doubt of its wisdom was entertained, that doubt should be entertained no longer. Whatever of new light God has shed upon our pathway in this respect, serves not only to confirm the positions on which we have formerly acted, but also to illustrate more fully these before the practical wisdom of many other of the most prominent features of our plans. More than this, our whole work has been seen to hold an importance in the enterprises of the church, which has hitherto been but partially appreciated.

No one can contemplate the great system of God's operations as a whole, and duly estimate the relative importance of its several parts, and not see distinctly that *that* department, which embraces the selection and the training of the future ministry of the church, must, in the very nature of the case, be fundamental to all the rest. If this fails or falters, many other parts of the work

will be feeble and paralyzed. This enterprise, therefore, is not to be regarded as a competitor with others, or as a rival to others, but as a part of one great system of operations, which lies at the foundation of the whole, and is essential to the prosperity of all. It belongs to no sect, or school, or party. In the spirit of that noble Christian catholicism, which looks above all narrow sectarian distinctions, it embraces within the circle of its regards the whole family of man. Its field is the world. Its object is the supply of a godly, learned ministry for the world, and its work will not be done till the last of the dark plains of the earth shall be illuminated with the gospel of Jesus Christ.

The Directors feel, therefore, that those on whom it devolves to conduct an enterprise such as this, are intrusted with a high and solemn responsibility. They do not unduly magnify their office when they say, that to be the instruments, at a day like this, of introducing to the ministry of the church such a number of the brightest of her sons as they have now in training—men who are probably to be her pioneers to millennial glory—men perhaps to stand on the watch-tower when the millennium shall come, and all to be workers with God in the process of its introduction, involves in their view higher, grander, holier responsibilities than kings or conquerors ever have sustained. They will not, therefore, conceal or suppress the deep solicitude with which they have watched the movements of this Society at every stage of its progress.

Why a cause like this—one which lies confessedly at the very foundation of the whole system of benevolent action, should be allowed to languish, has been with the Directors a subject of anxious investigation. They have sought diligently to ascertain the cause.

Is the church supplied with a competent ministry? And is the work of the Education Society done? So far from it, that the churches already organized have not more than half a supply. Even the Presbyterian church, which certainly is not behind her sisters of other denominations, in her efforts to supply a competent ministry, has but about one half as many actual laborers in the ministry as she has churches already established. An additional number, nearly equal to the whole of her ministry, might be employed where new churches could and should be planted without delay; and probably half that number more could be employed in her home and foreign missions. In many of the other denominations, the destitution is still greater. So far is the work from being done—or from having arrived at a stage which will justify a relaxation of effort, that it requires to be increased at this hour tenfold, and then it would take one entire generation to furnish to the whole

country a supply equal to that of some of the older settlements.

It has been said also that there are many ministers unemployed now. The Directors have inquired diligently into this subject also, and they have been surprised to find the number of ministers unemployed, and who are in any sense *candidates for the pastoral office*, so small. There is not a State in the Union in which the number of *candidates for settlement* is equal to the number of vacant churches. And but two States in which there are half as many candidates as there are vacant churches.

Of the long list of ministers "without charge," of which so much has been said, many are superannuated. Some are laid aside by disease. Others are engaged in colleges and seminaries, and the higher institutions of learning. Others as secretaries and agents of our benevolent institutions. The number who are actually candidates for the pastoral office is very small—smaller in proportion to the whole number and to the demands of the church, than in former years.

There are, and there ever have been, some men in the ministry who were not acceptable to the churches, and who were not readily employed—men who had perhaps mistaken their calling, or who had sought the field of their labor in portions of the church to which their talents were not well adapted. But that this number is greater than formerly in proportion to the whole population, there is no evidence whatever. On the contrary, there is good reason to believe that the operation of the Education Society has been to *diminish* rather than to increase the number of unemployed ministers. By that thorough course of preparation for the ministry which is required by this Society, the standard of ministerial qualification has been sensibly elevated, and just in proportion as the qualifications of the ministry are increased, and the office is filled with abler and better men, the number unemployed will of course be diminished. If all were thoroughly trained, and were in other respects well qualified, few if any would be unemployed.

The Board have also during the year instituted another series of investigations, to ascertain what proportion of their beneficiaries have actually entered the ministry, and what portion have failed by the way. Within the bounds of the Philadelphia Education Society the investigation has been completed. In other parts it is still in progress. In that Auxiliary the whole number who have received assistance from the Society is 94. Of these, 38 have already received licensure; 37 are still pursuing study with the ministry in view; and 6 have died; leaving only 13—less than one seventh of the whole, who from all causes put together, have failed by the way—a result in this case more favorable by far

than can reasonably be expected in the Society at large.

The Board have also made extensive inquiries respecting the *character* of the beneficiaries, and their general prospects of usefulness in the church. For this purpose they have held a confidential correspondence with most of the seminaries, colleges, and preparatory schools, at which our beneficiaries have pursued their studies, and the returns have been in all respects highly satisfactory. The opinion has been frequently and confidently expressed, that were the influence of the Education Society to terminate with the college course, the indirect influence on our literary institutions would be an ample remuneration.

#### MAINE BRANCH.

THE annual meeting of this Branch was noticed in the Journal for August, and an extract from the Report of the Directors was promised in this number. The entire Report is here inserted. A large part of it is of general interest, and appropriate to the present crisis, and is worthy of an attentive perusal.

Associated systematic efforts to aid indigent young men of piety and promise in their education for the Christian ministry, had been made in what is now the State of Maine, for several years before the formation of the American Education Society. The Maine Branch of that Society, which now holds its twenty-third anniversary, was organized in November, 1818. Among those who were most deeply interested in this movement, were the revered and beloved Appleton and Payson. During the twenty-three years of its existence the beneficiaries of this Branch have been 200. Of these, 16 have died before the completion of their preparatory studies. Some in consequence of ill health, or from other causes, relinquishing the design to enter the ministry, have engaged in secular employments. A few have been dismissed for want of continued satisfactory evidence either of Christian character, or of competent talents and scholarship. About 110 are supposed to have become preachers of the gospel. Of these, 30 have at this time the pastoral care of churches in Maine. Others are laboring in New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, Ohio, Michigan, Illinois, Wisconsin, Iowa, and Georgia. One is a missionary of the cross at Constantinople; two have gone to the Oregon Territory; and two to the Sandwich Islands. Two or three others are expecting to labor among the heathen.

From 11 of the 48 beneficiaries reported at the last annual meeting no applications have been received during the year, and

6 others in the course of the year have ceased applying. Eleven new applicants have been received; 7 in the third stage of their education, 3 in the second, and one only in the first. The whole number now under our patronage is 42; 19 in the Theological Seminary; 18 in College, and 5 preparing for College.

The appropriations of the year have been about \$2,650.

The whole amount received by our treasurer, has been \$2,403 20, including a balance on hand at the beginning of the year of \$27 10. Donations and contributions, \$1,316 10. The notes of beneficiaries refunded, \$123; from the Parent Society, \$1,125 39. At the close of the last year of this Society, \$628 were due to beneficiaries. About the same sum is now due.

The Education Society has always had to encounter a larger amount of prejudice, than other benevolent enterprises, in which the Christian church is engaged. Many suspicions have been entertained respecting its operations, which a better acquaintance with facts would have removed. The complaint is often made, that it brings forward incompetent, unworthy men. Very possibly instances of this nature have occurred. The Directors rely upon the testimony of teachers, and examining committees—and they may have recommended some persons whose duty it was to serve God and their fellow men in some other calling. But to say this to a young man, whose heart is set upon preaching the gospel, is exceedingly trying. It is often, also, very difficult to decide. Several young men, respecting whose ability to do good their teachers were very doubtful, have proved eminently useful. A professor at Yale College, in Connecticut, where have been educated a large number of the beneficiaries of the American Education Society, has made very particular inquiries respecting them, and the result is as follows. "A greater portion of them have been selected to fill the offices of college professors and teachers, than of the rest of their classes. Of the three Institutions for the deaf and dumb in this country, two are under the direction of the beneficiaries of this Society. More than half of those, who have gone from Yale College upon Foreign Missions, have been of this class; and among the new settlements in our own country they are to be found every where. They have been settled, as pastors of churches in several of the most important places in the Northern, Middle, Western, and Southern States, and many would be surprised to learn, how much of the moral power of our country is now in their hands."

Another occasion of prejudice against this Society has been the apprehension, that in consequence of the aid afforded by it, young men while receiving their education, are saved from the wholesome necessity of per-

sonal effort and self-denial. But will 60 or 80 dollars a year pay all their expenses? On the contrary, they are obliged to practise rigid economy, and to put forth many an effort towards their own support.

Of late the idea has gone abroad, that endeavors to bring forward more ministers are injudicious, because already there are more than can find employment. Now it must be admitted that the frequent dismissal of ministers, and the excessive fastidiousness of some churches in respect to ministerial qualifications, the parsimoniousness of many destitute societies and the impoverishment of others, once both able and willing to sustain the ministration of the Gospel, as also the diminished resources of our Home Missionary Societies, have occasioned quite a number of valuable ministers to be for a season thrown out of employ. And yet the churches are far from being fully supplied. Even in New England, where there are 209 parishes without settled pastors, the present supply does not exceed the actual demand. In other parts of the country there remaineth yet much land to be possessed; and the laborers that can be found, if you estimate the number needed by the work to be done, are but few. When the supply is spoken of, as exceeding the demand, the extent of the demand is not computed according to the principles of the Gospel. What was the demand for the mission of Christ, and for that of the apostles? Did earnest petitions go up to Heaven for the gift of a Saviour, before one was provided? Were urgent applications made from heathen countries, or even from the cities and villages of Judea, for preachers of the Gospel, before the Lord Jesus raised up and sent forth the apostles? Did those who originated heathen missions in modern times, wait until heathen nations literally presented the request, 'Come over and help us?' When the American Board fitted out the first mission for the Sandwich Islands, was it known that the people of those Islands had cast away their idols, and were waiting for God's law? Were no preachers of the Gospel sent into the waste places of our own land, until churches were first formed and parishes organized, and funds provided for their support? Our Father in Heaven adapts his favors not to our *deserts* but to our *necessities*—not to our *erroneous impressions*, but to our *actual condition*. And his direction to us is, 'Be ye merciful, even as your Father in Heaven is merciful. Freely ye have received; freely give.' People do not heed the gospel the less, because they know not its value, but the *more*. Let them have it, they will learn its value. The Good Shepherd came down from heaven to earth to seek after the sheep that had gone astray. He did not wait, until they solicited his aid. He came in pursuit of them. He sent forth his apostles also, not because their services were de-

sired. It was the cry of the world's necessities, rather than of their prayers, which moved the heart of Infinite Love. And it is this, which must move the hearts of Christians. Men must be raised up to meet the wants of a world lying in wickedness and perishing for lack of knowledge. And if the wants of men are the Christian measure of demand, there is certainly no danger at present of furnishing too great a supply.

It may be said, however, that ministers must be supported. It is the ordinance of God that they who preach the Gospel, should live by the Gospel. To what purpose are men brought into the field that cannot be sustained?

Are we then to make our calculation upon the principle that the state of our country is always to continue, as for a few years past it has been? that there is to be no revival of business? no return of prosperity? that churches and parishes now embarrassed by debt, and enfeebled by poverty, are always to remain so? and that the treasures of missionary societies are never again to be replenished with annually increasing supplies? Are we to believe that Christian liberality has attained its maximum? and that nothing more of zeal and of self-denial in doing good is to be expected, than has yet been shown? We are not willing to come to these conclusions. It is an animating fact that the receipts of the American Home Missionary Society, during its last year, exceeded those of the year preceding by \$7,000; and the receipts of the American Board during the first 9 months of its current year, than of the first 9 months of the year preceding, by nearly \$18,000. We would confidently hope that there will be an increase in our community, not only of pecuniary ability, but of the spirit of true benevolence, that Christians redeemed by the blood of the Lamb, will labor to look less at their own things and more at those things which are Jesus Christ's; and cheerfully to retrench in those expenditures, which they have been accustomed too liberally to lavish upon themselves, that they may do more for the cause of their Redeemer and the salvation of their fellow men.

Unquestionably it is much to be desired, that the funds of our Home Missionary Societies should be increased; most urgent is the need of their greater efficiency; so that they may not only afford all needed assistance to churches already established—but may send heralds of salvation into the wilderness to preach Christ where he has scarcely been named, and may give the ordinances of the Gospel to those, who as yet know not how to appreciate them. And who that has the heart of a Christian, or the spirit of a philanthropist, can cast his eye over the heathen, or the Mohammedan world, without longing for the wider and yet wider diffusion among the unevangel-

ized of the light of the Gospel? Shall we then abandon the Education Society, and give all that we can spare to the missionary cause? Shall it be said to the 810 beneficiaries of the American Education Society, and to hundreds of young men beside, who are ready, if the Lord has need of them to consecrate themselves to this service or the work of the ministry, 'Your services are not wanted—the supply of ministers is even now greater than the demand—endeavor to glorify God and do good to men in some other occupation?' Let such a course be pursued, the consequences will be most disastrous. After the ranks of the living ministry shall have been thinned by death, and the number of destitute churches, and of places utterly unsupplied with religious privileges, shall be greatly multiplied, and new doors of access to the heathen shall be opened, and the call for pastors and missionaries shall be constantly waxing louder and louder; then must the churches begin anew, by a course of training which must occupy many years, to provide for those necessities, which will need immediate relief.

Surely this is not the plan by which the command of the risen Saviour can best be fulfilled. He would have us pray now, and pray without ceasing, that laborers may be sent forth: and He would have us *act* in agreement with our prayers, until the whole work shall be done. Let not parents withhold the consecration of their sons to Christ; let not young men of piety and talents withhold the consecration of themselves—let not the churches withhold their offerings from the Education Society, in the belief that ministers enough, and more than enough, are already in the field. It is not so. Many thousands more are needed at this moment; and the need of them will be more and more deeply and extensively felt; and the cry will be heard from every quarter—not so much for *money* as for *men*—for more ministers at home, for more missionaries abroad. Were the number of beneficiaries increased fourfold, our own land would be wide enough for them all.

At present there is urgent need of an increase of funds. Already the number of beneficiaries in this State, and in the country at large, is diminished one third, and there is serious danger that the church and the world, will be deprived of the services of many gifted, pious young men, who might do valiantly for the truth, and be eminently successful in winning souls unto Christ, in consequence of the worldliness and parsimony of the professed followers of the Lord Jesus. There is need of more Christ-like compassion for the multitude that are living and dying as sheep that have no shepherd. There is need of more enlarged views of human wants, and of the amplitude of that provision, which infinite love has made for the supply of them. There is

need of appreciating more justly the duties and privileges of those who have been brought into the kingdom of Christ at such a day as this, in such a country as this. May the churches of Maine have wisdom to discern the signs of the times; and may all be influenced by the noble ambition to do what they can, in the service of Christ, for the salvation of the world.

#### NEW HAMPSHIRE BRANCH.

THE Annual Meeting of the New Hampshire Branch of the American Education Society, was held at Franconstown, in connection with the meeting of the General Association, August 25, 1841. Rev. Phineas Cook, of Lebanon, presided. After devotional exercises, the Report of the Directors was read and accepted. This Report may be found in another part of this number of the Journal. Addresses were then made by Rev. Joseph Emerson, General Agent of the American Education Society, for Massachusetts; Rev. Samuel Lee, of New Ipswich; and the Secretary of the Parent Society. Rev. Nathan Lord, D. D., is President of this Society; Rev. Charles B. Haddock, Secretary; Hon. Samuel Morrill, Treasurer.

#### NORTH WESTERN BRANCH.

THE Annual Meeting of this Society, whose field of operations is the State of Vermont, was held at Woodstock, with the meeting of the General Convention, September 15, 1841. Hon. Charles Marsh, L.L. D., President of the Branch, in the Chair. The Reports of the Treasurer and of the Directors were read and accepted. We regret that we are unable to furnish an extract from the Report of the Directors. The meeting was addressed by the Secretary of the Parent Society, and by Rev. James Meacham, of New Haven. Hon. Charles Marsh, L.L. D., President; Rev. H. F. Leavitt, Secretary; Joseph Warner, Esq., Treasurer.

#### WINDSOR COUNTY AUXILIARY, VT.

THE Annual Meeting was held at Weathersfield Centre, on Thursday, Sept. 23, 1841. The meeting was addressed by Rev.



Samuel Delano, Secretary of the Vermont Domestic Missionary Society, and Rev. T. S. Hubbard. The following Resolution, supported by Rev. Mr. Hubbard, was adopted:

Resolved, That the American Education Society is an economical, effective and judicious method of doing good; and is worthy of the hearty co-operation of every friend of benevolence.

#### MIDDLESEX SOUTH AUXILIARY, Ms.

THIS Auxiliary held its Anniversary at Sudbury, in connection with the Middlesex County Conference of Churches, on Tuesday, Oct. 19, 1841, Rev. Joshua Bates, D. D., in the Chair. Addresses were made by Rev. John Storrs, of Holliston; Rev. David Brigham, of Framingham, and the Secretary of the American Education Society.

The following Resolutions, moved by Rev. Mr. Storrs, were adopted, as expressing the cordial sense of the meeting:

Resolved, That in the opinion of this Body, there is now a pressing necessity for the agency of some Institution to provide a pious, devoted, efficient and learned ministry, for the demands of the world.

Resolved, That we cherish a warm regard for the American Education Society, as our instrumentality for furnishing such a ministry; and that we acknowledge our obligation to sustain it by our funds.

#### AUXILIARY EDUCATION SOCIETY OF NORFOLK COUNTY, Ms.

THE Norfolk Auxiliary Education Society held its Annual Meeting at Dorchester, in Rev. Dr. Codman's Church, June 9, 1841. The President, Nathaniel Miller, M. D., of Franklin, in the Chair.

The meeting was opened with prayer, by Rev. Dr. Burgess, of Dedham. The Annual Sermon was preached by Rev. Sewall Harding, of East Medway, from Matthew vi. 10; which has since been published. From the Treasurer's Report, it appeared that \$698 65 had been paid into the Treasury during the last year. It was also stated that a legacy of \$50, had been bequeathed to the Education Society by an individual in Rev. Dr. Ide's Society in Medway; also \$100, by one of Rev. Mr. Harding's society.

The following persons were chosen as

Officers of the Society. Nathaniel Miller, M. D., President; Ebenezer Alden, M. D., Rev. Ebenezer Burgess, D. D., Dea. Jonathan Newcomb, Vice Presidents; Rev. Samuel W. Cozzens, Secretary; Rev. John Codman, D. D., Treasurer; Mr. Lewis Tucker, Auditor; Gen. Nathaniel Guild, General Agent.

The next Annual Meeting is to be held in the Rev. Mr. Fisk's meeting house, in Wrentham, and Rev. Samuel W. Cozzens, of Milton, is appointed preacher for the occasion.

At the several meetings of Associations and County Conferences of Churches in Massachusetts, which have just been held, the claims of the Education Society have been presented by the Rev. Joseph Emerson, General Agent of the Society for Massachusetts, by the Secretary, and by the Pastors of the churches; and very encouraging indications have been given of a continued interest in the prosperity of the cause. Resolutions, in some instances, introduced by members of the respective meetings, were passed with more than ordinary earnestness, giving assurance to the Society of such co-operation and support as in the present crisis may seem to be especially needed. If, in accordance with these gratifying expressions of confidence and regard, a prompt and liberal effort should be made by each of the churches, at the time of their next stated contribution to this object, to replenish the exhausted Treasury of the Society, an impulse will be given at the centre of our operations which will not fail to extend itself through all the Branches and Auxiliaries in other States. Let the friends of the cause in Massachusetts bear this in mind.

THE interests of religion are suffering deeply at present, in every department, through the loss of the spirit of prayer. There is not a single benevolent association that does not suffer from this cause; and no one probably, more than our Education Societies. When the SPIRIT OF PRAYER prevails, there will be no deficiency of men or funds for the carrying forward of every benevolent enterprise; when it ceases, no amount of effort will prevent alarming deficiencies of both.—*Boston Recorder*.

### AMERICAN EDUCATION SOCIETY.

THE Quarterly Meeting of the Directors was held at the Rooms, on the 13th of October, 1841. The applications from beneficiaries for the usual appropriations for the quarter were regularly before the Board, together with applications from twenty-one young men to be received to the patronage of the Society. It is our painful duty here to state that, for the first time since the Society went into operation, the Directors have been constrained to withhold from the beneficiaries looking to this Society for assistance, a quarterly appropriation. This has now been done. At an adjourned meeting of the Board of Directors, held at the Rooms of the Society, on the 29th of September, for the special purpose of considering the question whether it would be practicable for the Board to continue its regular disbursements through the year, after prayerful and anxious deliberation, the following vote was passed.

“*Voted*, That, in the present state of the funds of the Society, the Board will be unable to make any appropriation to beneficiaries for the quarter next ensuing.”

An exceeding reluctance on the part of the Directors to come to any such measure of curtailment has hitherto induced them to continue from year to year making the quarterly appropriations regularly; although it was found impossible to do this without annually incurring a considerable amount of debt. In this way the aggregate of the debt has been increasing, until the Board, having been so long disappointed in their hopes of relief, are brought to feel that it would be both hazardous and unjustifiable for them to permit the Society to become any more deeply involved. It was clearly ascertained at the time of the meeting of the Directors, on the 29th of September, that such a result could not be avoided in the issues of the present year, unless one quarterly appropriation were entirely withheld. The one now accruing has been selected rather than either of the two subsequent ones, as being that which the greatest number of beneficiaries probably can spare with less inconvenience, than they could spare any other in the year; since

numbers of them will be employed in teaching during a part of the winter. There is already evidence enough, however, that many will find even in this temporary privation, in the circumstances in which they are placed, a serious discouragement to their efforts.

It is a peculiar disadvantage to this Society, and a hindrance in various ways to the great cause which it is endeavoring to promote, that the Board should be unable to distribute with *promptness* and *regularity* the limited measure of aid which has been pledged to the beneficiaries. So deeply impressed with this truth have the Board become, that, if there should continue to be a deficiency in the annual receipts of the treasury, they will deem it requisite to decline the reception of new applications for assistance, until their disbursements shall no longer be liable, as at present, to exceed the annual income of the Society. The Society is but the instrument of the churches in the work of raising up a pious and learned ministry; and we can do no more than to apply the means which the churches may see fit to appropriate, through this channel, to this sacred object. The Board may not construe their own responsibility to extend beyond the measure of liberality manifested by the friends of the Redeemer in the support of this cause.

Shall this cause, then, be sustained? Or shall it be left to languish and decline? We make the appeal to many to whom the interests of the Redeemer's kingdom are most dear. We ask that it may be answered prayerfully, and in an enlightened consideration of those precious interests, as connected with the prosperity of this Society. Let the response be made in some substantial form; and let it not be long delayed.

### WESTERN AMERICAN EDUCATION SOCIETY.

A COMMUNICATION which had been received from the Executive Committee of the Western Education Society, was laid before the Board of Directors, at their Quarterly Meeting, strongly urging the necessity, in the present circumstances of the churches at the West, that assistance should be obtained from New England, to enable

that Society to carry its beneficiaries through with their course of preparation for the ministry, and to hold out sufficient encouragement to others, in whose hearts the same purpose may be formed, to prevent them from abandoning it through pecuniary want. Whereupon the following Resolutions were passed :

1. *Resolved*, That this Board are fully impressed with the conviction that the great interests of the church of Christ in the Mississippi Valley, render it highly important that the means of a thorough classical and theological education should be enjoyed by all such pious young men on that ground as are led by a sense of Christian duty to offer themselves for the work of the Gospel ministry, and as are, in the judgment of Christian discretion after a suitable trial, considered as qualified for the undertaking.

2. *Resolved*, That should this Board have the means, after meeting the wants of the beneficiaries more directly depending on the Treasury of the Parent Society and its Branches, they will appropriate an equal amount, for two years, to that which was granted last year, viz : One Thousand Dollars annually, as a donation to the funds of the Western American Education Society.

*Voted*, That the communication of the Executive Committee of the Western American Education Society, in connection with the foregoing Resolutions, be published in the Quarterly Journal.

The following is the document referred to in these Resolutions. Let the reader say, after the perusal, whether the American Education Society ought not to be immediately enabled to answer this appeal from the West, by extending to our sister Institution there the needed encouragement and relief.

An earnest appeal has also been received from the Directors of the Western Reserve Branch of the American Education Society, which has its centre of operations at Hudson, Ohio.

Cincinnati, July 21st, 1841.

DEAR BROTHER,—Permit us to address you, and through you the friends of Christ in your vicinity, in behalf of the young men who are preparing for the ministry in the Colleges and Theological Seminaries of the West. In so doing, it is not necessary we should repeat what has been often said respecting the present and prospective moral character of this great Western world, and the moral power it is destined to wield. With the facts on these subjects you are familiar. They remain essentially unchanged. This valley is as large as it ever

was ; it will sustain as large a population as its most enthusiastic friends have ever said it would. The globe furnishes not its like besides. Its half million of uneducated children are still unable to read. Hundreds of churches are yet destitute of the preached gospel, and thousands of fields, new and old, in which no churches have been formed—still lie waste. The tide of Catholic immigration is not checked, and infidelity is every where as bold and confident as ever.

On all our rivers and great thoroughfares, intemperance and licentiousness still triumph, and there is no Sabbath and no God.

Yet much has been accomplished here for the cause of Christ. The preparatory work is well done. The foundations of many generations are well laid. Churches are established ; organized and more vigorous action is beginning to be had among the ministers and churches in our connection ; Colleges and Theological Seminaries are founded, and, what is better, these institutions have awakened an interest on the subject of education, like that which has long existed in the older States, so that considerable numbers of young men of talent and piety are turning their attention to the ministry. This we regard as one of the most hopeful signs of the times. Of all things we most need men, able, devoted ministers of the gospel.

This spirit, therefore, among the young men of our churches, must be sustained and increased ; *first*, because we have no hope that the requisite number of men can be obtained from the older States. We rejoice when an able and holy man, from the East, devotes himself to the cause of Christ, in this valley—and we would gladly make an appeal, if we could, which should summon hundreds of such men, every year, to our help. The *truth*, apprehended as it lies before our minds, we think, would do it. But where we need a hundred, we obtain not more than eight or ten, scarce enough to fill the places of the dead. Of this we do not complain. No country was ever supplied with a ministry from abroad. Nor is it desirable, if it were possible. The ministry should belong to the people and to the soil. Therefore, we add *secondly*—that the men we have, are the men we need. Few know, and fewer are prepared to meet, the privations and trials to which the ministry of the West must be subjected for many years to come. Many of the churches are very feeble, and yet are established in settlements of too much importance to be neglected. New ground, too, must be broken, and the establishment of churches keep pace with the advancing population. For such fields, the sons of the West are best fitted. They have as much talent and piety as those of the East. They are familiar with all the habits of the people, and all the hiding places of the enemy. They are willing, for

Christ's sake, to live on small salaries, and with few comforts, and to go where nobody else will go. These are the men we need. We must have a *native ministry*. We can have. They stand ready—many have begun their preparation.

But, *in order* to sustain the spirit that is bringing them forward to the ministry—*first, they must be aided*. They are the sons of the poor. Most of them have nothing but their own hands, and their unconquerable energy to bear them through. The Education Society has encouraged them to commence their studies, and has done much to awaken the spirit of which we speak. It is indispensable to the West that its agency be continued and its efficiency increased. It is the hope of the churches. It is doing for the West what it has done for New England in years past. This Society must be enabled to say to those who have begun—'go on,' and to those who have not, 'come on.' The number of its beneficiaries can be and ought to be greatly increased. *Secondly, These men must be aided now*. For the last two years, the Western Education Society has been able to pay but half appropriations, and those not regularly. Their beneficiaries have borne the trial nobly—reducing themselves to the bare necessities of life—hoping for better days—unwilling to relinquish their studies, if they could avoid doing so—they have lived on faith and hope till they can live so no longer. They will necessarily seek other employments, unless they can have speedy assurance of regular and efficient aid. If they are permitted to do so, no others will undertake the work; the tide which is now setting in upon us will flow back, and all we have gained will be lost. Shall we thus be driven back to do over again the elementary work?

*Thirdly, If aided efficiently, they must be aided from ABROAD*. The time was when the Western Am. Ed. Society could and did raise more money than could be appropriated here, and it was sent to aid the sons of New England. But now the case is reversed; we have more men than can be supported by our churches. The number of beneficiaries is enlarged, while the means of the Society are diminished. The pecuniary embarrassments of the country press with still increasing weight upon the western churches. And besides, a very large number of them that were feeble before, are made more so by recent division. So that the effort to collect funds among them is hopeless. Three or four years of ordinary prosperity will be requisite to render the Western churches as well able to sustain their benevolent institutions as they were three years ago. The Western Education Society will not be able then, at most, to do more for a year to come, than for two years past, and that is not enough to prevent many of her beneficiaries from

being obliged to leave their studies. We are compelled, then, to come, in behalf of these young men, before our brethren of the older States, and put to them the question, "Shall we say to these candidates for the ministry, 'We can sustain you no longer,' and through them, to the noble spirited, but poor young men, who are expecting soon to commence their studies, 'Stay at home, we can give you no aid?' Must the hopes of the Western churches be thus suddenly blasted? Can the East afford that the West should suffer such a loss?" In years past, the churches of the East have considered the cause of the great valley their own. They have understood that the perpetuity of their own choicest privileges is involved in its moral character, and they have nobly aided in sustaining the gospel here. That help was never needed more than at this moment. To recede from our present advanced position, is to consent to be conquered—and recede we must, if speedy and efficient aid be not afforded us from abroad. To you, then, we make our appeal—and to you and to the great Head of the Church we commend our cause.

Our embarrassments are now very much increased by the fact that we have no agent here for the Western Education Society; and after repeated attempts, we are still unable to obtain one. Our object in addressing this letter, is two-fold. 1. To entreat you, if possible, to find us a suitable man for an agent; and send him on to us immediately. 2. To ask you to lay our case before the churches of the East, and request them to help us.

I have full confidence, from my personal acquaintance with you, that you will feel a deep interest in this matter, and the mode of rendering assistance I cheerfully leave to your discretion; but pray let the help be *speedy and ample*. Very sincerely, your friend,

C. E. STOWE.

In behalf of Committee of Western Am. Ed. Soc.

REV. S. H. RIDDEL.

## RULE CHANGED.

THE expediency of modifying the Rule of the Society in relation to the reception of new applicants, so as to require on their part a longer time of trial as church members, and as classical students, previous to their being recommended to the patronage of the Society, was under consideration at the two last meetings of the Directors; and at the recent quarterly meeting the following vote was unanimously passed:

*Resolved*, That, instead of six months, as hitherto required, in Rule I. Chapter V. of the Rules of the Society, relating to Beneficiaries, *one year* be required hereafter;

and that the aforesaid Rule be altered accordingly.

Persons intending to make application for assistance through any of the Examining Committees of the American Education Society, will henceforth be required to furnish testimonials in accordance with the above regulation, viz: testimonials certifying that they have been members of the Church of Christ for one year; and that they have been engaged in the study of the Latin, or of the Latin and Greek languages, for an equal term of time.

### APPOINTMENT.

THE REV. ANSEL NASH, of Vernon, Ct. has been appointed General Agent of the American Education Society for the States of Vermont, New Hampshire and Maine, and has accepted the appointment. Rev. Mr. Nash is known to the ministers and churches of New England, as having once labored for several years with much efficiency and success as an Agent of this Society. An urgent call to settle in the pastoral charge, connected with other providential circumstances, induced him, two years ago, to resign his agency. He has again entered into the service of the Society, and from his former experience, and his extensive acquaintance with the friends of the cause, will possess many advantages for a judicious and successful discharge of its important duties.

### REPORT OF REV. MR. NASH.

To the Secretary of the American Education Society.

REV. AND DEAR SIR,—Contrary to all my expectation and my seeking, I find myself again occupied with the laborious and responsible work of an agent. Truly the Lord has led me in a way that I knew not. As one quarter of a year has now expired since I resumed this course of life, it may not be unsuitable for me to give some account of the experience which I have had, and the observations which I have made, during this period. My time has been spent in the counties of Hartford and Tolland in the State of Connecticut, and in the State of Vermont, on the west side of the Green Mountains. After some statements which I had heard respecting the Education Society, I have been rather agreeably disappointed to find it retaining so strong a

hold on the sympathies and the confidence of an enlightened Christian community. The opinion that this Institution has accomplished the end for which it was organized, and that there is little if any further need of its operations, I have found to be regarded by the most intelligent as wholly without foundation. On slight observation, it is at once apparent, that the surplus of ministers, of which so much has been said in some quarters, exists far more in imagination and appearance, than in reality. To the well informed it is perfectly obvious, that except in some very limited portions of the country, we are very far from being supplied with competent Christian instructors. To all such it is well known, that for a long time the increase of our population has been and that it is still fast outstripping the supply of Christian pastors and teachers. The most that can be said, with even the show of truth on this subject, is that there needs to be in the land a more equal distribution of the persons among us who are qualified for the sacred office. In this opinion there is a perfect concurrence on the part of all whose judgment is entitled to respect. I have no recollection of an individual of this description disposed to call its truth in question.

By persons most actively employed in efforts for the enlargement of Zion, I have heard it asserted at every turn, that there is need of every instrumentality in full operation to increase the number of pious well instructed ministers of the gospel; and further, that viewing things in prospect, there never was greater need of this than at present. The prediction is often uttered, that for the church to suspend or even to relax its efforts for this end, must at no distant day be attended by the most disastrous consequences. It is believed that the standard of Christian liberality is gradually rising in our community; that hence the time is not far distant when more will be given than at present among us for the advancement of the Redeemer's cause. We know full well that even Christians as a body have as yet hardly begun to make sacrifices for Christ. We confidently anticipate that ere long they will feel as they have never felt, that all which they possess belongs to the Saviour, and that they are only stewards of his bounty. When this shall be, we doubt not that where tens and hundreds are now given for the advancement of his kingdom, hundreds and thousands will be cast into his treasury. But every intelligent Christian is well aware that all this will be of little avail in the absence of competent religious teachers. It is established on the testimony of Jehovah himself, that men cannot believe on Him of whom they have not heard; that faith comes by hearing. Hence it is felt by more than a few, the best qualified to judge, that the comparatively slow increase of educated

pious ministers in the country ought to awaken the utmost solicitude in all the friends of Zion. Hence also it is often asserted that we have never seen the time when there was greater need of bringing all the means which we possess for acting in this cause into full and vigorous operation. It is obvious that our Education societies cannot be suffered to languish from the false impression that they are no longer needed, or indeed from any other cause, without the most disastrous results. But I have often heard it asserted with much emphasis, *this thing must not be. The church can by no means afford to lay aside or to neglect this instrumentality so plainly fundamental to all other means of spiritual good.* It is felt that to discourage and hinder Education societies in their work will be to discourage and hinder, in the same degree, parents from educating their sons, and young men from educating themselves for the ministry. But if this thing is suffered to be done, ten years will not elapse before we shall not only be without men to employ in the missionary service at home and abroad, but even those parts of the country where there is now supposed to be a surfeit of spiritual teachers will be unable to furnish their vacant congregations with pastors, and will experience a famine of hearing the words of the Lord. I have been cheered with the belief, that there is a measure of increased sensibility and concern on this subject. Sure I am, to say no more, that the public mind is capable of being impressed by a statement of facts in relation to it in a degree of which I was not aware. To what shall we ascribe it that so strong a current has been seen setting against the Education cause—and that too in some quarters where we ought to expect better things? Has it been from ignorance or prejudice, or the selfishness and worldliness incident to a depraved heart? It may be less important and less interesting to answer these inquiries, than to know that the strength of this current is abated. If it is not met already by an opposite current, plainly its surges do not run so high as even a few months ago. I cannot doubt that a judicious and efficient course on the part of those who collect and who disburse the funds of the American Education Society, is all which is requisite, that it may, in due time, have that rank in public estimation among kindred institutions to which it is so fully entitled.

In order to this I have been led to consider two things as of particular importance. First, that there be all possible discrimination and vigilance in the selection and the supervision of the young men who enjoy the confidence and the patronage of the Institution. Second, that the Spirit of God be poured out on the community, and an increased number of young men be made the subjects of renewing grace. This may

be less within the scope of human agency than the particular before named. Still we can by no means doubt that He who has the residue of the Spirit will be sought unto by his people to do it for them. It is surely a painful and an alarming fact, that unless the Holy Ghost descend in his renewing influences on the community, we shall be hardly able much longer to find any considerable number of young men amongst us of suitable character to be educated for the Christian ministry. It cannot be too strongly felt, that the thing which does now, more than every thing else, threaten disaster and defeat to all our benevolent enterprises and institutions, is the absence of that divine power and grace, without which all human means and efforts are unavailing. Unless converts to righteousness are soon multiplied among our young men, where shall the means be found of that future supply of men to preach the unsearchable riches of Christ, which is so needful to our own country and to the world?

Chittenden Co. Vt., Oct. 14, 1841.

From the Boston Recorder.

#### ANOTHER MACEDONIAN CRY.

"Who will come over and help us?"

WE have received an interesting letter from REV. ARTEMAS BULLARD, Pastor of the First Presbyterian Church in St. Louis, Mo. in reply to some inquiries addressed to him some time since, accompanied by papers containing some discussions on the subject of "unemployed ministers." We give below the substance of his letter, which we think must be read with deep interest, both by ministers and members of churches in New-England. He says, "I have no hesitation in saying that Missouri, Illinois, and Indiana, are woefully destitute of ministers; and that *very* many churches must have supplies from New-England and New-York, or the country and the church will suffer irreparable loss. In these States, there are not a few churches and congregations that would support ministers in full, if ministers could be obtained. There are many others, which would pay half or two-thirds of a minister's support, for one or two years, and then be prepared to give him a full support. There are many other places where the Home Mission Society ought to do most that is done for a man's support for the first one or two years. After that, the people would fully support him. I fully believe that no class of ministers in the West are now more useful or popular than those who come here from New-England. Indeed, I am sure there is *no class so much so.* There are many persons who are jealous of them, and in some places they will for a time meet with opposition. But, it is the same with all

other ministers, from all parts of the land and world.

There are very many places where new churches should be organized, and that speedily—places that will soon be very important. They must have preachers soon, or some of New-England's best sons there, will forget the religion of their fathers, and be lost to themselves, their country, and the cause of Christ. There are places where a man could pay his debts as soon, or sooner than in New-England. But they are few. I think coming West, in a temporal point of view, a sacrifice.

There are places where a minister could be supported by several churches in a circuit. We need more such men. But the main effort should be to furnish each church with a minister as soon as possible. Till that can be done, some should labor on a circuit. In many places, the people would support a man, if he would teach and preach at the same time. I have often been requested to supply such men in Missouri. But, I do not think this ought to be done. Ministers are too much in demand. *The churches in the United States ought to see every man sustained in the work, who is ready for it and fit for it.*

\* \* \* \* \*

Some in our country must be ruined, if men are not willing to endure the same that foreign missionaries do. But the time is short, and souls are precious. If New-England does not furnish us hundreds of ministers, millions in the West must be lost. The Education and Home Mission Societies must double their efforts, or the harvest will perish."

The information contained in this letter is just such as the ministers and churches in New England need; and we see not how the call can be disregarded. Men who have entered the ministry with right views and feelings, will certainly stand ready to go wherever the Lord calls them, without regard to the hardships and trials which they may encounter, or the sacrifice of personal feelings and partialities for particular modes and customs which may be required of them; and the churches are bound, by their covenant vows, to sustain them, even though the effort should reduce them to poverty; for we are required to follow the self-sacrificing example of our Lord, even so far, if need be, as "to lay down our lives for the brethren."

From the N. Y. Evangelist.

#### DESTITUTION OF THE WEST.

THE destitution of the West has been dwelt upon by multitudes, many of whom received their information very indirectly. I shall speak only about those things concerning which I have had every opportunity to be well informed.

The destitution is indeed great. Thousands of immortal souls are perishing, because there is no one to break unto them the bread of life. The different denominations are doing something to roll back the current of vice and iniquity that threatens to bury everything that opposes its progress, yet, after all which each evangelical denomination has done, or can do with its present number of ministers, the desolation gains upon us. Multitudes of churches in Ohio, Indiana, Illinois, Missouri, Iowa, and Michigan, that are able and willing to support the gospel, are vacant because they cannot obtain a supply.

Five hundred self-denying, talented, active young men might be settled in the places I have named this fall, if they were on the ground; that this is the fact, I know from my own observation. In view of this alarming destitution, let me ask how many of those who this year complete their theological studies, are making arrangements to go and occupy these important fields of labor?

Will three hundred go? Will two hundred go? Will one hundred go? Will fifty go? Will twenty go? Let the answer come from the Theological Seminaries.

Let Union, let Andover, let New Haven, let Auburn answer.

I happen to know something about this matter as respects two of the Institutions named, and I do not know that a *single member* of the last senior class in one of them will go to the West to settle. *One* expects to go from the present senior class in the other; now, supposing that the other two send an equal number, in the name of these perishing thousands, where shall the men so much needed come from? Where are we to look for a supply, if not to Andover, to New York, to New Haven, and to Auburn?

J. B.

From the Charleston Observer.

#### WHY SHOULD SPECIAL PRAYER BE OFFERED FOR AN INCREASE OF LABORERS IN THE VINEYARD OF CHRIST?

1. Because the harvest is plenteous, and the laborers are few. Many organized congregations are destitute of the stated administration of the word and ordinances. Large tracts of territory densely peopled in our land, are but very partially supplied with the ministrations of the Gospel. And from heathen countries the repeated, urgent, importunate cry, is heard: send those who will aid us in breaking to the perishing multitudes the bread of life—send quickly, and send many, for the harvest is ripe for the sickle.

2. Because it is the very object for which our Lord Jesus directed special prayer to

be offered. The circumstances being similar, the church will be guilty of neglecting his particular injunctions if she fails to do it. And the sin of omission, no less than the sin of commission, incurs his frown.

3. Because compliance with his direction in this respect is a test of discipleship—under the general rule, “if ye love me keep my commandments.” The love of Christ should therefore constrain us to obey him.

4. Because the ministry is the gift of God—“No man taketh upon himself this honor, but he that is called, as was Aaron.” His special gifts to his church should, therefore, be the subject of her special regard.

5. Because the hearts of all men are in his hands, and he can bring thousands and tens of thousands who are standing in the market places all the day idle, into his vineyard, and find them ample employment.

6. Because the ministry is the chief instrumentality which God has appointed for the conversion of sinners and for the edification of the church. It is but reasonable, therefore, that we should offer special prayer for large accessions to the number to whom this work is committed.

7. Because God will be inquired after by the house of Israel for those very blessings which he has it in his heart to bestow.

8. Because there is no reason to anticipate the promised glory of the church, until the multitudes are greatly increased who shall publish the salvation of the Gospel—and no reason to anticipate this increase, but in answer to the prayers of his people.

9. Because these gifts are more highly valued when they are bestowed in answer to prayer.

10. Because ministers, like other men, are mortal. And the congregation that has a pastor to-day, may be vacant to-morrow. If, therefore, there be not an increase of laborers, it may be very difficult to obtain a supply.

11. Because to pray for an increase of laborers, is to pray for the best interests, temporal and eternal, of a dying world.

#### CANDIDATES FOR THE MINISTRY.

IN the College at Athens, Geo., there have been several revivals—one of a recent date, which resulted in an accession to the church of a number of the students. But we could not ascertain how many of these have resolved to devote their lives to the ministry of reconciliation. Among the pious young men who have been educated in this Institution—and perhaps the same may be said of all our southern colleges—very few have felt themselves called to spend and be spent in the service of Christ. Some have engaged in the study of law—others have chosen the profession of medicine. Secular pursuits, of one kind or another, have engrossed the attention of almost

all, toward whom the expectation of the church had once fondly turned, as her future heralds. They had professedly turned their feet to the testimonies of the Lord. They had consecrated themselves to his service in a public manner. They had given external evidence that they were not ashamed of the Gospel of Christ: and yet when the question of personal duty came before them, they have almost all unhesitatingly thrust the ministry aside, and entered with ardor upon other pursuits—making, in some instances, shipwreck of their faith—and in others, leaving it doubtful to themselves and to others whether they had ever been called into the kingdom of Christ.

The reason why so few of our pious educated young men seek the ministry, arises in part from the manner in which they have been trained, and in part from the state of public opinion which they must necessarily encounter. Very few pious fathers and mothers are in the habit of consecrating their sons from their infancy to this work. They do not make it the burden of their desires and their prayers that God may be honored by them in the Gospel of his Son. They do not educate them with a reference to this work; and even after they have become hopefully pious they select for them some other pursuit; and rather discourage than encourage them to engage in the ministry, when the question of personal duty is before their minds.

The example of others also tends to divert their thoughts from the subject. They see at once that the ministry is not the high road to honor, to emolument, or to ease. It is a self-denying and laborious work—offering in the prospect little else than poverty and trial, and often actual want of the comforts and necessities of life—and they shrink from voluntarily encountering such trials, and from looking for their support to the miserable pittance which the churches usually bestow upon their ministers, and bestow it not freely, but as though it were wrung from them in payment for that for which they receive no equivalent.

But still such reasons as these are not sufficient. The Head of the Church has issued his command and given his promise. And as the life of a man does not consist in the abundance of the things which he possesses, the command should be obeyed and the promise believed. Stronger motives than mere worldly considerations invest the ministerial office—to win souls to Christ—to cover a multitude of sins—to save from death the guilty and the perishing—and to promote the glory of God and the good of man. It is an employment which angels might covet, and which many more would seek had they a proper view of the recompense of reward which will be bestowed upon all those who are faithful unto death.



The subject of personal duty is not, we fear, sufficiently urged upon the consideration of pious young men. The difficulties in the way are not met as they should be. What they themselves owe to the Gospel is not brought before their minds with sufficient distinctness; nor what they should do, as an imperfect but grateful return for the inestimable favor of God in bringing them from darkness to light. The ministry do not press this subject as they should, with line upon line and precept upon precept. Nor is it made the burden of their prayers, as directed by the precept of the Saviour, who said, "Pray ye to the Lord of the harvest." But we have yet to learn that any one having a proper sense of the responsibilities of the ministerial office, and spending his life in preaching the Gospel, ever regretted on his dying bed that he had not chosen some worldly avocation, instead of the self-denying work to which he had devoted his time and his talents.—*Charleston Observer*.

From the Philadelphia Christian Observer.

#### FIELDS TO BE OCCUPIED.

THE following extracts are transferred to our columns from the Appendix to the Annual Report of the Philadelphia Home Missionary Society, just published. They show that more ministers are wanted in Pennsylvania and the adjoining States, as well as for wide fields at the South and West.

The Rev. I. W. K. Handy, of Berlin, Md., writing to obtain a missionary to labor in the southern portion of the State of Delaware, says,—

"My own riding, simply to meet appointments, is about 110 miles every four weeks. Brother Mustard (settled at Lewes, Del.) has to do, perhaps, very little less. Our usefulness is so impaired, by being compelled to travel over these extensive circuits, that we scarcely have any encouragement to preach. It is not so much the fatigue of riding that troubles us, as the meagre prospect of doing good after we have reached our congregations. We can be with them once only in four weeks; and, if the weather is bad, once in eight weeks; and then seldom longer than the Sabbath. We have mourned over this state of things for a long time, and have been endeavoring in various ways to make our condition better. We have at length devised a plan, which, if you will help us accomplish, will, with the blessing of God, effect all that we desire. *Blackwater, Laurel, and Indian river*, (churches,) are comparatively near each other, and would form a pleasant union. With an active man as their pastor, these churches could soon support a minister by themselves. What we desire is, that the Missionary Society should render them assistance. It is exceedingly

important that something should be done for us. Please present our cause to the Board, and you will confer a favor, not only upon the churches particularly specified, but upon the cause of religion in general."

Rev. P. Chamberlain, of Waterford, Erie county, Pa., a member of the Board of the Erie Agency of the P. H. M. Society, under date of March 18, 1841, writes,—

"Centreville, Troy, and Randolph, need a minister immediately. A section of country in Warren county, extending a number of miles along Broken-straw creek, is urgent for a minister. One gentleman, though not a professor of religion, will give 100 dollars a-year to support a Presbyterian minister. Gravel-run and Washington are still vacant, and I shall probably be under the necessity of resigning my pastoral charge. I have been unable to preach for some weeks.

"Here, then, are *six places* where ministers are needed, and where the people are willing, to the extent of their means, to support them. Besides these, we should have *two* itinerant missionaries in the bounds of our Presbytery, in our little churches already organized, and to organize others in destitute places. Measures are in progress, for exhibiting in detail the condition of the field of our agency. From the statement made, you see there is a deplorable destitution. A close examination will show it in a worse light. *Do what you can for us.*"

Letters have been received from several esteemed correspondents, in different parts of the State of Pennsylvania, on the subject, noticed by Mr. Chamberlain, which present the destitution in regard to *extent at least* as much greater than had been anticipated. We have not room, however, for further extracts, except this short one from a pastor in Mercer co., Pa., who, under date of April 24, 1841, says,—

"We stand in great need of missionaries: more than one-half of the population are destitute of the *stated* preaching of the Word."

The population is 33,867, Ministers, of all denominations, 19.

#### GEM FOR THE CHRISTIAN.

IN this life Christians must not only expect to *do* God's will, but also to *suffer* it: and the latter is often more difficult than the former. *Vincitur qui patitur*. To be spoken of wrongfully and not retaliate, to endure much affliction "in mind, body, and estate," and still to preserve our integrity is what very few attain. But it is by affliction very often that Christians are tried and purified, as gold in the furnace, and thereby prepared for heaven, where, in the language of the prophet, "all tears are wiped away from all eyes."

## COLLEGIATE RECORD, 1841.

WE have collected the following items of information respecting the recent Commencements at various Colleges.

Name.	No. who received the degree of B. A.	M. A.	Hon. M. A.	Name.	No. who received the degree of B. A.	M. A.	Hon. M. A.
Waterville,	11	8		Univ. of New York,	15		
Bowdoin,	35	16		Union,	80	36	7
Dartmouth,	78	8		Hamilton,	15	11	
Univ. of Vermont,	22	7	3	Geneva,	7	2	3
Middlebury,	6	16	4	Rutgers,	20		
Williams,	32	10	4	Coll. of New Jersey,	59	36	1
Amherst,	32	10	3	West. Reserve, Ohio,	10		2
Harvard Univ.	44			Marietta, Ohio,	9	3	
Brown Univ.	31	15	5	Centre College, Ky.	13	17	
Washington, Ct.	16		3	Univ. of Pennsylvania,	11	6	2
Wesleyan Univ., Ct.	31	17	2	Georgetown, D. C.	4		3
Yale,	78		2	Columbia Coll. D. C.	7	10	4
Columbia,	21	4		Athens, Ga.	16	14	

The Honorary degree of D. D. was conferred by the

University of Vermont, upon	Rev. Benj. Labaree, Pres. Middlebury College.
Middlebury College,	Rev. E. W. Gilbert, Pres. Newark Coll. Del.
Harvard University,	Rev. Thos. W. Jenkyn, of London.
Brown University,	Rev. Calvin Hitchcock, of Randolph, Ms.
Washington College, Ct.	Rev. Mark Hopkins, Pres. Williams Coll.
Wesleyan University, Ct.	Rev. Barnas Sears, Pres. of Newton Theol. Inst.
Union College,	Rev. James Thompson, of Barre.
Hamilton College,	Rev. Alexis Caswell, Prof. in Brown Univ.
Geneva College,	Rev. Cyrus Mason, Prof. in N. Y. University.
College of New Jersey,	Rev. Alfred Lee, Bishop elect of Delaware.
Marietta College,	Rev. Matthew H. Simpson, Pres. Asbury Univ. Ia.
Dickinson College,	Rev. Charles White, Pres. Wabash College, Ia.
Athens College, Ga.	Rev. Erastus D. McMasters, Pres. Hanover Coll. Ia.
University of N. Y. City,	Rev. Noah Levings, Albany.
Centre College, Ky.	Rev. David Moore, Staten Island.
University of Pennsylvania,	Rev. John Proudhit, Prof. in Rutgers Coll.
Washington College, Pa.	Rev. Jared B. Waterbury, Hudson, N. Y.
	Rev. John C. Lord, Buffalo, N. Y.
	Rev. Ichabod S. Spencer, Brooklyn, N. Y.
	Rev. Alfred Lee, Bishop elect of Delaware.
	Rev. John Brown, of Newburgh.
	Rev. Robert S. Candish, Edinburg.
	Rev. Edward Beecher, Pres. Illinois Coll.
	Rev. John M. Krebs, New York City.
	Rev. Nathan Hoyt, Athens.
	Rev. Stephen Elliott, Bishop of Prot. Epis. Ch. in Ga.
	Rev. James Legge, Pres. Anglo-Chinese Coll. India.
	Rev. Elijah C. Bridgeman, Am. Mission, China.
	Rev. R. Davidson, Pres. Transylvania Univ.
	Rev. Thomas Hartwell Horne, B. D. England.
	Rev. John C. Clay, Philadelphia, Pa.
	Rev. George Duffield, Detroit, Mich.
	Rev. J. N. C. Grier, Forks of Brandywine, Pa.

The Honorary degree of LL. D. was conferred by

Dartmouth College, upon	Jared Sparks, Prof. in Harvard University.
Middlebury College,	Frederick Hall, Prof. Columbian Coll. Washington, D. C.
Amherst College,	Hon. Samuel Nelson, Chief Justice of New York.
	His Excellency John Tyler, Pres. of the United States.

Harvard University,

Yale College,

Union College,

Geneva College,

Rutgers College,

College of New Jersey,

Hon. James Savage, Boston.

Hon. Francis C. Gray, Boston.

Hon. F. X. Martin, Chief Justice of Louisiana.

Hon. Samuel S. Wilde, Judge Mass. Sup. Court.

Hon. Augustus B. Longstreet, Pres. Emory Coll. Ga.

Hon. David B. Douglas, Kenyon College, Ohio.

George Bancroft, Esq. Boston.

Hon. Samuel Jones, Chief Justice Sup. Ct. N. York City.

Hon. A. B. Hasbrouck, Pres. Rutgers College.

Charles Lyell, F. R. S. England.

Ralph Barnes Grindrod, England.

Hon. David B. Douglas, Pres. of Kenyon College.

Hon. Theodore Frelinghuysen, Chancellor N. Y. Univ.

Hon. Joseph C. Hornblower, Chief Justice of N. Jersey.

Hon. David L. Swain, Pres. Univ. of North Carolina.

## SUMMARY.

Colleges, 27; B. A. 713; M. A. 246; Hon. M. A. 48; D. D. 33; LL. D. 19.

## FUNDS.

Receipts of the American Education Society, for  
the October Quarter, 1841.INCOME FROM FUNDS 351 00  
LOANS REPUNDED 2,170 85

## LEGACIES.

Teuchbury, Miss Sarah F. Rogers, by Mr.  
Wm. Rogers, Ex. 10 00  
Westfield, Miss Frederica Collins, in part, by  
Jona. Taylor, Esq. Ex. for the P. Fund 900 00  
Worthington, Rev. Jona. L. Pomeroy, in pt.  
by Hon. Lewis Strong, Ad. de bonis non 250 00—1,060 00

## AUXILIARY SOCIETIES.

## BERKSHIRE COUNTY.

Great Barrington, Collection 22 60  
Lee, do. 24 22  
Lenox, do. 13 63  
Pera, do. 5 60  
Pittsfield, Cont. in Cong. Ch. 60 00  
Ladies' Aux. Ed. Soc. 20 00—80 00  
Richmond, Miss Jerusha Lord Perry, to const. 10 00  
Mr. Albertus Perry a L. M. of Co. Soc. 75 85  
Sheffield, For 1840, 26 34; for 1841, 49 31  
Stockbridge, Collection 10 00—232 70

## ESSEX COUNTY SOUTH.

[Hon. David Choate, Essex, Tr.]

Beverly, Society of Rev. Mr. Bushnell 18 38  
Rockport, Soc. of Rev. Wakefield Gale, by Mr.  
J. R. Gott 30 00—48 38

## FRANKLIN COUNTY.

[Mr. Samuel Maxwell, Jr. Greenfield, Tr.]

Ashfield, Gent. Assoc. 8 00  
Ladies' do. 8 37  
Gentlemen, by T. White, Esq. 7 60  
Ladies, by do. 6 75—30 12  
Buckland, by Mr. E. P. Sherwin 8 63  
Charlemont, by Mr. Silas Hawkes 21 31  
Conway, by Dr. Hamilton 39 50  
Legacy of Mrs. Grace Howland 10 00—49 50  
Deerfield, (South) 8 00  
Greenfield, (2d Parish) in part 2 00  
Hawley, (1st Parish) do. by Gen. Longley 1 66  
Northfield, Transitorian Society 4 31  
Rose, Mrs. Lucy Reed 5 00  
Shelburne, by Mrs. Lydia Fisk 11 83  
By Mrs. Stephen Fellows 15 50—27 38  
Sunderland, 35 91; Estate of Dea. Elisha  
Rowe 50 85 91—243 82

## HAMPSHIRE COUNTY.

[Hon. Lewis Strong, Northampton, Tr.]

Engfeld, Ben. Soc. by Mr. Leonard Woods, Tr.,  
through Mr. A. Smith 100 00  
Hatfield, Mr. Rufus Cowles and brother, to const.  
Mr. R. C. a L. M. of the Co. Soc. 15 00  
Southampton, Ladies' Ed. Society 6 90  
From the disposable fund of the Co. Society 450 10  
The following by Rev. Joseph Emerson, Ag't.  
Amherst, (North) Rev. Mr. Cook's Soc. 3 00  
Hadley, A child 25  
Hatfield, Soc. of Rev. Mr. Neill, from Ladies,  
(of which \$15 is to const. Mrs. Henry Neill,  
and \$15 to const. Mrs. Israel Edgings L.  
M.s of the Co. Soc.) 58 81  
From Gent. (of which \$15 is to  
const. Erasmus Edgings a L. M.  
of the Co. Soc.) 91 86—150 67—725 92

## HAMPDEN COUNTY.

[Mr. Samuel Reynolds, Springfield, Tr.]

Springfield, Soc. of Rev. Dr. Osgood 126 76  
West Springfield, Society of Rev. A. Augustus  
Wood, (of which \$15 is to const. Col. Dan-  
iel Merrick a L. M. of Co. Soc. and \$100 is  
to const. Mrs. A. A. Wood an H. M.) 158 12  
[The above by Rev. Joseph Emerson, Ag't.]  
Chester, by hand of P. Kyle, Esq. 2 50  
Longmeadow, (East) Soc. of Rev. Mr. Tupper 33 25  
Longmeadow, (West) Soc. of Rev. Mr. Beebe,  
Gent. 39 32  
Ladies 25 61—64 93  
Springfield, Soc. of Rev. Mr. Russell 19 22  
Springfield, (Coburnville) Ladies of Cong.  
Ch. and Soc. to const. Mrs. Sumner  
G. Clapp a L. M. of Co. Soc. 20 00—39 22  
West Springfield, Society of Rev. A. A.  
Wood, Mr. Wm. Ashley 15 00  
Miss E. Ashley 5, H. Ashley 2 50 7 50  
Miss Gertrude C. Ashley 2 50  
A donation 1 25—26 25  
Wilbraham, (South) Soc. of Rev. Mr. Hazen,  
in part 4 00—435 03

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Foxborough, Soc. of Rev. Daniel J. Peor, \$40  
of which to const. him an H. M. 46 68  
Weymouth, (North) Soc. of Rev. J. Emory, Jr. 53 75—101 92

## OLD COLONY.

[Col. Alexander Seabury, New Bedford, Tr.]

Easton, Lincoln Drake, Esq. to const. Lincoln  
Shepherd Drake an H. M. 100 00

## PLYMOUTH COUNTY.

[Dea. Morton Eddy, Bridgewater, Tr.]

Middleboro', (North) Soc. of Rev. Philip Colby 8 00

# RELIGIOUS CHAR. SOC. OF MIDDLESEX NORTH AND VICINITY.

[Dea. Jonathan S. Adams, Groton, Tr.]

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Fitchburg, Young Men's Ed. Soc. by Mr. J. T. Farwell, bal. to const. Mrs. Margaret P. Ballard an H. M.	44 12
Leominster, Soc. of Rev. Mr. Hubbard	60 42—59 34

# EDUCATION SOCIETY IN WORCESTER NORTH ASSOCIATION.

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Phillips, Ladies' Aux. Ed. Soc. 27 87, Gent. do. 21 65, by Mr. Jason Goulding, through Rev. P. O. Powers	49 52—59 92

# RHODE ISLAND STATE AUXILIARY.

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Providence, Beneficent Ladies' Ed. Soc. in the Cong. of Rev. Dr. Tucker, by Miss E. Coville	47 00
	\$5,703 69

# MAINE BRANCH.

[Prof. William Smyth, Brunswick, Tr.]

Bethel, "Abstinence,"	1 50
Benev. Society	12 50—14 00

# NEW HAMPSHIRE BRANCH.

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Cornbury, Family of Mrs. Gerrish	2 75
Concord, Ch. and Cong. of Rev. Daniel J. Noyes, to const. him an H. M.	41 00
Cong. of Rev. A. P. Tenney, in part to constitute him an H. M.	13 45
Of Rev. Mr. Tenney as Treas. of Mer. Co. Ed. Soc.	3 62—58 08
[The above by Rev. Joseph Emerson, Ag't.]	
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Compton, by Mr. William Green, of Plymouth	5 65
Fitzwilliam, Cont. by S. A. Gerould, Esq. Tr. Cheshire Co. Aux. Ed. Soc.	2 72
Ladies' Ed. Soc. by do.	49 00—50 72
Hampton, by Joseph Boardman, Esq. Tr. Rock. Co. Conf. of Chs.	4 87
Ridge, Mr. J. B. Breed, bal. to const. him a L. M. by do.	10 00
Seabrook and Hampton Falls, Evan. Cong. Soc. by J. Boardman, Esq. Tr. &c.	7 50
Stratford, Co. Aux. Ed. Soc. by Mr. Edmund J. Lane, Treas.	41 87
	\$211 32

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Pomfret, Cong. Society	3 75
Townsend, A member of the Ch. of Rev. Mr. Graves	2 00
[The above by Rev. Joseph Emerson, Ag't.]	
Brattleboro', Soc. of Rev. Charles Walker, by Rev. Nelson Barbour, Tr. Wind. Co. Ed. Soc.	8 25
Bridport, Cong. Ch. by A. Wilcox, Esq. Tr. Add. Co. Ed. Soc.	22 50
Chelsea, Cong. Ch. and Soc. bal. by Harry Hale, Esq. Tr. Orleans Co. Aux. Ed. Soc.	1 17
Cornwall, Cong. Ch. by A. Wilcox, Esq. Tr. &c.	10 37
Fairlee, Darius Child, Esq. to const. himself a L. M. by H. Hale, Esq. Tr. &c.	21 16
Middlebury, Cong. Ch.	43 50
Middleton, Cong. Ch. and Soc.	7 75
Poultney, do.	17 75
Rupert, David Wilson	1 00
St. Johnsbury, 2d Cong. Ch. and Soc. by Mr. Charles Fairbanks	18 25
Westminster, (W.) by Rev. Nelson Barbour, Tr. &c.	5 70
	\$197 40

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Coll. bal. by Rev. Samuel Spring	27 40—47 40
Griswold, Bal. of coll. by Rev. W. R. Jewett	3 00
Glastenbury, Coll. in 1st Soc. by Chas. Hosmer	16 00
Huntington, Cont. in Cong. Soc. by Rev. T. Panderson	8 00

Milford, 1st Cong. Soc. by A. Townsend, Jr. Tr. &c.	10 50
Middlebury, Benev. Assoc. by do.	20 12
Naugatuck, Cong. Soc. by do.	4 43
Norfolk, Mrs. Sarah Battell, by Dea. N. Willis, Boston	5 00
Plymouth, 1st Cong. Soc. by H. Calhoun, through Chas. Hosmer	66 50
Southington, Cong. Ch. and Soc. by Wm. Clark	70 00
Wethersfield, Coll. in pt. by Rev. A. Nash, Ag't. 136 14	
Bal. of coll. by Dea. Stillman	14 75—150 69
	\$404 84

# CENTRAL AMERICAN EDUCATION SOCIETY.

[Mr. William A. Booth, New York, Tr.]

Pearl St. Ch. New York 85 79; Fern. Ed. Soc. Hudson, N. Y. by Mrs. Fairchild 48 50; Mrs. Sophia Lewis, Brooklyn, N. Y. 10; Cash 1; Murray St. Ch. coll. 121 30; 7th Fresh. Ch. bal. coll. 7 50; S. S. No. 24 Ben. Ass. 4 52; Back Ch., J. McComb 25; Legacy of Joseph Abilder, Newark, N. J. 100; 31 Ch. Newark, by A. Beach 10; 1st Ch. S. Baldwin 1; Jas. Millard, Oakville, 20; Maria Cook, do. 5; Fern. Ed. Soc. Washington Ct. Electa Goodyear, Treas. 28 10; A friend, by A. C. Ball 10; 3d Ch. Brooklyn, coll. 142 02; 2d Ch. Brooklyn 140 82; Mercer St. Ch. W. W. Chester 100; Avals of uncurrent funds 10 28.	\$872 81
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# UTICA AGENCY.

[James Dutton, Esq. Utica, Tr.]

Adams 18 47; Amboy Fem. Ben. Ass. 10, Antwerp 2 25, Belleville 3 00, Brownville 13 64, Coventry, 1st Ch. 8, 2d Ch. 15, Colchester 13 81, Camden 1, Canton 28, De Witt 8 35, D. Daguerre 1, Fayetteville 22 18, Gouverneur 31 50, Greenfield 22 60, Holland Patent 40, for Life Membership of Rev. T. C. Hill; Helena 7 31, Jamestown 2 30, King-baro' 88 35, Lenex 2 31, Massena 4, Manlius, A. Smith 20, Fern. Friend 3; Morrisville 7, N. Mans 1 25, Norfolk, Miss Beach 3, Norwich 13 50, Oneonta Hollow 14 38, Otsego 16 37, Platts 15, Potsdam, bal. 4 50, Redman, Ch. coll. 18 43, Ltd. Sew. Soc. 6 55, being bal. of Rev. D. Spear's Life Membership; Syracuse, 1st Ch. bal. 6 50, Ltd. Sew. Soc. of 3d Ch. 10; Stockholm 5, Trenton 6 25, Wampsville 9 86, Watertown, 1st Ch. 67 06, 2d Ch. 19 13; Theresa 6, Hozer, Ch. coll. 6 01, Dea. A. Thomas 3 88, Champion 5.	\$893 45
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# WESTERN EDUCATION SOCIETY OF NEW YORK.

[J. S. Seymour, Esq. Auburn, Tr.]

Bergen 15, Moriana 3, Youngstown 30, Cayuga 11 25, Seneca Falls 23 23, Penn Yan, 1st Ch. 21 25, Prattsburgh 30 14, Naples, P. E. Torrey 1, Mrs. Torrey 50 cts. Miss Torrey 12 cts.; Danville, 1st Ch. 10 50, Free Ch. 5 05; Geneva 19 12, Geneva, Ch. coll. 38, H. H. Seely 75, H. Dwight 25, Astell Scholarship, in part 20; Hammondsport 13, Waterloo 17, Mount Morris 50, Canandaigua 76 13, Rochester, 2d Ch. bal. 5 16, 3d Ch. 11 78, Washington St. Ch. 19; Brighton 8 38, Pittsford 10, Ovid 26, Auburn, Bartlett & Co. 10.	\$588 82
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# PHILADELPHIA EDUCATION SOCIETY.

[Geo. W. McClelland, Esq. Philadelphia, Tr.]

A. Meserve 5; 3d Ch. Newark, M. W. Day 10, Coll. 38 65, J. B. Pinneo 15; Reading, coll. 67 40; Jas. Wier, Harrisburgh 10; Rev. A. Converse, Phil. 12; Newark, 1st Ch. coll. 90 90.	\$225 95
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# WESTERN RESERVE BRANCH.

[Amos A. Brewster, Esq., Hudson, O., Tr.]

Atwater 3 97, Burton 6 62, C. Falls 3, Claridon 6 12	19 71
Conneaut 24, Cleveland 1, Fern. Ed. Soc. 5	30 00
Chester 3, Euclid 2 50, Farmington 4 94	10 44
Hartford 2 50, First Fresh. Ch. 4	8 50
Huntington 14 75, Hudson 23 50, Rev. D. C. Blood and lady 10	48 25
Johnson, Rev. O. S. Ellis 2, Kinsman 46 91	48 91
Lower Sandusky 5, Lyne, bal 50 c. Mesopotamia 14 20	20 00
Nelson 11 25, Painesville 2, Richfield 20	40 25
Strovesboro 2 50, Tallmadge, Fern. Ed. Soc. 12 50	15 00
Vernon 4 25, Windham 7, Stillman Scott, an old sub. 5	16 25
Avals of Scholarships—Mrs. A. Crosby	10 60
Hon. H. Kingsbury 10, Hon. P. M. Weddell 10	20 00
U. Seely 10, J. Austin 10, E. Wright 10	30 00—60 00
	\$315 21

Whole amount received \$9,118 19.

# Clothing received during the Quarter.

Ashby, Me. Ladies' Cent Soc. a bundle of shirts, socks, &c. by Mrs. Betsey T. Hayward, Tr.	
Boscawen, N. H. Ladies' Ed. Soc. shirts, pillow cases, and socks, by Miss Lucy E. Price, Tr.	
Poultney, Vt. Shirts, collars, socks, &c.	
Cuyahoga Falls, O. Sundry articles \$5; Randolph \$7 68; Strongsville \$1 37.	
Tallmadge, Fern. Ed. Soc. \$6 37; Gent. Assoc. \$1; Vernon 75 c. Windham \$ 87.	
Petersham, Me. Mrs. E. Grosvernor, a bundle of shirts, towels, and socks.	





JAMES HENRY HENRY HENRY

1811

# AMERICAN QUARTERLY REGISTER.

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## MEMOIR, HISTORICAL AND LITERARY, OF THE LATE BARON DE SACY,

READ AT A SESSION OF THE ASIATIC SOCIETY, JUNE 25, 1838, BY M. REINAUD, HIS  
SUCCESSOR IN THE CHAIR OF ARABIC, AND FORMERLY HIS PUPIL.

[Translated and unbridged by Mrs. S. J. (JENKS) MERRITT.\*]

ANTHONY ISAAC SILVESTRE DE SACY was born at Paris, on the 21st of September, 1758. His father, James Abraham Silvestre, was a notary. M. de Sacy had two brothers; and as is customary among the citizens of Paris, the eldest continued the name of his father, the second received that of de Sacy, and the third was called Silvestre de Chanteloup.

At the age of seven, M. de Sacy had the misfortune to lose his father. His mother was a woman of education, and supplied, as much as possible, this loss, to her children. M. de Sacy, being of delicate health, was taught reading, writing, and the classics, in which he became an uncommon proficient, by a private tutor, fortunately an excellent man.

At the age of twelve, M. de Sacy was accustomed to walk with his tutor in the garden of the Abbey St. Germain-des-Prés. It was occupied, at that time, by the Benedictines of St. Maur, who were specially devoted to the cultivation of letters, and whose name recalls many beautiful monuments, raised by them, to the honor of religion and science. One of these, Dom Berthereau, was then preparing a collection of Arabic historians of the war of the Crusades. M. de Sacy already possessed uncommon prudence and decision of character. Dom Berthereau became his friend, and inspired him with a taste for the oriental languages.

After the termination of his classical studies, M. de Sacy immediately commenced the career which has been so eminent, by the study of the Hebrew language, applied to a more intimate knowledge of the Sacred Writings. His mother was a pious woman, and had educated her children in religious principles. From the Hebrew he passed to the Syriac, Chaldean, Samaritan, and then to the Arabic and Ethiopic. These six languages belong to the same stock, and as the people who speak them are [mostly] descended of Shem, son of Noah, they have the general name of *Semitic*, or Shemitish. In the Hebrew and Arabic, M. de Sacy received

\* GENTLEMEN,—I have read and compared this abridged translation of my daughter's with the original, and find it accurate. I regret that your limits could not have admitted the entire Memoir, without any curtailment.

Respectfully,

WM. JENKS.

Editors of the Register.

lessons from a well-informed Jew, at Paris; and it is said that he was accustomed to read, in the Hebrew text, the passages of the Old Testament which are embodied in the Liturgy, to render the language more familiar. To these difficult studies were added the Italian, Spanish, English, and German.

His habits of life were favorable for these acquisitions; his mother had not re-married, and, concentrating all her affections upon her children, retained them at her own house. Here, M. de Sacy, for amusement, had raised a Finch, which he taught to pronounce a few words in Italian. Unfortunately, M. de Sacy was not satisfied with his labors of the day, but often continued them during the night; of course, his health became impaired, and his sight enfeebled, compelling him to cease his midnight studies; but for the remainder of his life he suffered the consequences of his imprudence.

It was impossible a man of such endowments should long remain unknown to the learned world. At that period, biblical studies occupied more attention in Europe, than at present. Kennicott and De Rossi were then accomplishing their great works. The labor of collating the Syriac and Chaldean manuscripts of the Septuagint, with the Greek and Hebrew, had been commenced; and many periodicals were devoted to the publication of the results. The principal of these, called the *Repertory*, was published in Germany, under the direction of Eichhorn.

A German orientalist, of Paris, had noticed, in the Royal library, a Syriac version of the fourth book of Kings, apparently translated from the Greek version of the Septuagint, by Origen; and containing the variations of many other versions. It was considered important to fix the character of this translation, and M. de Sacy, then in his twenty-third year, was entrusted with the charge. He commenced by publishing some notes upon the manuscript, in the periodical of Eichhorn. Afterward, he copied the fourth book of Kings entire; and it was partly from this copy that an edition was printed, in Germany.

In 1783, M. de Sacy devoted his attention to the Hebrew text of two letters which had been addressed, by the Samaritans, in the latter part of the sixteenth century, to Joseph Scaliger; in reply to a letter from him inquiring concerning their rites of worship, and requesting a copy of the books in use among them. The reply did not arrive until after the death of Scaliger. Father Morin, of the Oratory, made a Latin translation of the two letters, which was published by Richard Simon, but was considered inaccurate. M. de Sacy made a copy of the Hebrew text, accompanied by a Latin version, and notes, and the whole was published by Eichhorn.

Independently of these biblical studies, which were continued during his life, M. de Sacy had begun to consider the East in all its aspects, profane, as well as sacred; in regard to its geography and history, as well as the various creeds to which it had given birth. In this pursuit he was greatly assisted by his knowledge of the Arabic language, to which he now added that of the Persian, and Turkish. In the Turkish he made but slight proficiency; but in the Arabic and Persian his acquisitions were beyond those of any European scholar; and it must be remembered, that he commenced their study without the advantages possessed at the present day. Reiske, and the Schultenses, father and son, were dead. For the Persian, pupils were in want of correct text-books. Among those who cultivated Persian literature, were Sir William Jones, in England; and the Baron de Revickzky, in Germany; but neither of them was disposed to fill a vacancy so sensibly felt. M. de Sacy had recourse to the advice of some persons



who had resided for a long time in the Levant. M. Legrand, interpreting secretary for the Oriental languages to the king, was the gentleman from whom he derived the most assistance. We have no better proof of the slight aid afforded M. de Sacy, than is shown in the difference between his earliest and latest works.

M. de Sacy was not entirely absorbed in scientific labors. From this period, he connected attention to business with the cultivation of letters. In 1781, he had been made Counsellor in the Court of Currency. The king, in 1785, having created a class of eight free associates, in the Academy of Inscriptions, M. de Sacy was comprised in the number. He was also occupied in writing two memoirs on the history of the Arabs, and the origin of their literature.

In the first of these memoirs, M. de Sacy has attempted the precise epoch of the breaking of the dike of Irem, in Arabia Felix. This rupture caused a great number of families to emigrate to Mecca, and even to Syria and Mesopotamia. The epoch of this event, M. de Sacy has fixed at the second century of our era, and he has also given a view of the Arabic families who emigrated. The second memoir is devoted to the origin of Arabic literature, and was followed, in 1830, by a supplementary memoir on the same subject.

In the year 1785 he married. He was also the same year named member of a committee of the Academy of Inscriptions, appointed to make known, by an analysis, and extracts, the most important unedited works in the Royal library, and other libraries of the kingdom. The collection was published by the Academy. Among the articles furnished by him were, an extract from some biographies of the Persian poets, and an analysis of four Arabian works relative to the conquest of Yemen, or Arabia Felix, by the Ottomans, in the sixteenth century. It would seem that M. de Sacy intended to publish these works entire, as translations of them were found among his papers.

He soon after commenced his beautiful essays upon the Antiquities of Persia. Beside the gigantic monuments which decorate Persepolis, and other cities of Ancient Persia, there exist also some which are less ancient. At a place called Nacshi-Rostem, are bas-reliefs bearing inscriptions in unknown characters, and also in Greek. Niebuhr has given the most exact imitation of these characters, which M. de Sacy also examined, and recognized, among the Greek inscriptions, the name of Alexander, founder of the Persian dynasty of the Sassanides, in the third century; and also the name of his father. He discovered, too, various epithets, borrowed partly from the worship of Zoroaster; a worship which had lost a great part of its lustre after the conquests of Alexander; and which the Sassanide princes flattered themselves with having restored, in its ancient splendor.

M. de Sacy attempted the translation of the other inscriptions, by a laborious discovery of the analogy between them and the Greek, Chaldean, and Syriac characters, ascertaining them to be in the Pehlvi and Zend dialects of the Persian. In the Zend dialect, M. de Sacy derived assistance from the labors of M. Eugène Burnouf; and in the Pehlvi, from the vocabularies collected in India by M. Anquetil-Duperron, who, with equal learning and courage, passed many years among the remnant of the disciples of Zoroaster. M. de Sacy explained, in this manner, other inscriptions in the environs of Persepolis, and examined a bas-relief in the neighborhood of Kirmanschah, upon the frontiers of Kurdistan; finding upon it the names and titles of Sapor second, so celebrated by his wars against the Romans;

and those of his son, Bahram or Vararanès. Ultimately, the attention of M. de Sacy was attracted to the numerous medals in our cabinets, upon which he recognized the Pehlvic character, reading the names of the princes in whose reigns they were struck; and an entire class of monuments was thus given to science. Such are the principal results of the researches of M. de Sacy among the antiquities of Persia. His four memoirs were read to the Academy in the years 1787, '88, '90, and '91, and display an extreme care on the part of the author in distinguishing between certainty and supposition, while translating the characters. They were published in 1793, and at that revolutionary period excited little notice; but as the public mind gradually acquired its healthy tone, they received merited attention, and occupy a place among the most beautiful monuments of French erudition.

While these labors were in process, M. de Sacy wrote a memoir upon the Arabic version of the books of Moses, in use by the Samaritans; and upon the known manuscripts of this translation.

At the age of thirty-two, M. de Sacy possessed sufficient claims to be considered a *savant* of the first order, enjoying also a highly honorable social position. In the year 1791, he was named, by the king, one of the commissary generals of the currency; and the year following, a place of titular member of the Academy of Inscriptions and Belles-lettres becoming vacant, a majority of votes elected M. de Sacy.

But the French Revolution was already taking a direction menacing every kind of society. M. de Sacy, although the father of a family, and reduced to a moderate fortune, did not hesitate to resign, in June, 1792, his office of commissary general. As a member of a learned body, he found himself obliged to live in the utmost seclusion, in a small house in the country, some leagues from Paris. It was perhaps this seclusion which saved him. Of a character decided, and inflexible, he would have been especially obnoxious to the fury of the tyrants who oppressed France.

In his retreat, his time was divided between scientific labors, and the culture of his garden. He wielded by turns the pen and the pruning-hook, and attended alternately to his studies, and his vegetables. His scientific researches obliging him to come every week to Paris, it was under these trying circumstances his memoirs upon the Antiquities of Persia were printed. These had been intended for the Academy of Inscriptions, but the Academy was no longer in existence; and lest the learned world should be forever deprived of the fruits of so much laborious exertion, M. de Sacy went on foot to the capital, with a walking stick in his hand, and a bottle of beer for refreshment in his pocket; thus furnishing an example of energy, which attracted the attention even of the neighboring peasantry. On Sundays and festival days, the churches being closed, M. de Sacy had services read at his own house. Although the penalty was severe against the violation of the laws at that time, no one troubled him upon this account. On one occasion he was required to thresh grain, in a barn, with all the peasants of the country. This new species of day labor was then very common. The political party which had triumphed, played with the liberty, fortune, and life of the citizens; and to maintain itself was obliged to have recourse to the most vexatious measures. The peasants of the neighborhood attempted to obtain an exemption in favor of M. de Sacy, by representing that his short stature, and the feebleness of his sight, would make him a troublesome associate in the labor, and offering themselves to do his task.

M. de Sacy occupied his leisure moments with his great work upon the

religious system of the Druzes, a numerous population of the mountains of Lebanon, whose peculiar doctrines were promulgated by one Hamza, in the latter part of the tenth century, under the reign of Hakem-biamr-allah, Caliph of Egypt. The principal article of faith was, that Hakem himself was an incarnation of the Divinity, and the leader, Hamza, the Universal Intelligence, combining in his own person all the dogmas and truths of religion. In the year 1700, a Syrian physician, in France, presented Louis Fourteenth with four Arabic volumes, containing a part of their creed. These volumes were translated by Pétis de Lacroix, interpreting Secretary for the Oriental languages to the king; but the manuscript remained unpublished, and was lost. M. de Sacy made a new French translation, accompanied by passages from other Arabian writers, who might throw light upon the subject. He sought to discover the philosophical opinions, and political causes, which gave rise to so strange a doctrine; making, from a confused mass of materials, a methodical and critical abridgement. At Oxford, and other libraries in Europe, are Arabic treatises, by Syrian authors, (which have never been translated,) on these doctrines, still professed by a small portion of the Syrians. M. de Sacy deemed it unnecessary to publish, at that time, a work which had served merely to amuse him in adversity.

When the spirit of violence, which signalized the reign of terror, began to subside, there was opportunity to think of those labors which had raised the reputation of France. On the second of April, 1795, a decree of the Convention established a public school for instruction in the living Oriental languages, then of acknowledged utility in political and commercial affairs. M. de Sacy was appointed instructor in the Arabic. The Persian was confided to M. Langlès, who had exerted himself for the foundation of the school. The decree also required that the professors should compose, in French, a grammar of the language they were appointed to teach; and M. de Sacy, not being a man to repeat what had been said before, was careful to inform himself of the genius of the Arabic language, and its idioms. A methodical and easy grammar, by Erpenius, had hitherto been used by pupils, but it was insufficient for profound study.

The grammatical system of the Arabians themselves is extremely complicated; many of them imagining there is something divine about the language, and seeking to penetrate its mysteries, that they may render themselves worthy of Paradise; while with others the terms of grammarian and dreamer are synonymous. The grammatical language of the Arabs has been adopted by Persian and Turkish writers, for the accurate study of their own tongues. Notwithstanding the great difficulties encountered by M. de Sacy, he published the first edition of the principles of grammar in 1799. This edition was simply extracted from the clearest and most satisfactory parts of the Port Royal Grammar, the general Grammar of Beauzée, the Natural History of words, and the Universal Grammar of M. Court de Gebelin. But in the second edition, M. de Sacy, having had time to arrange and collate his own ideas, made many improvements. This work, at once learned and simple, is at present in use in many primary schools.

Meanwhile, a law of Oct. 25, 1795, had reëstablished the old Academies, upon new foundations. One body, representing the whole, was divided into three classes, and bore the title of the National Institute. At the commencement, M. de Sacy was admitted a member of the class of Literature and the Fine Arts: but at this period the government required every person, invested with whatever title, to take an oath of hatred to royalty.

This, M. de Sacy refused to do, and consequently received a dismissal from the class, before the installation of the new body. But he was Professor of Arabic, and upon that title the oath was demanded, which he verbally declared he would not take, but was willing to continue his lessons to the pupils of any successor appointed. It was not found easy to fill his place, and he was permitted to remain. Finally, the Institute having been reorganized in the month of January, 1803, and the Academy of Inscriptions reestablished, under the title of the class of History and Ancient Literature, M. de Sacy returned to the place he formerly occupied.

It had been imagined, at various periods, that the archives of the city of Genoa contained oriental works of the highest importance. It was supposed that when the Genoese flag floated upon the coasts of the Archipelago, and the Black and Mediterranean seas, a quantity of precious manuscripts had been collected at Genoa; and perhaps among them might be found the solution of many interesting questions in relation to the Middle Ages. This idea gained credit from the fact that the Genoese government had refused learned foreigners admittance to these archives. In 1805, the city of Genoa being under the direct jurisdiction of France, the Institute considered that a favorable time had arrived for ascertaining the fact. M. de Sacy was designated by government as the person most capable of giving an exact report of the literary riches possessed by the ancient republic of Genoa. He departed; it was his first and last separation from his family. Gratifying his taste for retirement and domestic life, his family were always his companions on journeys. These were principally to the country, at some leagues from the capital; where he often passed a few days, not for repose, but to labor without interruption. This was in the latter part of the year 1805. M. de Sacy did not find at Genoa the expected manuscripts, but discovered many important documents relating to the history of the government and commerce of the Middle Ages, some of the most interesting of which he copied. On his return to Paris, in 1806, he made a report to the Academy respecting these documents, some of which were afterward published entire.

During the absence of M. de Sacy at Genoa, the professorship of Persian and Turkish, in the College of France, became vacant. The government judged that languages so dissimilar required each a professor, and M. de Sacy was, on the fourth of April, 1806, appointed for the Persian. A better choice could not have been made, and the ardent and enlightened mind of M. de Sacy soon accomplished for the Persian language, all that he had attempted for the Arabic.

The same year was published, under the title of Arabic Chrestomathy, the first fruit of the enterprising labors of M. de Sacy, as professor of Arabic; consisting of choice extracts, in prose and verse, from Arabic writers, with a French translation, and notes, in 3 vols. 8vo. Most of the articles comprising the Chrestomathy, were drawn from manuscripts in the Royal Library. They are all interesting to philologists, and the greater part to general readers. The work fulfilled the intention of M. de Sacy, which was, to furnish a collection intended specially for pupils in the Oriental languages; particularly those preparing for the service of diplomacy. It was soon used in all the Universities, both in France and other countries, where those languages were cultivated.

We have seen that, during the republican government, M. de Sacy had no desire to fill any political office. He confined himself to the duties of Professor, and his academical labors; which he would have renounced immediately, had any sacrifice of principles been required of him. His

activity of mind permitted him to continue his occupations under the most trying circumstances. In 1808, M. de Sacy was elected member of the legislature for the department of the Seine.

In 1810, the first edition of his Arabic Grammar appeared, in two large octavo volumes; the result of the experience and researches of fifteen years; and presenting the most learned and methodical representation of the Arabic language, that has ever appeared in Europe. The judgment of persons competent to decide, has pronounced this grammar a very remarkable specimen of grammatical analysis, and it displays a more intimate knowledge of the language than the Chrestomathy, published four years previous. Nevertheless, the author discovered in it many faults and omissions.

The same year M. de Sacy published a French translation of an Arabic account of Egypt, with notes. The author, Abd-allatif, was a physician of Bagdad, who lived in the latter part of the twelfth and beginning of the thirteenth centuries; and visited Egypt first during the reign of the great Saladin, and afterward during that of his brother, Malek-Adel. Versed in the natural and philosophical sciences, an enlightened observer, a religious philosopher, but without prejudice, nothing escaped his attention. He described the climate of Egypt, its natural productions, the phenomenon of the rising of the Nile, and the monuments of antiquity, with interesting facts respecting each. The notes accompanying the translation relate to geography, natural history, and other matters treated of in the work. M. de Sacy availed himself of the assistance of MM. Desfontaines, Cuvier, and other learned men, for the part relating to the natural sciences. A biography completes the work, part of which was never published by the author, and in which much light is thrown upon the method of study pursued in Musulman universities. The entire volume, the result of ten years labor, is executed with extreme care, and cannot be surpassed, even in the present advanced state of knowledge of Oriental science.

M. de Sacy was one of those who require no rest, but change of the subject of occupation. While composing the works before-mentioned, he took an active part in the labors of the Academy of Inscriptions; furnished articles to the collection of Notices and Extracts from manuscripts in the Royal library; and was one of the most zealous contributors of the *Magasin Encyclopédique*, the *Mines de l'Orient*, *Annales des Voyages*, &c. Among the memoirs for the Academy of Inscriptions, must be noticed three upon the nature and revolutions of the right of territorial property in Egypt, since its conquest by the Musulmans, from the seventh century to the French expedition, forty years ago. Also, a notice of many Arabian works, treating of the manner of spelling and reading the Koran aloud; a subject fruitful of disputes among the Musulmans, inasmuch as the consonants were left without points, and a part of the doctrine of Mohammed remained only in the memory of his early disciples. M. de Sacy was one of the most distinguished contributors to the *Magasin Encyclopédique*, furnishing an article, relating to the East, for almost every number; either an analysis of some new work, or news obtained by means of his extensive correspondence. These alone would amount to 1658 pages.

M. de Sacy was as much the man of business, as the man of science. His precision, his indefatigable activity, his self-command, and the consummate address which he knew how to employ, made him equal to all emergencies. Any report required of him, or special business, was always ready at the appointed time; while his other labors continued as if constituting his sole employment.

In 1814, the Bourbons returned to France. M. de Sacy hailed their arrival with enthusiasm, and from that time took an active part in the discussions of the Chambers. He had received from the Imperial government, in 1813, the title of Baron, which he had nobly acquired. In the month of February, 1815, he was appointed by the Royal government to fill the place of Rector of the University of Paris, formerly occupied by Rollin, and other celebrated men, to whom he was not inferior; indeed, he might be considered at the head of the most distinguished scholars in classical literature.

During the hundred days, M. de Sacy remained in retirement, occupied only with his scientific labors. In the month of August, he was named member of the Commission of Public Instruction, afterward called the Royal Council of Public Instruction. He conferred upon the situation a character for regularity, which it had not hitherto possessed.

In the midst of political and official occupations, science pursued her accustomed course; indeed, it was at this period, that a portion of Oriental study was commenced, which will always be honorable to the memory of M. de Sacy. This was the system of Prosody and Metres of the Persians and Arabs. These studies extended to the year 1814; at which period, the author of this memoir (M. Reinaud) became one of his pupils; and relates that it was not until after many abortive attempts that M. de Sacy succeeded in finding what he called the conducting thread of his discoveries. Finally, however, he possessed himself of the key to the system of versification of all the Musulman nations who have a literature. The observations of M. de Sacy were welcomed by the principal orientalists in Europe, and with this assistance to the knowledge of much which had hitherto been unintelligible, he devoted himself with renewed ardor to the study of the Arabic and Persian grammars and scholiasts. It was during the years 1814, '15, '16 and '17, that the ideas of M. de Sacy on subjects of this nature became fixed; constituting him all that his most sanguine admirers desired. He had long been the first of Orientalists; but the influence of this new progress was visible, not only in his published works, but in the unprecedented interest given to these studies.

As a professor, M. de Sacy, who united so various and brilliant talents, was perhaps more distinguished than in any other capacity. A pupil only could judge of his merit. Endowed with perfect clearness of perception; having had time to meditate upon the theoretical mysteries of the languages, and being an unequalled master of them; he added to these advantages, coolness, and an imperturbable presence of mind. He would himself raise difficulties, and explain them entirely, saying everything requisite, and nothing unnecessary. His method of procedure was acknowledged the best, not only in France, but throughout all Europe. Men who had accomplished the circle of the sciences, and made themselves distinguished by important works, submitted to his superior knowledge. This he justly considered a part of his glory. M. de Sacy attached extreme importance to the duties of his professorship. He was accustomed to graduate his instructions, so that the neophyte and the more advanced scholar might each receive their due share of benefit. To the first he explained difficult works; and when not thoroughly master of any book in use, he prepared the lesson beforehand, collating the text with manuscripts at his disposal, and throwing light upon all obscure points. When unforeseen difficulties occurred, he acknowledged his embarrassment, and, by private study, was usually prepared at the following lesson to give a solution. All his pupils were grateful for his exertions in their behalf, and admired his prodigious

acquirements; but those who were natives of the same country, were proud of the honor he conferred upon that country.

The usual disposition of his time was, to rise at half past seven, and at eight he was in his study. On three days of the week he delivered lectures on the Persian language, at the College of France, between nine and ten; and on the intermediate days, upon the Arabic, at the Library, between half past ten, and half past twelve. He then attended the Council for Public Instruction, the Institute, or the Ministers. At six, he usually dined, with his family. After dinner, he was at his post as member of the charitable committee of his district; at some convocation of learned men; or with some friend, or minister. When he did not go abroad, it was his custom to retire to his study, sometimes laboring there till twelve o'clock. On Sundays, and Saints' days, he attended regularly the services of the church. St. Sulpice was his favorite church, although at some distance from his dwelling, because the body of a grand-father, to whom he was tenderly attached when a child, was there interred. M. de Sacy never went abroad but with some specific object, and, for the sake of exercise, he usually walked.

At his own house M. de Sacy was always accessible. In the morning, he usually received, as member of the charitable committee, the poor women of the district, who came to procure tickets for assistance. Frequently, at this hour, the stairs and ante-room were crowded. Then he attended to those who came to ask information; candidates soliciting his suffrage; teachers seeking places. He was usually found at his desk, writing, or with a book in his hand, which he laid aside in order to listen, and would reply as if his mind had never admitted any other subject; when he would return to his pen, or book, until again interrupted. It may be asked, how M. de Sacy was able to compose works requiring so minute attention. M. de Sacy was abstemious in his habits, at the table, and his mind was always active. He seemed constantly animated by an energy that dispensed with repose, and which might truly be called a sacred fire. He possessed also the rare power of passing immediately from one subject to another, without loss of time.

In 1816, the *Magasin Encyclopédique* was discontinued, and the government re-established the *Journal des Savants*. From the commencement, M. de Sacy was, as usual, a prominent member of the committee of contributors. Until his death, few numbers appeared without one, and sometimes two articles from his pen, of the usual character; a great part consisting of philological discussions. Complaint has been made of the minuteness of some of his observations, but his object was, to make all learned men participants in every discovery, great or small, made in the course of his studies. In certain countries, particularly in Germany, his articles were gratifying and satisfactory. Some of them were very important, not only for their extent, but for the facts they contained, sought elsewhere in vain; for instance, those containing an exposition of the mystical doctrines of a sect of contemplative monks of the East, called Sufis; an analysis of the books of the Sabæans, otherwise called Christians of Saint John; &c. Some of these articles have exerted a very great influence. In recalling to mind the obstacles encountered by Champollion the younger, at the commencement of his researches respecting Ancient Egypt, it may be asked: Without the pages which M. de Sacy devoted to the exposition of those labors, would their result have been admitted?

In 1816, M. de Sacy published, under the title of *Cahla et Dimna*, the fables of Pilpay, from the Arabic. These tales, originating upon the

banks of the Ganges and the Indus, were to be found in Persia, in the sixth century; they were thence translated into Arabic and Greek, and finally spread through all the west. M. de Sacy prepared a correct text of the work, and placed it in the hands of his pupils. It is preceded by a memoir of its origin, and different translations, and terminated by the *Moallaca* of *Lebid*, text and notes in Arabic, with a French translation. The word *Moallaca* designates certain Arabic poems which were composed a little before the time of Mohammed. *Lebid*, the author of these, lived both before and after the introduction of Islam. Thus far his *Moallaca* had remained unpublished; its publication, therefore, by M. de Sacy has rendered a service to the lovers of Arabic literature. A memoir of these works was inserted in the Collection of Notices and Extracts.

At the same period, M. de Sacy published a notice of a work called *Tarifat*, or Definitions, intended to supply a deficiency found in the Arabic dictionaries, of explanations of technical terms of metaphysics, and natural science.

In 1819, appeared the *Pend-Nameh*, or book of maxims, in Persian and French, with notes. These were composed by a Sheik of the Sufis of Persia, who lived in the twelfth and thirteenth centuries. These he had already published, with a French translation, in the *Mines de l'Orient*, but they now received improvements, commensurate with the more extensive knowledge of the language which he had acquired; and the addition of extracts from various Persian poets, particularly those who had excelled in depicting the doctrine of the Sufis. This volume is one of the best which can be placed in the hands of pupils, especially those who are interested in the philosophical doctrines of the East. The preface, in Persian, was arranged by M. de Sacy himself.

Meanwhile, the cultivation of Oriental literature, in its most extended sense, was rapidly spreading in Europe. The Hebrew, the Syriac, and other biblical languages continued to be cultivated, particularly in Germany. The study of the Arabic and Persian had, thanks to the labors of M. de Sacy, received new life. The peace then enjoyed in Europe, had allowed the thoughts of many active minds to turn toward the East, and these had added to the study of the Hebrew, Arabic, Persian and Turkish, that of the Armenian, the Sanscrit, the Chinese, and all the languages of any celebrity in Ancient and Modern Asia. The happy idea occurred, of collecting in a body, at Paris, the lovers of this species of learning, without regard to the particular branch receiving attention, and to unite those who shared the same tastes. This was the origin of the Asiatic Society, in 1822. MM. de Sacy, and Abel-Rémusat were its principal founders. The first was named President, the latter, Secretary. M. de Sacy was at this time past sixty years of age, yet, as might have been expected, he took an active part in the publication of the Society's Journal.

At this period, M. de Sacy published his edition of the *Séances de Hariri*, with a commentary, in Arabic, one volume, folio. *Hariri* was of Bassora, and flourished in the eleventh century. These 'Assemblies' are a species of dramas, to the number of fifty; where the same personage is constantly on the scene, but passes through various situations. The author has made use of the most elegant expressions, the most subtle turns, and the accustomed proverbial phrases, both in prose and verse. It is a complete inventory of the language of Mohammed; a dictionary of synonymes; and the Arabs regard it as the best subject for study, for those who wish to penetrate the genius of their language. The natives themselves require commentaries, many of which are deposited in the Royal library. By the aid of these, and analogous treatises, M. de Sacy composed his own, for the



benefit both of Orientals and Europeans. The volume is executed with much care, and the most distinguished men of Egypt and Syria have rendered homage to the learning of the French Orientalist. Some controversy arose respecting the wisdom of publishing the work, and also regarding the style of Hariri, which was thought somewhat meretricious. Those who would proscribe Hariri, and the writers who have imitated him, are not aware that he is not the inventor of the style he uses; it is a style which has been employed both before and since his time, not only by philologists and rhetoricians, but by geographers and historians; and has at all times formed the ground-work of the writings and correspondence of oriental statesmen; consequently, were not this species of style understood, a great part of the Arabic, Persian and Turkish literature would become unintelligible.

From the style of Hariri, these polemists passed to the oriental poetry, and it became the fashion to declaim against the poets of Arabia and Persia. It is true that many of these poets are not models of taste; and that their verses, like those of too many other poets, frequently abound in forced similies, false images, and fantastic expressions; but all the oriental poetry is not in the same taste. The poetry of the Arabs, the Persians, and the Turks, may be considered as a mean of obtaining a knowledge of important events of oriental history, the record of which is to be found only in contemporary poetry. This controversy caused M. de Sacy much chagrin, but he conducted himself with great moderation. In 1826, he delivered a discourse before the Asiatic Society upon the utility of the study of Arabic poetry. This discourse M. Reinaud pronounces an excellent specimen of literary criticism; considering the question as placed on its true basis, and perfectly solved: it was published in the *Journal Asiatique*.

In 1826-7, M. de Sacy published an improved edition of the Arabic Chrestomathy, with additions; and in 1829, it was followed by a supplementary volume, entitled an Arabic grammatical anthology, accompanied by a French translation, and notes. These volumes cannot be too highly recommended to pupils; when these have been studied with attention, they will find themselves able to read any other books in the language. The articles of general interest might perhaps be improved, but, in a philological point of view, the work is perfect of its kind.

M. de Sacy immediately put to press a second edition of his Arabic Grammar, which appeared in 1831; containing, at the end, an elementary treatise on the prosody and metre of the Arabs; which he believed indispensable in the progress of oriental criticism. His preface thus terminates: "Having nearly attained the end of my fifteenth lustre, I surely cannot flatter myself that a labor eminently systematic, where judgment and critical analysis require the aid of the most faithful memory, is entirely without error, or omission; I have earnestly desired that Providence would spare my life, until I could correct defects, of which no one is more sensible than myself. My wishes have been granted, and I thus publicly express my thanks to the Author of all good. But it is the last work of the kind which will leave my hands, and I bequeath the care of perfecting it to my successors in a career, in which my sole desire has been to render myself useful, by contributing to the progress of letters, and the honor of my country." M. Reinaud, after remarking upon what he considers deficiencies in the grammar, concludes thus, "It is a work indispensable both to teachers and pupils."

Among the articles furnished by M. de Sacy, at this time, to the Collection of Notices and Extracts, were a number of original manuscripts of

the correspondence of the Samaritans of Syria with some learned men of Europe. The nation of the Samaritans being nearly extinct, M. de Sacy wished to save from oblivion documents which might, in some future age, attest the duration of this people. Man naturally seeks information concerning those who have filled a distinguished place in the changing scenery of the world. How interesting must be the history of a nation who witnessed the marvels of the reign of Solomon, the passing away of the Assyrians, the Babylonians, the Persians, the Greeks, and the Romans, and which, in its own turn, is likewise disappearing! The letters were accompanied with a French translation, and notes.

Another article furnished by M. de Sacy to the same collection, was an extract from the lives of the principal Sufis, by Jami, in Persian and French, with notes. The Sufis were a species of religious Musulmans, usually devoted to a life of contemplation. Their doctrines are obscure, but such was the clearness of mind, and knowledge of the Persian language possessed by M. de Sacy, that he has thrown all possible light upon the subject.

About this time occurred the revolution of July. M. de Sacy had long since retired from political life. In 1823, he had resigned his membership of the Royal Council of Public Instruction. He was immediately afterward appointed administrator of the College of France, and of the Special School for Oriental Languages; but the duties of these two offices, which he discharged with so much ability, until his death, were purely scientific. Nevertheless, in the month of November, 1827, while the public mind was most exasperated by political discussions, he published an article, entitled, 'Where are we going, and what do we wish?'—signed, 'An ancient member of the Chamber of Deputies.' Here M. de Sacy sought the foundation of all the quarrels of the age, respecting the question of social order; and advanced the opinion, that if the friends of good order were not willing to make reciprocal concessions, France, and a great part of the rest of the world, was threatened with total subversion.

The revolution of July found M. de Sacy occupied with his scientific labors. Sincerely attached to order and peace, he feared the repetition of those excesses from which he had previously suffered. When the rights of morality and public security were sufficiently guaranteed, he cordially joined the new government. In 1823, M. de Sacy and the illustrious Cuvier had been created peers of France by the king: a choice conferring no less honor on the government from which it emanated, than upon the recipients.

In consequence of numerous vacancies, occasioned by the cholera, in 1832, M. de Sacy received the appointments of inspector of the oriental types of the Royal press; conservator of oriental manuscripts of the Royal library; and perpetual secretary of the Academy of Inscriptions. No one better merited these accumulated distinctions; but it is astonishing how, at his age, he supported the burthen of labor. He was at the Chamber of peers, whenever he thought his presence could be useful, and sometimes spoke. He considered the day incomplete, in which his Arabic and Persian studies had not received their regular share of attention. He performed all the duties, by no means light, of Secretary of the Academy; managed the reports of the meetings; held the current correspondence, never lost sight of the interests of the Academy with the government; stimulated the exertions of the various committees; composed the eulogies of deceased members; and superintended the printing of its memoirs. When M. de Sacy was elected Secretary, a part of the duties was in

arrears; at the time of his death, everything had been duly performed. Beside inspecting the types of the Royal press, he read the proofs of all the works in Arabic, or Persian, issued from this magnificent establishment. Of his careful revision, the publications of the last six years afford ample evidence.

M. de Sacy had arrived at the greatest elevation to which a man of his profession could aspire. Had he desired glory? He was regarded as the most distinguished Orientalist that had ever existed; and, as a learned man, giving the term its most general acceptation, it was he, whom, since the death of Cuvier, France would have put in competition with the learned men of all other countries. Had he sought honors? He was a Peer of France, a Baron, Grand officer of the Legion of Honor, Member of many Foreign Orders, and of the principal Academies of Europe and Asia. Was money his object? He received 30,000 francs from his various places, which, thanks to his economy, was more than sufficient for his expenses. But, he had his share of the sufferings of humanity. In 1819, he lost his mother, at the age of eighty-six; she who conducted his education, and to whom he was tenderly attached. In the latter part of the year 1834, Madame de Sacy was dangerously ill. Forty-eight years had their happy union continued. During the two months of her illness, the inquietude of M. de Sacy was so apparent, it was feared he would not survive the approaching crisis. At her death, in 1835, he seemed entirely overwhelmed; but gradually recovered, and after a few months, complained only that his memory was less faithful than formerly. His ardent love of literary labor had assisted in procuring for him tranquillity of mind. The steadfastness of his ideas relative to a future life, contributed to sustain his firmness. After the death of his wife, he frequently spoke of his own dissolution, but without affectation, and as one prepared. He usually commenced the day by attending mass. In his last will, he wrote the following confession of faith; it bears date, August 2d, 1835. 'Wishing to settle everything relating to my temporal affairs, and the interests of my family, I regard it as a sacred duty for one who has existed in a time when the universal spirit of irreligion has produced such mournful events, to declare, in the presence of Him from whom nothing can be concealed, that I have always lived in the faith of the Catholic church; and although, as I humbly confess, my conduct has not always been conformable to the holy rules which that faith imposed upon me, yet those faults have never been caused by doubts of the truth of the Christian religion, or of the divinity of its origin. I sincerely hope that I shall be pardoned by the mercy of the Heavenly Father, through the sacrifice of Jesus Christ, my Saviour; not placing confidence in any merit of my own, and acknowledging from the bottom of my heart, that in myself I am but weak, miserable, and poor.'

But what new work could possess sufficient interest to withdraw M. de Sacy from his griefs? It was a 'View of the religious doctrines of the Druzes.' More than forty years previous, and during the revolutionary tempests, M. de Sacy had collected materials upon a subject so important to the history of religious creeds, and also to that of philosophy. Fearing the want of sufficient documents to present the picture as he should wish, he renounced the attempt. His wife had, from time to time, urged him to give to the learned world a work which had cost him so much labor, and served to soften the bitterness of evil days. Finally it received severe revision, was enriched by additions acquired in the interval, and appeared in two volumes, octavo, early in 1838, with a promise, in the preface, of a

third volume, which, alas! never appeared; this, with other projected works, is lost to us.

M. de Sacy was now in his eightieth year. His physical powers had for some time been failing. In 1837, while in the Chamber of Peers, he had a slight apoplectic attack; in falling, he struck his head against a bench, causing a great flow of blood, which probably saved his life. On Monday, the 19th of February, 1838, he gave his lessons in the morning, as usual, on the Persian language, at the College of France; at noon he passed nearly an hour at the Royal library, examining some oriental manuscripts about being added thereto. From the library, M. de Sacy went to the Institute, and from thence to the Chamber of Peers, where he was expected to speak. After the meeting, he returned on foot toward home, but suddenly found his limbs failing, and had scarcely time to beckon for a hackney coach. In this he was placed, and a person passing who recognized him, gave his address, and he was carried home. The various means used for his relief, proved unavailing, and on Wednesday, February 21st, at half past four, in the afternoon, he expired.

Thus was extinguished a powerful intelligence, which during sixty years had wrought among so many facts, so many ideas, and had mingled in so various affairs. He had requested to be interred by the side of his wife, in the cemetery of Père la Chaise. Those who witnessed the funeral ceremonies, will not forget the praises given to his memory. Not the least touching was the eulogy of one of his sons-in-law, who, at the moment when the tomb was about to close over him, rendered public homage to the good example furnished by M. de Sacy to his family.

The funeral ceremonies were on Friday, February 23d. The Academy of Inscriptions held a meeting on Thursday, and wishing to give public and extraordinary testimony to the memory of one of its most illustrious members, voted a medal in honor of M. de Sacy. Government, also, ordered a bust of him in marble to be placed in the library of the Institute.

M. de Sacy was small in stature, but well made. He was near-sighted. Notwithstanding a delicate appearance, he possessed an excellent constitution, and, thanks to a regular mode of life, maintained constant good health. His physiognomy was not striking; habits of reflection gave him sometimes an appearance of severity; but when he exerted himself in society, he was cheerful, and his manners extremely winning. M. de Sacy, at first sight, appeared cold and reserved. In truth, his natural disposition was reserved. Constantly occupied, not only with scientific researches, but with affairs interesting to many individuals, and indeed the entire public, he was obliged to be extremely circumspect; but he was always polite, and even affectionate. Occasionally cheerful, if not merry, the vivacity of his repartees made him a brilliant associate in the drawing-room. He was always gratified by the society of young ladies, who, to the sensibility of their age, added delicacy of mind.

M. de Sacy possessed much decision of character. He was willing to wait patiently until the time to act upon a determination, but was with difficulty persuaded to change it. He was zealous in his exertions for societies of which he was a member, and also for individuals, whose efforts he wished to encourage. By means of his influence with the government, his works, extensive correspondence, oral teaching, and active labors in the principal scientific publications of the time, the influence of M. de Sacy upon oriental literature has been very great. Add, also, that of his pupils, who occupy the principal chairs in Europe. It was M. de Sacy, who, availing himself of the credit he enjoyed at the commencement of

the Restoration, caused the creation of the professorships of the Chinese and Sanscrit languages, in the college of France; and of the Hindoostanee, in the special school for oriental languages. He was also held in high estimation by foreign governments. The last twenty-five years have witnessed great exertions in the various branches of oriental literature, in Russia and Prussia. The Emperor of Russia, and the King of Prussia always consulted with M. de Sacy, upon the creation of new professorships, and the appointment of incumbents.

The orientalists, of all countries, generally paid M. de Sacy the compliment of a copy of their works; if not, they were always purchased. He was willing to loan his books to any careful person, having some rare volumes constantly in circulation, in various parts of Europe. His library is, perhaps, the richest in Europe constituting the property of a private individual.

It has been remarked, that when works of a difficult style were to be explained, he would read in advance. He usually had his books interleaved with blank paper, upon which he wrote his observations, in elegant Latin. These volumes he bequeathed to the depository of oriental manuscripts in the Royal library, and they are of great value to pupils in those studies. It is curious to mark the difference between the annotations made at the commencement, and those which were inserted toward the end of his career.

M. de Sacy was one of those men who, possessing uncommon talents, would be distinguished in whatever situation Providence might place them. It has been shown that his works were written amid a multiplicity of occupations, the variety of which may possibly detract from his glory, and thus posterity render him less than justice. He was successively member of the two principal political bodies of the State, but his legislative course, honorable as it was, offered nothing to distinguish him from many of his colleagues. The writings relative to his political career, and analogous productions, anterior to the year 1823, were published by him, under the title of "Discourses, opinions and reports, upon various subjects of legislation, public instruction, and literature." His admirable talent as a professor had but a limited theatre for display. His translations, notes, commentaries and grammar, will never cease to be used by orientalists, but that class of scholars is comparatively small.

M. de Sacy seems to have been born to give to oriental literature the impetus which it received from him; and no less to erect one of those monuments which shall satisfy all classes of men, and confer everlasting honor upon a whole people. For this, patience was necessary. Not the patience which consists in repeating the testimony and names of authors, but the patience of which Buffon speaks, and which gives to a man the power necessary to fix his thoughts upon the same idea, during a day, a week, a month, or entire years. Newton was asked, how he had arrived at those discoveries which have immortalized his name, and he replied, "by thinking of them always." It appears that M. de Sacy did not possess the power of confining his attention for a long time to one object, as may be seen from the incredible number of objects which occupied him at the same time. The same remark has been made respecting the great Cuvier. But Cuvier had the advantage of having chosen sciences of immediate application, for the subject of his researches; sciences which had become fashionable, sciences which related to professions universally extended, such as those of medicine and surgery.

The impulse given by M. de Sacy, and by some of the early members

of the Asiatic Society, will be ever influential. In all parts of Europe may be seen works, the production of which, thirty years since, would have been deemed impossible. Not to mention the publication of the Arabic and Persian texts which owed their existence specially to M. de Sacy, it is sufficient to cite the edition of the *Bibliographical Dictionary* of Hadji-Khalfa, in Arabic and Latin, published at Leipsic, by M. Flügel, at the expense of the Committee of Translations, of London; also the edition of the *Arabian Chronicle* of Tabari, in Arabic and Latin, printed at Leipsic, by M. Kosegarten. At Paris, even upon the scene of the labors of M. de Sacy, M. Quatremère published the history of the Mongols, by Raschid-eddin, in Persian and French, with notes. M. de Slane, also, has printed the Arabic text of the *Dictionary of Illustrious men of Islam*, by Ibn-Khallikan. The edition of the Arabic text of the geography of Aboulfeda, which appeared under the auspices of the Asiatic Society, might also be cited, and many other works, no less worthy of interest. One circumstance should be mentioned, which is, that all these works have been given to the world by the pupils of M. de Sacy, and therefore a part of the merit of the execution is due to him.

To France belongs the honor of awakening the attention of all the universities of Europe to these pursuits. M. de Sacy has given a new impetus to the study of the Arabic and Persian languages; M. Abel-Rémusat has facilitated that of the Chinese; and M. de Chézy has extended the knowledge of the Sanscrit over the whole continent. The inheritance of these illustrious men, adds M. Reinaud, belongs to France, and France has placed the deposit in the hands of the Asiatic Society.

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## NOTICE OF THE ORIGIN, PROGRESS AND PRESENT CONDITION OF THE BOSTON SOCIETY OF NATURAL HISTORY.

[By AUGUSTUS A. GOULD, M. D., of Boston, Ms.]

IN the winter of 1830, a few gentlemen of scientific attainments conceived the design of forming a Society, in Boston, for the promotion of Natural History. After several preliminary meetings, and communicating their designs to others who they supposed would be favorably disposed towards them, a meeting was called on the 28th of April, 1830. It was organized by the choice of Dr. Walter Channing as Moderator, and Theophilus Parsons, Esq., as Secretary. They then resolved to form themselves into a Society under the name of the "BOSTON SOCIETY OF NATURAL HISTORY." On the 6th of May a Constitution and By-laws were adopted; and, on the 13th of the same month, officers were chosen. An Act of Incorporation was obtained at the next session of the Legislature, and bears date February 24, 1831.

The great object had in view in the formation of the Society was to promote a taste, and afford facilities for the pursuit of Natural History, by mutual co-operation, and the collection of a Cabinet and Library. But it has always been understood, that especial attention should be given to the investigation of the objects in our own immediate vicinity.

The officers of the Society are a President, two Vice Presidents, Corresponding and Recording Secretaries, Treasurer, Librarian, eight Curators and a Cabinet keeper. These officers constitute a Council on which devolves the management of the business concerns of the Society. These are chosen annually, by ballot, on the first Wednesday in May.

THOMAS NUTTALL, Esq., the well-known botanist and ornithologist, was chosen the first president; but as he regarded himself as only a transient resident in Boston, he declined the office.

The following gentlemen have sustained the several offices, from the organization of the Society to the present time.

<i>Presidents.</i>		Charles Amory, M. D.,	1832—1833
Benjamin D. Greene, Esq.,		Charles K. Dillaway, Esq.,	1833—
George B. Emerson, Esq.,		<i>Curators.</i>	
<i>Vice Presidents.</i>		Hon. Francis C. Gray,	
George Hayward, M. D.,		Walter Channing, M. D.	
John Ware, M. D.,		Edward Brooks, Esq.	
Hon. Francis C. Gray,		Benj. D. Greene, Esq.	
Rev. F. W. P. Greenwood,		Amos Binney, Esq.	
Walter Channing, M. D.,		J. W. McKean, M. D.	
Amos Binney, Esq.,		Geo. B. Emerson, Esq.	
Charles T. Jackson, M. D.		Francis Alger,	
<i>Treasurers.</i>		J. S. C. Greene, M. D.	
Simon E. Greene, Esq.,		Joshua B. Flint, M. D.	
Amos Binney, Esq.,		A. A. Gould, M. D.	
E. S. Dixwell, Esq.,		Winslow Lewis Jr., M. D.	
Ezra Weston Jr., Esq.,		William B. Fowle.	
John James Dixwell, Esq.,		Clement Durgin.	
<i>Corresponding Secretaries.</i>		Geo. W. Otis, M. D.	
Gamaliel Bradford, M. D.,		Charles T. Jackson, M. D.	
Amos Binney, Esq.,		J. B. S. Jackson, M. D.	
E. S. Dixwell, Esq.,		J. E. Teschemacher.	
<i>Recording Secretaries.</i>		T. William Harris, M. D.	
Theophilus Parsons, Esq.,		Martin Gay, M. D.	
D. Humphreys Storer, M. D.,		D. H. Storer, M. D.	
Martin Gay, M. D.,		Nathaniel B. Shurtleff, M. D.	
Augustus A. Gould, M. D.,		Thomas M. Brewer, M. D.	
Jeffries Wyman, M. D.,		Jeffries Wyman, M. D.	
F. A. Eddy, M. D.,		Marshall S. Scudder.	
<i>Librarians.</i>		Thomas T. Bouve.	
Seth Bess, M. D.,		<i>Cabinet Keepers.</i>	
		Estes Howe.	
		T. M. Brewer.	
		Samuel Cabot, Jr.	
		S. L. Abbot.	

It is not a requisite for membership that a person should be practically engaged, or immediately interested in the study of Natural History. Any person who is willing to contribute to the support of the Society, either from personal interest or because he regards it as an institution calculated to conduce to the public good, may become a member. The consequence is, that the whole number of immediate members compared with the working men of the Society is very great. The privileges of the members are, free access to the Cabinet at all times on application to any member of the Council—the use of the Library—and admission to all Lectures given in the name of the Society. Fifty dollars paid at any one time, constitutes one a *patron*; the immediate members are subject to an annual assessment of three dollars.

The operations of the Society may be arranged under the following heads, viz:

I. MEETINGS. Regular meetings are holden on the afternoons of the first and third Wednesdays of each month. They may be multiplied or otherwise arranged, as they occasionally have been, to weekly meetings, and to evening sessions. At these meetings, the business of the Society is transacted, scientific communications are heard, and donations are received. It has long been the custom, and one attended with great benefit, to commit every donation, whether it be a specimen or a book, to some member, whose duty it is to ascertain its name and any thing interesting pertaining to it, and perhaps make it the nucleus for an essay on some department of natural science. Thus, by mutual assistance, each member may readily gain a general knowledge of every article and book of which the Society comes in possession. Thus, the members, by having a duty imposed upon them, are not left entirely to their voluntary contributions; and many an one has thus been induced to engage in scientific investigations which he would never have thought of undertaking, if left to his own motion. Many an one, by getting his interest once excited to study with a scientific eye some object with which he is familiar in every day life, soon finds himself fairly entered upon a path which he ever after pursues with zealous and successful speed.

II. LECTURES. In the early days of the Society it was deemed that one of

the most direct modes to call public attention to the subject would be to procure courses of lectures. Accordingly, four courses on various subjects connected with Natural History were given, with good success. These were mostly given by the original members of the Society. But courses of lectures on miscellaneous subjects, for which it was not difficult to procure lecturers, at merely nominal prices, sprung rapidly up, and occupied every evening of the week; so that at length it seemed expedient to discontinue those on Natural History. The main object, however, of their institution, had been extensively gained. Since then, the public has occasionally been invited to attend the regular meetings of the Society for several months in succession, during which time individual members pledged themselves to occupy the time of each meeting. These meetings were well attended.

III. PUBLICATIONS. Soon after the Society went into operation, a periodical publication was commenced under the title of the "*Boston Journal of Natural History*." It is of the octavo size, printed on fine paper, and in the best manner. Each subject is illustrated by figures, so far as is desirable, and each volume of 500 pages contains from ten to thirty plates. Hitherto, about half a volume has appeared annually, in two parts; and the third volume is now completed. This work is already becoming important as a work of reference, and will soon be indispensable to every student of American Natural History. It contains many important papers, such as the posthumous entomological papers of Mr. Say, Dr. Kirtland's monography of the Fishes of the Ohio, Dr. Storer's Fishes of Massachusetts, Dr. Binney's monography of the Helices of the United States, the Conchological papers of Messrs. Couthouy, Adams, and others; and the reprint of the various Zoological Reports pertaining to the State of Massachusetts. Papers are invited from naturalists in any part of the United States. It is by its publications alone, that the Society can expect to be extensively useful, diffusing the facts gathered by its members, and securing to them their honest due as original observers. The circulation of the journal is now nearly sufficient to defray the expense of its publication; and the demand for it, especially from abroad, is rapidly increasing.

The Society has also published and distributed, gratuitously, the discourses given at annual meetings, by Dr. Walter Channing, Rev. H. Winslow and J. E. Teschemacher, Esq. Arrangements have also been made to publish an abstract of the doings of the meetings in a form to be extensively and promptly circulated, as is now done by most other scientific bodies.

IV. THE FORMATION OF A CABINET. This was naturally the first object to which the attention of inexperienced naturalists would be turned. Any one may be a collector, though he may not enter upon the intimate study of natural productions, and can thus gather the materials on which others may labor. Consequently, a collection was formed with a rapidity equivalent to the zeal of a newly formed Society with numerous members. The nucleus of the Cabinet consisted of a collection of about one thousand species of shells, deposited by Amos Binney, Esq., and the geological and mineralogical collection of Dr. C. T. Jackson, second in completeness to no other cabinet in America. Not long after this a very important addition was made by J. N. Reynolds, Esq., of his collections made during a visit to the Antarctic seas and S. America, comprising upwards of 400 birds' skins, numerous plants, shells, minerals, organic remains, insects, eggs, &c. Another large addition was made by Joseph P. Couthouy, Esq., who, on joining the Exploring Expedition, generously placed in the Society's Cabinet about 800 species of choice shells. Around these rapidly clustered other birds, fishes, reptiles, insects, skeletons and plants. Some of the principal objects in the hall are, the skeletons of an elephant, rhinoceros, Galapago tortoise, Cape ground-hog, ostrich, &c. To particularize any of the most valuable donations made by those who have remembered the Society at home and abroad, would be doing injustice to the favors of other persons equally entitled to gratitude. The hall over the Savings Bank is now crowded, and the following schedule will give some idea of the present extent of the collection. In the department of *Mammalia* there are skeletons and parts of skeletons, and a few stuffed skins of 200 animals;—of *Birds*, about 450 skins, of which only about 100 are mounted, with about 50 nests and 200 eggs;—*Fishes*, 400 spe-



cies, including a nearly complete suite of the fishes of Massachusetts;—*Reptiles*, 150 species, embracing all those of this State;—*Insects*, not less than 4,000 species, and more especially valuable from comprising the entire collection, with the Journal, made by Prof. Hentz, and the labor bestowed upon their arrangement by Dr. T. W. Harris, who is now unquestionably at the head of Entomology in America;—*Shells*, about 4,000 species, arranged in a very convenient manner, and mostly labelled;—*Minerals*, 800 specimens in addition to the collection of Dr. C. T. Jackson, and the collection of Rocks, Minerals and Soils made by Prof. Hitchcock, illustrating the mineralogy and geology of the State;—*Crustacea*, 150 species;—*Plants*, 5,000, partially arranged, with numerous specimens of wood and fruits;—and the collections of corals and radiated animals are very respectable.

The Cabinet of Dr. Jackson has not yet become the property of the Society, but in the course of the last year Mr. Binney offered to relinquish to the Society all claim to the collection of shells deposited by him, provided other gentlemen who had collections would contribute such shells as they might have, which were not in the Society's Cabinet, or such as would materially improve upon the specimens already possessed. This proposition was readily assented to, and in consequence, about a thousand species were added from the cabinets of Rev. F. W. P. Greenwood, G. B. Emerson, Esq., J. J. & E. S. Dixwell, Esquires, Drs. D. H. Storer and A. A. Gould, and Messrs. T. J. Whittemore, John Warren and Stephen Emmons; so that the entire collection of Shells is now the property of the Society.

V. EXHIBITIONS. It has been the policy of the Society to discountenance anything like exclusive privileges, and to make as available as possible any advantages to be derived from its operations. It was early decided that no fees should be received from visitors to the Cabinet; and for several years, the room has been opened every Wednesday from 12 to 2 o'clock, for the free admission of any persons, whether young or old, who might wish to examine it. It has been a favorite resort of the curious and inquisitive at those periods. Every one seems to respect the liberty given him, and scarcely has an instance been known of an article having been removed or damaged, which has not been promptly replaced. Many donations are obtained from persons thus visiting the collection, and a taste for natural productions is thus widely diffused.

VI. FORMATION OF A LIBRARY. When the Society originated, the great difficulty in the way of making advances in the study of Natural History, was the want of books. No one possessed more than a few volumes on some subject to which he might have given his individual attention. The importance of forming a Library was at once felt; and most of these scattered volumes have been collected, until there are now about 1,000 volumes in the Library. Most of these have been donations, either directly, or after having been purchased by private subscription, nothing being drawn from the general fund of the Society. It is gratifying to be able to record the liberal donations of Charles Amory, Esq., B. D. Greene, Esq., of the Hon. John Davis, who contributed fifty-two volumes of standard works on Natural History, most of them botanical; the bequest of Simon E. Greene, Esq., one of the original members, who left to the Society all the works in his library on Natural History, amounting to 38 volumes, as well as his large collection of Shells and Minerals; the great work of Audubon on American Ornithology, which was presented by the liberality of Amos Lawrence, B. D. Greene, S. A. Eliot, David Eckley, G. B. Emerson, Charles Amory, Wm. Ingalls, G. C. Shattuck, G. C. Shattuck Jr., Mrs. Shattuck, and Geo. Parkman; and the very rare and valuable work of Olivier on the Natural History of Insects, with the Supplement by Voet, in 10 quarto volumes, colored plates, which was purchased of Prof. N. M. Hentz, together with his entire collection of Insects, numbering about 30,000 specimens, by the subscriptions of Drs. James Jackson, John Randall, B. D. Greene; Francis C. Gray, Horace Gray, Jonathan Phillips and David Henshaw, Esquires, and other liberal gentlemen, who prefer that their names should not be divulged; and above all, the princely gift of a superb copy of Audubon's Birds of America, full bound in Russia leather and gilt, the most expensive copy in the country,

from the Hon. THOMAS H. PERKINS. In consequence of this last donation, the consent of the donors of the duplicate copy was obtained to exchange it for other standard works, especially works on Ornithology. This was done at nearly the original cost of the work, and the number of volumes in the library was thereby greatly increased.

Another and a permanent source for the constant increase of the library, is the legacy of the late Ambrose Courtis, Esq., of which mention will be made hereafter.

When we consider how essential a library is to the study and arrangement of every department of the Cabinet, it cannot but be felt that the members have done wisely to contribute largely towards it. It is of vital importance that the naturalist, who is engaged in the investigation of any subject, should be able to know *all* that has been written upon his subject. Scientific books are expensive, and no man among us can promise himself such a library as he may need. It is the part of wisdom and interest, therefore, to collect the volumes, which are scattered here and there, into one common stock. They will thus be vastly more useful than when shut up in private libraries.

**FINANCES.** Until quite recently, the only resources of the Society have been the proceeds of lectures and the annual assessments. The former were nearly adequate to the expense of the furniture of the Hall and the show-cases, all of which are made of mahogany. The latter have been nearly sufficient to pay the rent of the Hall, and the incidental expenses of the Society. No money has been appropriated from the funds of the Society for the purchase or the preservation of objects. All the articles in the Cabinet have either been presented, or, when any have been purchased, as has often been done, it has been by contributions; and all the labor of preservation and classification has been done by the voluntary labor of the members.

In the year 1835, the Legislature of Massachusetts, in appropriating money in aid of various institutions for the furtherance of education, voted to the Boston Society of Natural History \$300 per annum, for five years. And in 1840, Simon E. Greene, Esq., in addition to his library and collection of shells and minerals, bequeathed five hundred dollars in money, for the general purposes of the Society. These sums, together with the resources mentioned above, have been sufficient to defray all the outfit and incidental expenses, so that at the last annual meeting, in May, the Society was declared, and for the first time, *out of debt*.

The Society is indebted for its first permanent endowment to the generosity of one of its members, AMBROSE S. COURTIS, Esq. Mr. Courtis was a merchant, comparatively little known among scientific men, who by diligence and prudence was enabled to retire with a competence while yet a young man, intending to devote his subsequent life to the acquirement and diffusion of knowledge, and filled with generous and exalted designs for the promotion of science, art and humanity. While in Europe in 1834, he gave the first token of his regard for the Society, in the present of a splendid solar microscope, with an achromatic lens, made by Dolland, of London. Soon afterwards he forwarded a copy of his will, by which he devised to the Society several sums for specific purposes, amounting in all to \$15,000, and an order for the immediate payment of a part of it, lest perchance his intentions might be defeated. Mr. C. did not live to return to this country. In his last will he not only confirmed his previous legacies to the Society, but made it his residuary legatee. The legacies however were accompanied by embarrassing conditions, which would forbid their direct application to the uses of the Society for a long period of years. Permission was therefore obtained from the Legislature of the State, to which his legacies reverted in case they were not accepted, to compromise with the heirs at law; and the sum of \$10,000 was eventually received for the unconditional and immediate use of the Society. This sum now constitutes the permanent fund of the Society, the principal of which is not to be encroached upon. For the present, its income is appropriated as follows, viz: one-third to the increase of the Library, one third to the preservation of objects for the Cabinet, and the remaining third for the publication of the Journal.

The Society may now be considered as established upon a firm foundation.

It has existed long enough to have left its impress upon the community. By admitting to membership all who are interested in its objects, and by giving gratuitous access to the Cabinet and Library on application to a member, at all times, and to all persons, either for study or the gratification of curiosity, it strives to make this impress as wide and as deep as possible. It is believed that this Society was the first to adopt a course in this last respect, which, we are happy to say, is now pursued in all similar institutions in this country. It is also believed that the policy and privileges of this institution approach as nearly to the design of a distinguished foreigner, M. Vatteure, in their universality, as the state of society renders desirable or available in a country where the voluntary principle so successfully sustains every institution and every enterprise.

In addition to the influences of the Society upon the community in behalf of Natural Science through its Lectures, its Cabinet, its Library and its Journal, it may be truly said, that the Zoological and Botanical survey of the State, in connection with the Geological survey, was mainly devised, obtained and executed by its Council. The result of this survey is such as to reflect honor upon the liberality of the State which ordered it, and the science of the Commissioners who performed it.

The present fund of the Society may possibly suffice, for a while, for the objects to which it is appropriated. But there are other wants already urgent, and which are daily multiplying and becoming more imperative. So large a collection cannot be kept in proper order without being under the charge of a competent person, entirely devoted to its care. Such a person the Society has not the means for employing. Again, the Hall which now contains the Cabinet, is already crowded to excess, and its accommodations must soon be enlarged. It is already very desirable, and almost necessary, that a building should be obtained sufficiently ample and conveniently constructed for the purposes of the Society. Hitherto, the funds have been exclusively devoted to the necessary and the best uses of the Society, and not wasted, as has been too often done, in brick and mortar. It is to be hoped that no necessity shall arise for diverting them from their accustomed channel; and it cannot be doubted, that when a building shall become absolutely necessary, an appeal in behalf of an institution so valuable and so liberal, to those in Boston who feel always ready to contribute freely for objects of public good, and who deem a bestowment upon such objects as the best disposition they can make of their fortunes for the benefit of their children, would not be made without a ready response.

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## LAWS AND LAWYERS,

### JEWISH, ROMAN, ENGLISH AND AMERICAN.

[By Hon. WILLIAM D. WILLIAMSON, of Bangor, Me.]

#### JEWISH LAWS AND LAWYERS.

Laws, and also legal men, have always been esteemed of sufficient consideration among every civilized people. In our hemisphere, this assertion claims unwonted credit. But the national codes from which our *American* laws have drawn many valuable materials, are the *Jewish*, *Roman* and *English*; codes through which may be traced the sphere and character of the *legal profession*, at different periods in their respective countries.

As the Hebrews or Jews were the only nation ever directly under a Theocratical government, it is worthy of notice, that this whole people of a million and a half, was originally led out of bondage, 1491 years before Christ, by two brothers, an high priest and a lawgiver, men immediately appointed of God, whose wisdom thus indicated, to some extent, the relationship which religion has to law, and the unremitting helps, which should be rendered to the minister of the one by the depository of the other. It strengthens the doc-

trine that the priest and civilian ought to sustain characters equally pure and elevated, and strive with mutual assiduity to benefit their fellow men.

The laws given to the Jews proceeded from the bosom of God. The tables of the Decalogue, as a sacred constitution, written with his own fingers, and the laws themselves, recorded in the books of the Pentateuch, form the most ancient code in existence; one that will forever command supreme respect; for nothing like it has ever come to mortals. It is *ritual, moral and political*. \*

The numerous *rites* it ordains in sacrifices and offerings, prefigured the sufferings of a Saviour atoning for sin, and taught the doctrine of faith and pardon. Every dictate was full of design. An act merely *political*, may be either of a public or municipal character; and its expediency be a question submitted rather to our discretion than to our conscience. The opinions formed of it usually rest on principles of reason and equity, according to the circumstances of the case; the voice of law being silent upon the subject, as it is in relation to a multitude of public measures, and to ten thousand minuter particulars of human conduct. But in most requirements of the Divine law, it must be taken to have both a *moral and political* sense, as it extends to the motives of the heart, and always lays the utmost stress upon the spirit of man's obedience. God himself speaks in his law; and although all transgressions of it are not equally heinous, yet every one who disobeys, violates the Divine command. The law is perfect, like the Source from which it springs. It not only forbids all bloodshed and cruelty, but it cultivates the tenderest sensibilities of kindness. Not even the parent bird shall be taken away from her young in the nest; nor shalt "thou scethe a kid in its mother's milk." The primary duties of life it teaches; for it says to the child, honor thy father; and to the parents, teach children's children the commandments of God. Always just and impartial, it holds an exact balance. No one is high enough to offend with impunity, nor low enough to suffer wrong unnoticed. The poor man shall not be known in his cause; nor the rich man spared in judgment. To put the hand to a neighbor's goods is crime deeply condemned; so divers weights, and unequal measures are pointedly abhorred. The light of the law shines with equal favor on the cottage and the palace; on the artisan and the scholar, all honest industry being sure of its reward. To reputation it is a castle, allowing no one to raise an evil report; and to the needy it is an almoner of charities, opening the heart and hand that expects no return. Its force is not to be resisted, for it crushes the pride of power, and strips unrighteous mammon of its wealth; equally the good man's protector and the transgressor's dread. In short, its watchful providence is not only the guardian of life and privilege, it also surrounds the cradle and the bier; it guides to safety and to heaven.

Such is law divine—full of penalties, it is true, still it must be remembered, that the heavenly code, when completed, was placed in the ark under the mercy-seat, the pedestal of smiling cherubs; a book of God now magnified and made honorable by his Son. Nevertheless there was at length appended to this, a multitude of proverbs and sayings which were denominated "*Traditions*," the origin and nature of which, being the next objects of our inquiries, will conduct us to the departments of government.

The supreme tribunal and public assembly of the Jews was a grand council, consisting of "seventy Elders"† or Sages, selected from the several tribes, for their wisdom and abilities. It was instituted by Moses himself; and often called by Josephus‡ and other writers the "*Sanhedrim*," and also the Senate.§ Its members were sometimes entitled "Nobles and Princes," names, however, which when used under the monarchy, were applied to ministers of State and chief officers.|| But Joel calls them "the assembly of the Elders;" and according to Ezra they were the "the Council of the princes and elders." It was a public body perpetuated by a suggestion of suitable names from the several tribes, and an acceptance of them by the assembly. It was continued into the

\* Josephus calls the laws "political." 1 Vol., p. 140—1. Phila. ed. 1835.

† Num. xi. 16. Prototype of the 70 disciples Luke x. 1, 17.

‡ 1 Josephus, p. 133, 143. Lord Coke supposes the original of the British Parliament was like the Sanhedrim. 4 Inst., p. 3.

§ Acts v. 21.  
|| 1 Kings, iv. 2.

Christian era, when it was called the Senate, though commonly "the Council." Their sessions were in a particular apartment of the Temple at Jerusalem; and their territorial jurisdiction was commensurate with the government of the nation.\* They counselled together on political matters of great public moment; they heard ecclesiastical causes; took cognizance of all capital crimes,† and exercised the power of receiving appeals from the lower tribunals. For according to Josephus, it was ordained from the first, that whenever the subordinate judges were unable to give a just sentence about the cause that came before them, it was to be sent undetermined to the Holy City, and there be determined by the high priest, the Prophet [or Judge,] and the Sanhedrim, agreeably to what might seem good to them."

The presidents of the Sanhedrim, on different occasions, were alternate. When "matters of the Lord" or those of an ecclesiastical character were under consideration, the *high priest* presided;‡ but at all other times the chair was occupied by the chief ruler, who was always a magisterial personage. Aaron, the great grandson of Levi, was the first high priest; to be succeeded in that office by the eldest son of every post-generated family in direct lineage; and he and his male descendants were collectively and exclusively, in future time, to constitute the sacerdotal priesthood. They were subsequently classified and arranged into twenty-four courses,§ at the heads of which were as many "Chief Priests," so often mentioned by the Evangelists, all of whom were entitled to seats in the Sanhedrim. Their primary duties, however, were ritual, they being reserved to the sacrifices, offerings and other sacred rites, at the Sanctuary, near which they always resided. Habited in white vestments peculiar to the priests, and exalted by the honor and sanctity of their sacred office, they were always revered, and at length esteemed an order of men quite *noble*,|| from their illustrious and hereditary rank. Above them, however, was the High priest, or Supreme Primate, officially crowned with a mitre, and attired with a white robe, an ephod, and a breast-plate of gems; a spiritual dignitary of the highest grade, continued, according to Josephus and Rollin, through succeeding ages, to Caiphas, the last one mentioned in Scripture. A prophet, when there was one, being a living oracle of truth and knowledge, was usually invited to sit in Council with the Elders. However, as he was invested with his office by divine inspiration, and did not, as the priests did, inherit it, none it is believed, of the prophetic saints took any great part in the mere political affairs of government. They indefatigably instructed and warned the people out of the Law;¶ being also some of the best historians of their times. Of the supreme ruler mentioned, or chief magistrate, his power was great; yet according to Josephus,\*\* it was immemorably said, let him "do nothing without the high priest and the votes of the Senators."

But great and various as were the powers exercised by the Sanhedrim, it claimed no right or authority to repeal any statutes of the law, nor to add to them by any new enactments. Nevertheless, its members were allowed by their countrymen to be the constituted interpreters of the divine code; and they themselves viewed it to be their positive duty to determine all matters brought before them; and to put a construction when required, upon the letter, language and meaning of the law, according to what they might deem just and expedient. The learned Elders also sometimes gave their opinions upon certain points and passages, and pronounced their expositions upon parts that seemed to be doubtful or dark. Of these interpretations and sayings, differently originating, and multiplied from age to age, there were *oral reports*, which though often misrecalled and often perverted, were considered a kind of "Common Law," and denominated the Jewish "*Traditions*."†† They were highly revered at all times, and ultimately, they were esteemed of no less authority by many, than the law itself. Their reception has been traced to the times immediately subsequent to the termina-

\* Jennings's Jew. Antiq., p. 39.

† "Between blood and blood." Deut. xvii. 8, 13.

‡ Dr. Scott's Pref. to Judges.

§ 1 Chron. xxiv. xxv. 1 Josephus, 255.

|| Josephus claims to be of "sacerdotal dignity" — the splendor of a family. 1 Antiq. 123.

¶ 2 Chron. xvii. 9.

\*\* 1 Josephus, 133.

†† Matt. xv. 2, 3; Mark vii. 12. 1 H. Adams's Hist. Jews, &c.

tion of the prophetic age. Some of them were good, being fair expositions of the law; others were indifferent in themselves, such as the numerous "washings," and other superstitious rites and observances; but the most of them were evil, being the commandments of men making void the Law. All of them, however, had a surprising influence upon unenlightened minds. To cite an instance of their force,—there was one Aquiba in prison and extremely thirsty, to whom was given a little water. He tasted a few drops, then washing his hands with the rest exclaimed, "it is better to die with thirst, than to transgress the traditions of the Elders."

But though there were endeavors to pervert and explain away the law by a multitude of these traditions, yet its doctrines and precepts did not have to encounter so many and so destructive evils from that quarter as they did from the revolutionary changes and different administrations of the government which the Jews, through their history of fifteen centuries, had the destiny to experience.

During their *aristocracy*, as Josephus calls it,\* a period of 400 years, their chief rulers were "Judges," of whom there were fifteen, including Moses and Samuel. They were invested with supreme command; they governed the nation and led their armies to battle. The most of them were men of exalted piety and merit; and when the best of them held the reins, the precepts of the law were generally respected; but when the chair of magistracy was vacant, as sometimes occurred, men became lawless and perverse. In short, while the aristocratic form of government lasted, the people enjoyed sufficient liberty; for according to the sacred penman, they did what was right in their own eyes,† and frequently incurred the Divine displeasure by heinous transgression.

So, likewise, through the succeeding *monarchy* of 500 years and more, between Saul's reign, A. C. 1092, and the Babylonian captivity and destruction of the first temple, A. C. 588, the doctrines of the Law were at intervals, most wickedly violated. Nor is this thought by many observers to be a fact altogether strange, when we reflect, that of twenty-two Jewish kings, no more than one half espoused its spirit and defended its precepts; while the whole twenty who ruled over Israel after the revolt,‡ except one or two, were idolatrous offenders. Nay, happy had it been for the honor of Law, if Solomon's reign, esteemed "the Jewish golden age," had not come to its close under a cloud; and if "the gold and silver represented to have been plenteous as the stones of the streets," had not produced relapses into luxury, and weakened the springs of obedience.

Also the various provincial governments of nearly six centuries, intervening the re-establishment of the second temple, A. C. 518, and its destruction in the 70th year of the Christian era, was altogether too eventful of revolutionary changes to promote a knowledge or love of the Law. In fact Law never flourishes among any people in servitude, arms, or anarchy. Unfortunately the Jews after their return to Jerusalem, were under the *Medo-Persian* empire 185 years, to A. C. 333; next 162 years, to A. C. 171, they were subject to the *Grecian dynasty*; being through this last period continually harrassed by Alexander's successors, the contending sovereigns of Egypt and Syria. But in the next 108 years, to A. C. 63, the liberties of Judæa were in a great degree recovered, and Law re-established, essentially by the valor and piety of the *Asmonian* family, surnamed the *Maccabees*.§ The country was then reduced by Pompey to a Roman Province, and the laws of Moses overruled by those of the conquerors.

But the Law, and those who professed to know and teach it, were scarcely more affected by the government and the political changes in it, than by its *Jurisprudence*. From the earliest period of Jewish polity, there were, besides the Sanhedrim, certain tribunals of inferior grade. Moses ordained that "Judges and officers" be appointed in all the cities throughout the Tribes, and that the

\* 1 Antiq. 187.

† Judges xxi. 25.

‡ Simeon adhered to Judæa, 2 Chron. xv. 9. Jero-

boam ordained Priests and Levites for the Ten Tribes. 1 Josephus, 283.

§ See Books of the Maccabees.

sentence of the judge should be obeyed under the penalty of death.\* Four centuries and an half afterwards, king David appointed even six thousand of the Levites to be officers and judges, besides others ordained to the same trust. So king Jehoshaphat,† at the end of the subsequent century, revised and re-established the ancient system of judicature, and directed "the priests and Levites, with the chief of the fathers," or "princes" of the other tribes, to hold courts, according to ancient usage and the law of God. Josephus says there were seven judges in every city, to each of whom were allotted two officers out of the tribe of Levi.‡ In the more important trials they sat together, and held their courts in the Levitical or fortified cities. They were charged to hear patiently, and to judge impartially, without respect of persons; being reminded that "the judgment is God's." Their jurisdiction embraced all causes and trials, civil, ecclesiastical and criminal, not capital. In the language of the Scriptures, they were to determine "all matters of the Lord," understood to mean ecclesiastical or spiritual causes; also "the king's matters," being pleas of the crown, or trials for crimes, and all other "controversies," such as law-suits and counter claims between party and party. Dr. Scott supposes a part of these judges, and also the magistrates, were taken from the Elders of the several tribes eminent for their abilities, and from the learned Levites, they being best acquainted with the statutes and oracles of the Lord. Certain it is, as Josephus says, that they were much honored by the people, and their decisions fully respected; though sometimes an appeal, or the cause itself was carried up to the Sanhedrim. But all these tribunals at times fell into great irregularities, particularly under the Provincial governments. Witness the trial and execution of the martyr Stephen. Indeed, after Judea was made a Roman province, a Prætor or Pro-consul from Rome was the appointed judge; the law language was Latin; the Jewish ordinances were repudiated; and the courts, and most of all legal proceedings exhibited a new aspect. So true it was, that the paramount political power always had great influence upon the judiciary as well as upon the laws of the Jews.

From the view taken of the Laws, we proceed to a consideration of the Jewish LAWYERS.

In the wonderful system of polity ordained by Divine wisdom for "his chosen people," one highly prominent part was to give them a code of Laws; and it was another to have them universally known and obeyed. To effectuate this and other connected purposes in the best possible way, the Lord called and consecrated to himself the whole tribe of Levi,§ first solemnly appropriating Aaron and his descendants, being quite a small branch of the tribe, to the sacerdotal priesthood, as previously described. The residue, always called *Levites*, were selected for their special freedom from idolatry in the affair of the golden calf, exclusively to fill this elevated and most important sphere in the system of Jewish economy.|| The station itself was honorable and wisely-appointed; being a kind of middle place between priests and people. To them the Lord by Moses specially committed the Book or Bible of the Law, and commanded them to keep it in the ark of the covenant of their God;¶ and teach it in all its parts to their brethren from generation to generation. Entrusted with this holy deposit, the consecrated Levites were an order of men designed to be pious, learned and practical Lawyers. The first of them was the inspired Moses, a Levite, and in the best sense a practising lawyer; for he has left to every one so called, an example worthy of all imitation. Indeed, whatever relates to the whole or any part of the Levitical Tribe, associates the utmost interest; for their number, privileges, learning, duties and character all combine to show the Divine wisdom and benevolence, originally manifest in the institution.

At the time the Levites, on the call of God, devoted themselves to him in the wilderness, the number of their males exceeded 22,000,\*\* and in David's

\* Ex. xxi. 6, 22; xxii. 9; xxiii. 6. Deut. i. 16—17; xvi. 18.

† 2 Chron. v. 11. Dr. Scott's Notes, and 1 Josephus, 303.

‡ 1 Josephus, 132.

§ Deut. xxvii. 2—3; xxxi. 26.

|| Num. viii. 14.

¶ Deut. xxxi. 24—26. The Law was found 2 Kings, xxii. 8.

\*\* Num. iii. 39; xxvi. 62.—22,000.

time, there were 38,000 over *thirty* years old.\* Still they formed the smallest tribe of the twelve, though large enough, if diligent and faithful, to discharge the high trust reposed in them, to universal acceptance. From the first, they were an highly *privileged* class of men. It is true, there was not a territorial proportion of the conquered Canaan given to them, because of the ample provision otherwise made for their maintenance; but they had forty-eight cities† allotted to them, with suburbs appurtenant, two thousand cubits in width from the walls on every side, for gardeas and pasture-grounds; cities which, for their own and the public convenience, were distributed through the Tribes. They also received from their Jewish brethren a *tenth* part of all which the land annually produced; though they rendered in turn one tenth of what they received to the Priests.‡ They were exempt from all tribute and taxes, and all manual labor, not even engaging in mechanic arts. Nor were they compelled to bear arms, consequently they never went into the wars, except in the capacity of chaplains.§ Unlike the priests, however, they had nothing peculiar in their dress, as they wore fringes adorned with a ribbon of blue,|| on the borders of their garments, like the rest of their countrymen.

The Levites were the *educated* part of the community, though they were not the only men of learning. In the wilderness the instruction was irregular and difficult,¶ afterwards the youth were taught the rudiments of knowledge, and also the sciences in the Levitical cities; where they severally pursued a course of studies for years, to qualify them for their vocation. The first great Jewish instructor was Moses. Educated at court, and learned in all the wisdom of the Egyptians, he was qualified to teach with ability equal to any other in that infant age of letters. For so recently before his time had even language itself submitted to any grammatical rules, that the good style in which he, the great father of History wrote the Pentateuch, is esteemed a wonder. He was a most exemplary and holy teacher, who knew the Lord, and assured the people that ignorance\*\* and idleness were offensive in his sight. He would be a *known* God, equally pleased with the intelligent worshipper as with the active saint. The young were first taught to read the Law, and to learn by heart the ten commandments and other select portions of Scripture. According to Josephus,†† Moses said, "Let the children be taught the law as the first thing they are taught, which will be the best thing they can be taught, and will be the cause of their future felicity." The more eminent seats of learning in the cities, were sometimes called "Castles,"‡‡ and the branches in which the Levites were the greatest proficients, were grammar, logic, rhetoric, music and poetry. The most learned linguists were supposed to be the Scribes; and the most eloquent and logical writers and teachers were the sacred historians, holy prophets and law-spiritual ministers. The religion of the law, and the raptures of faith, had an inspiring influence upon the heart and tongue, unknown to the Gentile world.

An early distinction was taken between spiritual and secular men; so that David, Joel, Isaiah and other canonical writers, called all orthodox, godly preachers, whether prophet, priest, Levite, or other pious and gifted exhorter, "the ministers of God." §§ The Prophets, who were imitated by the others just mentioned, had their schools, and met assemblies in private houses for religious worship, as early as in the days of Elijah. Hence the origin of *Synagogues* || which, though unknown before the Babylonian captivity, "became general afterwards in all the cities and villages of the Jews." ¶¶ The manner of worship was the reading of the Scriptures, prayer, sacred songs and preaching, as in Christian churches. To one called a "minister," the Lord Jesus, in a certain synagogue, presented the Scriptures after reading from them; and St. Paul mentions "ministers" of the sanctuary, and "good ministers of Jesus Christ."

\* 1 Chron. xxiii. 3.

† Num. xxxv. 4, 5.

‡ Deut. xiv. 22; Nehemiah x. 37; 1 Josephus, 329.

§ Deut. xx. 1—4.

|| Num. xv. 37, 38; the singers were arrayed in white. 2 Chron. v. 12.

¶ Ex. xxiv. 7, 8.

\*\* Oblation for the sin of ignorance. Lev. iv. 2—27; v. 17.

†† 1 Josephus, 132.

‡‡ There was at Jerusalem a "College." 2 Kings. xxii. 14.

§§ Isaiah vi. 1; Joel i. 9; Psalm civ. 4; Luke iv. 20.

|| 1 H. Adame's Hist. Jews, 7 p.

¶¶ Matt. ix. 35.



There was originally, and always, good reason for the distinction between the ministerial and secular Levites or Lawyers. For before the first century of the monarchy closed, we are informed, the religious preachers had become so few, and the Bible so scarce, that "Israel was without teaching priest and without law." \* Afterwards in Josiah's reign, and at other periods, the more pious priests and Levites with the Prophets, in the midst of declensions, took the book of the Law and went throughout all the cities of Judah and taught the people. This, Dr. Scott concludes was done, to revive the religion or spirit of the Law, and "to encourage and strengthen the stated teachers in their several districts." But logic and eloquence fluctuated with the tide of religion;—always feeble or powerless in the midst of prevailing idolatry.

Music and poetry were themes of enrapturing force from Moses to the Lord Jesus. They formed the most delightful parts of religious worship. Inspired with the seraphic enthusiasm which breathed in the songs and sentiments of the sacred writers, a great number of the Levites were employed night and day "in teaching the art of vocal music and the use of the timbrel, psaltery and harp in the high praises of the Lord." The great Psalmist of Israel had 4,000 † Levites and Nethinims devoted to these sacred employments; ‡ and Ezra revived the songs of the Temple among the first institutions after the return from Babylon.

The duties of the Levites were many and various. The period of their official or ministerial functions, was twenty years,—between the ages of thirty and fifty. At first they chose their particular professions or were matriculated into the priestly order at 25, and in David's time at 20 years old; between which and the mature age of 30, § they seem to have devoted themselves to such branches of learning or studies as would best qualify them for their future employment; whether it should be in sanctuary service, in public or private instruction; in the profession of the Law, or in some place of trust. The Levitical students devoted their intervals of leisure to gardening; in which they frequently presented exhibitions of great taste. When fully inducted into office, they or a part of them first assisted the priests at the sanctuary, to whom they were specially given, and to whose direction they were always obsequious. Of them it was required to take down, remove, and re-erect the tabernacle when it changed places; to have charge of the ark, mercy-seat, vessels, and every other article in it; to guard the whole with watchful faithfulness at all times; and to prepare and flay the animal offered in sacrifice, though they never sprinkled the blood, burned the flesh, nor approached the altar. Their services before the temple was built, were far more laborious than those of the priests, and their character at some periods was better. Especially in Hezekiah's time the Levites were the most upright in heart, and most faithful to sanctify themselves and honor the Law. They were greatly beloved of their God, for after he had made such ample provision for their support, he repeatedly commanded the other tribes "to forsake not the Levite."

But it is represented that only a small part of the Levites, including the votaries of song, were necessarily engaged in the immediate service of the sanctuary. There were different orders of them, appointed to as many spheres of duty. The elements of education were taught by a class large and laborious, like modern schoolmasters; the higher branches by learned scholars or tutors; and a great number of missionary preceptors took copies of the law, and went to the remoter parts and families of the country, and there read from it and taught the people. To others were conceded various offices of trust, who were collectively called by the general name of *Porters*. || Of these there were classes, who seemed to have in charge parts of the sacred duties, which the Censors, Quæstors and *Ædiles* of Rome afterwards performed; for they had the oversight of the people's morals; they received and kept the public money, and every other article and thing belonging to the Treasury, whether contributed for sacrifices, charities, repairs of the Sanctuary, or other purposes; and they

\* 1 Chron. xxvi. 29; xxiii. 2—6; xxxv. 30. Scott's Notes.

† Josephus 268 says 200,000 garments for the singers, being Levites, were provided.

‡ 1 Chron. xxv. 7, 8; vi. 31. 1 Josephus, pp. 249, 329.

§ Num. iv. 9, 48; viii. 19—24, 25 to 50 years.

|| Guards to the Temple. 1 Josephus, p. 316. Num. xi. 10.

also possessed and guarded the standards of weights and measures, and inspected the coins.\* Through some ages the Levites were faithful, and even the whole people, as we are informed, served the Lord during the lives of Joshua and the Elders who survived him. But it is remarkable, that between his death and that of Eli, a period of 300 years of the aristocracy, there is mention in Scripture of only two Levites, nor do the characters of these appear represented to their advantage. It is apprehended that the most of them became by degrees inactive, time serving, and secular; the people were not faithfully instructed, the Law was not thoroughly taught—derelictions imputed in part, by some politicians, to the inefficiency of government in those ages.

The monarchy, it must be conceded, was not without its renovating and useful effects. In king David's reign, especially, the impress of order and energy was given to every department of public polity. The Scribe† previously known as an officer at the head of those Levites who had in special charge the Book of the Law, presently became a dignity equally great both in the government and in the priesthood. He appears to have been Secretary of State, intrusted with "all writings concerning foreign and domestic transactions," as well as with the enlarged canon of the Scriptures extant. He was an officer often mentioned, from Samuel, one of the sacred historians, to the learned Ezra, both being most distinguished Levites and Scribes. It was his province to see that nothing other be added to Holy Writ than prophecies, and other writings possessing intrinsic evidence of inspiration; and that perfect copies of the Law‡ in sufficient numbers be prepared, from which he and "the Levites taught the people." Under his superintendence, was also kept authentic genealogies of the several Tribes, and names of their respective families.

As the people multiplied, and the books of the Scriptures, and the demand for them increased, particularly in religious revivals, and as they could be furnished only by writing out every word of the copies on parchment with a pen; the labor of transcription was an immense business, requiring a multitude of hands. This great and important work was done, and expected to be done, by that class of the Levites who were of choice, or designation, the under-scribes or writing masters. Being supported by their brethren without manual labor, they were under the greatest obligations to perform these and other acts of duty and benevolence without delay and without emolument. Nor was any other sphere of Levitical scholarship so directly calculated as this, to render proficient learned linguists as well as lawyers. For they transcribed and studied many other books besides those of the present canonical Scriptures, eight or nine§ of which are mentioned in the Kings and Chronicles, as good authorities, though they have never been seen in later ages. The Scribes had much to do with foreign languages, for the Jews had treaties or political intercourse with nations that spake the Egyptian, Persian, Syriac, and Arabic; were a long time captives in Chaldea; and 320 years before Christ, were brought under the Grecian dynasty, when the Greek, into which the Law and the Prophets were translated, became the fashionable language at Jerusalem. Afterwards the Jewish Sanhedrim had diplomatic negotiations with the Senate of Rome; and 63 years before the Christian era, the whole of Judea was reduced to a Roman province; the use of the Latin language was forced, as much as possible upon the people, to the exclusion of both the Hebrew and the Greek; and attempts were made, more than once, to deprive the Sanhedrim of its powers, if it would not adopt the Latin.

All these *learned Scribes*, so engaged in transcribing and studying the Law, and enlightened, too, by the inlets of knowledge from foreign languages, considered themselves, and were reputed, *Lawyers*, who were masters of their profession. They were oracles of the law, believed to be so perfectly acquainted

\* 1 Chron. xxiii. 29; xxvi. 6—24. 2 Chron. xxiv. 5; xxxi. 2.

† 2 Sam. viii. 17. 1 Kings iv. 2. Nehemiah viii. 9. Dr. Scott's notes.

‡ 1 H. Adams's Hist. Jews, 25. A. C. 167.

§ Such as these,—1, Book of the acts of Solomon, 2, his 1,000 songs and 3,000 proverbs; 3 & 4, the

books of Nathan the prophet, and of Gad the seer; 5, the prophecy of Ahijah; 6, the visions of Iddo; 7, 8 & 9, the books of Shemaiah the prophet, of Iddo, concerning genealogies, and of John. 1 Kings. iv. 2; xi. 41. 1 Chron. xxix. 29. 2 Chron. ix. 29; xii. 15; xz. 34.

with its letter, its doctrine and its sense, that Senators took counsel of them, and the people implicitly confided in their advice, and sought their aid. Though some were only skilful copyists, scribes and draftsmen, others, and much the largest number, were counsellors, cause-pleaders, and lecturers. These at length formed a peculiar class, professedly *legal* in their character, while that of other Levites was ecclesiastical, or secular, being so distinguished by the service in which they were engaged. Under the monarchy, the number of these Scribes or Lawyers was large, the whole tribe of Levites being great. But all the Levites who returned from the captivity were comparatively very few, being, according to Ezra, not an eightieth part of the Jews who left Babylon for Jerusalem.

After Judea was a province, and the spirit of prophecy had ceased, the Scribes gave unwonted importance to the *Traditions of the Elders*; took the utmost pains to collect them, and greatly prided themselves in their superior knowledge of them. Though it be true, that the prophets whose writings have been preserved, prophesied within the last century of the monarchy, except the few who lived during and after the captivity, yet the Scribes and the Levites in general relapsed into such sins during that period, of pride, selfishness and even idolatrous defection, as hastened the nation's overthrow. Afterwards the legal and ministerial classes of the Scribes were more blended; and their peculiar characteristic was their strong affection for *traditional Law*. A profound knowledge of this was a peculiar kind of learning, which rendered the possessors singular, and exalted them to the highest grade in legal erudition. They hence claimed to be the lineal descendants of the ancient venerated order of Scribes; but the changes of four centuries, prior to the Saviour's advent, modified their entire character. The New Testament gives us several of their portraits drawn to the life. Their doctrine was often sound, while their example was evil; for they taught what they did not practise. The most devoted pretenders, dressed probably in the white vestments of the priests, made great display in their fastings, prayers, and sanctity of life; yet were fitly compared to sepulchres without and within. Others, the professed oracles of the law, bore small resemblance to the original parentage they claimed. If still fed by the annual tithes, they ought to have counselled with their brethren, and given them all possible aid without reward. But they were venal, they took the wages of hire, and made exactions which were burdensome. All of them were proud of their rank and learning, being not a little inflated with the empty title of "Rabbi," and with the highest seats in assemblies. So certain were they of perfect righteousness, that it became one of their proverbs, "if two only were saved, one at least would be a Scribe." It was this imaginary holiness which gave iron springs to the emotions of their hearts, and armed many of them with the two edged sword of persecution. But it was happy for others, that they possessed better principles, and sustained better characters, scribes well instructed in the Law and true disciples of the Gospel.

There was another order of legal men, denominated *Lawyers*,\* from a Greek etymon, who were well known in Judea, about the time the Septuagint translation of the Old Testament was finished, 284 years before Christ. They claimed to be no less profound in science, rhetoric, and philosophy, than in law and jurisprudence; and the community readily conceded to them a most elevated rank in professional knowledge and literary attainments. As Dr. Scott remarks, "the Lawyers seem to have been a superior order of Scribes, being the most celebrated as learned men, or the most followed as teachers—giving lectures on the Law." There was a very marked distinction between the Jewish Scribes and Lawyers. The former preferred to retain in a greater degree, the character of being holy ecclesiastics and traditional religionists; the latter adhered strictly to the letter and doctrine of the law, without glossary or comment, studiously confining themselves to the Mosaic code. They were learned and logical jurists, and eloquent cause-pleaders;—in religion generally "Scripturists," a sect in these times believing the Bible to be the whole and only rule

\* Greek, "Ἰουρικοὶ," Luke xi. 45. Scott's notes. In Latin "Jurisconsultus."

of faith and practice. About half an age before Christ, there was a rupture between the Scribes and Lawyers, as sectarians, which run too far ever to be healed. It took place in the Sanhedrim, when Hillel, the president, zealous for traditions, and Shammai, the vice-president, enthusiastic for the literal Scriptures, with their respective pupils and adherents, formed opposing parties, and fell into disputes which could never be reconciled. According to Dr. Prideaux, however, the Scriptorists did not entirely repudiate traditions as fictions, but denied to them the same authenticity with the written oracles of God.

The Lawyers professed to be men of thought, actuated supremely by principles of law and reason. Still they were too learned to be instructed, and too righteous to be reproved; hence one of them took umbrage when a wo was denounced against a Scribe, because it seemed to implicate himself. Vain of their superior knowledge, they rejected the counsel of God, and the gospel of his grace; becoming wise even above what is written. Some of them, however, were humble enough to inquire of the Prince of peace,—What is the great commandment in the Law? What shall I do to inherit eternal life? Yet too many of them were uninfluenced by the liberal spirit with which a number of Lawyers had adorned their profession. Now they withheld from the people the key of knowledge, the index to the interior of the Scriptures, and closed the gate which leads to the avenues of life. Nevertheless, they exhibited better dispositions than the Scribes, having more of civility, and less prejudice. For, while the Lawyers opposed, the Scribes persecuted Jesus and his disciples;\* and both were slow believers. But there were Lawyers whose lips imparted knowledge freely, and whose generous disposition opened their hands and their hearts to the works of benevolence, and their ears to the voice of reason and truth. Of these, Gamaliel and Zenas are recorded names. To see in such men a coalescence of the Law and the Gospel, may remind us what the original institution was divinely intended to be, and what characters, learned and professional men ought always to sustain.

There were grades also in the profession both among the Scribes and the Lawyers. These distinctions, however, were not honorary degrees conferred by any public seminary; they consisted in literary rank, conceded by the educated community to the most learned in the liberal and legal sciences, or assumed by them, perhaps, after the age of fifty years. The titled appellation by which the Scribes were so proud of being saluted was "*Rabbi*," [most learned Master,] implying the highest grade in the republic of letters. Often addressed by this title as being one next in place and idea to divine honors, the Lord Jesus took such notice of it, though in itself a mere sound, as to make it an occasion of rebuke to such as allowed it to inflate their vanity or pride. It is still an appellation by which every learned Jew is uniformly addressed, and is supposed to be his due. Equivalent to this, is the degree of *Doctor* among the Greeks and Romans. It was conceded or claimed like the other, because of the profound legal knowledge possessed by the eldest or most eminent Lawyers, or because of the *doctrines taught* by them in lectures, or exemplified in their professional practice. There were many of this order or grade in the age of the New Testament: For we are informed that not only the Lord Jesus, when twelve years old was found conversing with the *Doctors* in the temple at Jerusalem; but that subsequently *Doctors of the Law*, from that city and every town in Judea and Galilee were present with the Lord to witness the Spirit's power to heal them.

In conclusion, it is supposed that the judges and magistrates were chiefly taken from the learned Levites of old, and in after times from the Scribes and Lawyers. The priests were also sometimes called to seats in the Jewish tribunals, particularly in the Sanhedrim. From these several classes, the Bible informs us there were "judges and officers set apart for the outward business over Israel.†" As the book of the Law was committed to the Levites, they had the most leisure and the best opportunity to study it, and being too numerous to be employed within the precincts of the sanctuary; those best qualified were chosen to ad-

\* "Sought to take him," Mark xiv. 1. John vii. † 1 Chron. xxvi. 29. Dr. Scott's Notes. 32—45.

minister justice in different parts of the country.\* From those most able and learned, the best fitted for the outward business, Dr. Scott observes, "the scribes, lawyers, or Doctors of the Law, mentioned in the New Testament seem to have arisen, some of whom made their vocation altogether too much an outward concern; though in both ancient and modern times, they had a multitude of disciples." But the Law has lost nothing of its perfection in wisdom, through the three long succeeding periods in Jewish history just considered, of four, five, and six hundred years. All the assaults it has had to encounter have been averted with triumphant success, and the rules and precepts it contains, are found by universal experience to be wisest, both for Church and State, and safest for private life. The Levites, whether clerical or legal, more or less blended or separate in their several services, all received a well-fed support, equivalent to salaries and fees in other times and countries; and being consecrated to a sphere of duties highly important, were under the greatest obligations, as every professional and educated man is, to perform the trust reposed in him, with all the exertions which official station or responsibility requires. Law-knowledge at once enlightens and liberalizes the mind, cautions against design and danger, and enables one to conduct his own affairs with peculiar skill and safety. Let him make the precepts and spirit of the Law the principles of his practice, and he will secure to himself the divine favor, the exalted esteem of his fellow men, the rich, daily rewards arising from conscientious rectitude, and a reputation that will outlive even the marble inscriptions of time.

[To be continued.]

## APPENDIX

TO

### BRIEF SURVEY OF THE CONGREGATIONAL CHURCHES AND MINISTERS

IN THE

COUNTY OF MIDDLESEX, AND IN CHELSEA, COUNTY OF SUFFOLK, MS.,

PUBLISHED IN THE ELEVENTH VOLUME:

CONTAINING ADDITIONAL NOTICES OF CHURCHES AND MINISTERS; FACTS  
ILLUSTRATIVE OF ANCIENT ECCLESIASTICAL USAGES; WITH  
COPIOUS REFERENCES TO AUTHORITIES.

[By SAMUEL SEWALL, M. A., Pastor of the Church in Burlington, Ms.]

[Continued from Vol. xiii. p. 57.]

#### WATERTOWN, (J.)

MR. THOMAS BAILEY.

#### 33. *Assistant Ministers; anciently not Pastors of Churches ex officio.*

Within a month after the installation of Rev. John Bailey at Watertown, Oct 6, 1686, the town voted an invitation to his brother, Mr. Thomas Bailey, then in Boston to become *his assistant*.<sup>1</sup> This invitation was accepted. Mr. Bailey, however, did not come to reside at Watertown, in compliance with it, till Nov. 2, 1687.<sup>1</sup> And during the short interval which elapsed between his invitation to Watertown, and his death, Jan. 21, 1688-9, he does not appear to have been ordained.

Assistant Ministers, though they sometimes continued to preach in that capacity a

\* Deut. xvii. 8-13. Notes.

number of years in a place, were not anciently ordained there as such, nor considered as ex officio pastors of the churches to which they were respectively helpful in the ministry. For instance, Rev. Joshua Moody, pastor of First Church, Portsmouth, N. H., being driven thence by the persecution of Gov. Cranfield, and coming to Boston, the First Church in this city voted him an invitation, May 11, 1684, "during his abode and residence here, to be *constantly helpful* to our teacher, Mr. James Allen, in preaching the word of God among us."<sup>2</sup> This invitation Mr. Moody accepted; and in pursuance of it, preached constantly to that church, as an assistant minister, eight years. But all this while, his pastoral relation to the church of Portsmouth does not appear to have been dissolved. He frequently visited "his destitute church" there, at their private meetings;<sup>3</sup> was repeatedly urged by them, after the departure of Cranfield, to return; and in the beginning of 1693, with the advice of an ecclesiastical council, he "resumed" his pastoral office at Portsmouth, and continued to retain it till his death.<sup>4</sup> Rev. John Bailey, too, having resigned his pastoral charge at Watertown, 1692, First Church, Boston, passed the following vote with regard to him. "July 17, '93. Voted y<sup>e</sup> of Teacher doe invite Mr. John Bayley to *assist him in preaching constantly while among us*, 3 times in a month, or oftener if hee please."<sup>5</sup> In consequence of this vote, Mr. Bailey served this church as an assistant minister, from this time till his death, Dec. 12, 1697. But there is reason to believe that his services in this capacity were not confined during this interval to the First Church alone. As he had stately officiated as an assistant to Rev. Mr. Willard of the Third or Old South Church before he went to Watertown, (See G) so he seems to have done so now, once a month. "Lord's day, Dec. 12, 1697. abt 3, p. m. just y<sup>e</sup> time he should have stood up to *preach for Mr. Willard*, Mr. John Bayley dieth, after much pain and illness by y<sup>e</sup> Cough and other distempers,"<sup>6</sup> Certain it is, that he was not regarded by First Church, as one of its *teaching officers*, or installed as such. For at a meeting of some of the brethren of the Old South Church, Feb. 5, 1696—7, to discourse about procuring a colleague for their pastor, Mr. Willard, some proposed "Let us call *Mr. Bailey*."<sup>8</sup> Though Mr. Bailey's performances as a preacher were highly acceptable; yet he being now somewhat advanced in years and of precarious health, the members of First Church, even while they were desirous of securing and retaining his services in the pulpit, seem to have preferred calling to office some younger man. Shortly after he had commenced preaching as an assistant to Mr. Allen, the church voted, Nov. 29, 1693, an invitation to Mr. Benjamin Wadsworth to *assist constantly in preaching once a month*;<sup>2</sup> that is, doubtless, on the Sabbath when Mr. Bailey was not engaged to them. At a church meeting, March 19, 1694—5, the church voted "that we do desire Mr. Benjamin Wadsworth to continue his labors in preaching once a month to us,—*in order to a teaching officer among us*."<sup>2</sup> And though at a church meeting, May 5, 1696, they unitedly expressed their desire of "the continuance of Mr. John Bailey in his *ministry among us*;"<sup>2</sup> yet August 9th of the same year they "voted anew a choice of Mr. Wadsworth to *teach office*; and 8th of September to bee the day of ordination."<sup>5</sup> Agreeably to this last vote, Mr. Wadsworth was ordained on the day appointed as a teaching officer of this church; and was then declared to be its pastor, in accordance with a vote of August 30, Mr. Allen being its *teacher*, and Mr. Bailey an *assistant minister*. From these statements, it seems evident, that those eminently pious and beloved servants of Christ, Rev. Messrs. Moody and Bailey, were not accounted as teaching officers of First Church, Boston, to which they ministered. And accordingly, their names (it is confidently believed,) are not enrolled in the ancient Records of that church with those of its pastors and teachers, but in a place by themselves, under the head of "Assistant Ministers."

To illustrate still further the broad distinction formerly made between a mere *minister* or stated resident preacher, and a *teaching officer* in the church, whether *pastor* or *teacher*, the cases of Rev. Nathanael Gookin of Cambridge, and of Rev. Jabez Fox of Woburn, may be adduced. On the acceptance of the Presidency of Harvard College by Rev. Urian Oakes, in 1675, the church of Cambridge, of which he continued to be the pastor, "gave a call to Mr. Gookin to be *helpful in the ministry, in order to call him to office in time convenient*."<sup>7</sup> Mr. Gookin answered this call in the affirmative; and appears to have preached there constantly, as an assistant minister, till the death of Mr. Oakes, in 1681, when the church called Mr. Gookin to be their pastor, and he was ordained as such, Nov. 15, 1682. Mr. Fox was invited to Woburn, 1678, as "*a minister to helpe*" their aged pastor, Rev. Mr. Carter, for one year, and £50 was voted him by the town, as a compensation.<sup>8</sup> When his year had nearly expired, the inhabitants at a town meeting, July 16, 1679, "did unanimously agree and voate that they wold give the Reuerant Mr. Jabiz floxe a *Call to the ministry* with an Intent hee may be *called to office* in time, if god make waye, and also agreed that for this yeare they will allow him ffinety pounds, one quarter of it in Silver, his hows rent and his fierwood, and afterward Inlarge as god shall inable them."<sup>3</sup> At a subsequent town meeting, Nov. 5, 1679, they voted him a call "to be their minister for his life time;" and on this consideration, to give him one half part of several peeces of land that had been reserved for a church

officer, and the use of the other half of each, till they should need it for another officer.<sup>6</sup> With this call of Mr. Fox to the ministry for life by the town, there was doubtless connected a call to the pastoral office, by the church; although in evidence of this, the Church Records cannot now be appealed to, having long been missing. Mr. Fox appears to have been ordained shortly after, as colleague pastor with Rev. Mr. Carter.

In view of the above facts, the following distinctions are suggested, as having obviously been familiar to our ancestors, though often confounded or lost sight of in modern times.

1. The office of a *minister* of the Gospel according to Congregational principles, is distinct from that of a *pastor* or *teacher* of a church. Pastors and teachers are all ministers; but all ministers are not church officers.

2. The distinctive duty of ministers, whether assistant or otherwise, is to preach the Word. To pastors and teachers it belongs, not only to instruct their respective charges by preaching, but to preside over the churches which have called them to office, and of which they are supposed to be members; to administer the special ordinances of Christ in them, &c.

3. *Mere ministers* may be settled over a people, and labor for years, and even their whole lives among them, without ordination; as in places where no church as yet has been gathered; (See Medford, A.) but *teaching officers* of the church, whether *pastors* or *teachers*, must be ordained.

4. Ordination is a solemn consecration to office in the church, and not to the bare ministry of the Word.

[<sup>1</sup>*Francis's Hist. of Watertown*, pp. 51, 52. <sup>2</sup>*Emerson's Hist. of First Chh.* pp. 134, 144, 145, and notes. <sup>3</sup>*Belknap's Hist. of N. H. by Farmer*, ch. 8. <sup>4</sup>*Alden's Hist. of Relig. Soc. Portsmouth*, pp. 12, 13. <sup>5</sup>*Chh. Rec.* pp. 54, 56. <sup>6</sup>*Sewall's Journal*. <sup>7</sup>*Holmes's Hist. Cambridge*, p. 54. <sup>8</sup>*Town Records*, Vol. I. pp. 93, 98, 101.]

### WATERTOWN, (K.)

#### 34. *Mr. Angier's Installation: Account of.*

The following is a brief account of the proceedings of the church, in reference to the installation of Rev. Mr. Angier, who had been previously ordained at Rehoboth. It was furnished by Rev. Mr. Ripley of Waltham, who has in keeping the Records of Mr. Angier's church at Watertown, from which it appears to have been principally transcribed; and there are some particulars in it well worthy of notice.

"At a chh. meeting orderly appointed the 9th of March, 1696-7, (after hearing Mr. Angier's acceptance of his call, &c.) the Rev. Mr. Eastabrooks of Concord was chosen *by the vote of the chh.* to give the pastoral charge, and to be the mouth and moderator of the chh. in the publick management of the whole affair of the perfecting his settlement in the office of pastor of the chh., and brothers Warren and Cook senior were appointed by vote of the chh. to declare in publick, in the season of it. y<sup>e</sup> the chh. had made choice of Mr. Eastabrooks to be the moderator.

"At a chh. meeting May 17, 1697, voted,

"2. that it is the mind of y<sup>e</sup> chh. to proceed to a full settlement of Mr. Samuel Angier as their pastor, (he having the charge over y<sup>e</sup> chh. according to the rules of y<sup>e</sup> Gospel,) *without reordination by imposition of hands.*"

"3. That the chh. will send some of their brethren to treat with ministers for their assistance in the settlement of Mr. A."

"4. And likewise the chh. agree, that if the help of ministers cannot be obtained in the s<sup>d</sup> settlement, *the church being thereby necessitated, they do agree to proceed in s<sup>d</sup> settlement, with the concurrence and advice of Mr. Angier.*"<sup>1</sup>

The above votes were carried into effect May 25, 1697. Mr. Angier prayed and preached. It was then made known that Mr. Eastabrooks was chosen moderator, who called for the proceedings of the church, &c., and Mr. Angier's answer; then "with much gravity and seriousness, did give a most solemn and scriptural charge," and concluded with prayer. "After which the 122 psalm was sung, & a blessing pronounced & so the assembly became dismissed."<sup>2</sup>

The reasons which led the other ministers invited, beside Mr. Eastabrooks, to decline their assistance on this occasion, can now only be conjectured. "Probably they either judged the proceedings of the middle part of the town," (Mr. Angier's Society) "to be improper, or they were unwilling to have any concern in a transaction which had been preceded by so much dissension."<sup>3</sup> The appointment by the church, of Rev. Mr. Eastabrooks to give the charge to Mr. Angier at his induction into office, is not a solitary instance of such an exertion of church power on other similar occasions; and it goes to confirm the principle advanced under Charlestown, E., that originally the whole power of ordaining was vested in the churches of New England; and that all the exercises on

such occasions were performed either by the ordaining church, or if by the elders of other churches present, only at the request of that church. Vote 2d seems to imply, that the practice of installation was then but of recent date, and not as yet common in the churches. See H. The resolve of vote 4th was warranted by the Cambridge Platform, and by the early usage of several of the original New England churches.

[<sup>1</sup> Rev. Mr. Ripley, Waltham, from Chh. Rec. <sup>2</sup> Francis's Hist. p. 63.]

### W A T E R T O W N, (L.)

35. *Mr. Gibbs: His Sermons written in a remarkably fine and close hand.*

Mr. Gibbs, though a clergyman of distinguished excellence and moral worth, had some amusing yet harmless peculiarities, as they would now be accounted. Rev. Dr. Francis has mentioned one, handed down by tradition, respecting the *place* where he composed his sermons.<sup>1</sup> Another respecting his *manner* of writing them, deserves a brief notice. Specimens of manuscript sermons written in his day and since, show it to have been once customary for ministers to compress their discourses into a very small compass. But in the faculty of doing this, Mr. Gibbs appears to have been preeminent. The author of this Article has a fragment of a sermon upon 2 Cor. v. 7, (*For we walk by faith, not by sight.*) upon a blank page of which is the following memorandum by Rev. Mr. Marrett, formerly of Burlington. "Piece of a Sermon of y<sup>e</sup> late Rev. Mr. Gibbs of Watertown: he wrote all his Serms<sup>s</sup> after this manner." So near together are the lines of this manuscript, that in some places *fourteen* of them, and *seventeen, eighteen*, and even *nineteen* in others, are crowded into a space of *one inch* in breadth. The writing in these lines is of a corresponding fineness; as must be inferred from the fact, that the following extract is all contained in less than four and a half lines of three inches each in length. "Use for Examin.—5. Do we (make?) Religion o<sup>r</sup> principal Business? Are we thorough and constant in y<sup>e</sup> practice y<sup>rs</sup>? This is y<sup>e</sup> practice of those who walk by faith. The Life of faith implys y<sup>e</sup> (soul?) pformance of Duty, and a regard to y<sup>e</sup> Service of God and y<sup>e</sup> Salvation of o<sup>r</sup> Souls in all y<sup>e</sup> (general?) concernm<sup>ts</sup> of Life. They y<sup>t</sup> walk by faith won't content y<sup>ms</sup>. w<sup>th</sup> sleepy and drowsy Devotions; y<sup>t</sup> pray & hear & conv<sup>ts</sup> w<sup>th</sup> a sense of y<sup>e</sup> Divine presence" &c. &c. The sentiments inculcated in the portion of this sermon yet remaining, so far as it can be read, are excellent. But of what use the manuscript containing them could have been to its worthy author in the pulpit, is difficult to conceive; each page of it, at a small distance from the eye, appearing but little other than one uniform blur. [<sup>1</sup> Francis's Hist. p. 74.]

### C A M B R I D G E, (A.)

36. *Old and New Style: Double Dating, &c.*

Governor Winthrop dates the gathering of the present First Church, Cambridge, from "1635: mo. 12: 1:"<sup>1</sup> which answers to 1635-6, February 1, Old Style; or to 1636, February 11, New Style. A brief general account of these several methods of computing time may not be uninteresting in this place; especially as inadvertence to their difference has been the occasion of much erroneous dating in modern times.

At the settlement of New England, the civil year of the English nation commenced on March 25th; that is, on "Lady Day," or day of the "Annunciation of the Virgin Mary," when, according to ecclesiastical tradition, the miraculous conception of our Lord, foretold Luke i. 31, 35, was supposed to have taken place.<sup>2</sup> Conformed to this arrangement of the beginning of the year, is the above date by Gov. Winthrop of the gathering of Cambridge First Church, and dates generally throughout his History.<sup>3</sup> A "Scripture Almanack" likewise, printed at London, 1647, and five other almanacs published in this country for the years 1646, 1647, 1648, 1649, 1650, by Rev. Samuel Danforth, President Oakes, &c. now in the hands of the author of this Article, do all exhibit March as the first month of the year, and January and February as the eleventh and twelfth. This established custom of our ancestors often serves to explain what may otherwise seem palpable blunders in ancient Records. The Records of First Church, Charlestown, for instance, after signifying expressly on their title page, that that Church was gathered on "2d day of the 9th month (Nov. 2.) 1632," prefix the following caption to the List of Baptisms: "The names of the Children that have been baptised in the Church in Charlestown beginning at the ninth of January, A thousand six hundred and thirty two." In the modern way of reckoning time, there seems an evident inconsistency in the latter date, compared with the former. But this appearance is at once removed by adverting to the record of the first baptism, from the date of which the List commences. "1632: 11 mo: day 9. John James, the son of Thomas James, and of Elizabeth, his wife, was baptised."



This record of the baptism of the pastor's son, shows plainly, that all the dates above quoted from this venerable volume, are according to the ancient legal supputation of the year, which reckoned it to begin in March; and reconciles the seeming discrepancy above referred to. For "1632: 11 mo: day 9," is but another way of expressing January 9, 1632, according to that supputation; or, according to modern usage, January 9, 1633.

Moreover, in respect to *length*, the civil year then in use among the English was regulated by the Julian Calendar, so called from that celebrated Roman, Julius Cæsar, who was its author. Originally, the Roman year consisted of but ten months, and began with March; as is evident from several of their ancient names, some of which are still retained among us; as Quintilis, Sextilis, (answering to our July and August,) September, October, November, and December.<sup>2</sup> To these ten, Numa added two more, at their end, viz: January and February.<sup>3</sup> But these twelve months were lunar, consisting of twenty-nine and a half days each, or 354 days in the whole; and though it was intended to make up for the difference between a lunar and a solar year by the intercalation every two years of an additional month of 22 and 23 days alternately, yet this intercalation was made irregularly, and great confusion in the times of the seasons, festivals, &c., as stated in their Calendar, ensued.<sup>4</sup> In view of these evils, the above-named celebrated statesman and scholar, as well as military commander, undertook and successfully accomplished their correction. He abolished the use of the lunar year; and (with the aid of Sosigenes, an eminent astronomer of Alexandria,) computing the solar year to be 365 days and six hours, he ordained that 365 days should be reckoned a civil year for three years together; and then in the fourth year, as an equivalent to the odd six hours in each year for four years successively, that a day should be added to February, making each fourth year to consist of 366 days. And this intercalation being made after the *sixth* of the Kalends of March (February 24th,) which was *twice* counted that year, it gave to the year the name of *Bissextile*, that is, the year in which *Sextus Kalendas* (or otherwise, *Sextus dies ante Kalendas*) was reckoned *twice*.<sup>5</sup> \* He decreed, moreover, that the Kalends of January, (January 1st,) on which day "all the annual Magistrates of the Romans first entered on their offices, should be fixed to the Winter Solstice; and should thenceforth be the beginning of the year."<sup>6</sup>

The Julian year of 365 days and 6 hours was for many ages generally acknowledged and observed by all Christian nations; and were the solar year exactly coincident with it as to length, there would never have been any further need of correcting it in this respect. But this is not the case. The Julian exceeds the solar year by a little more than 11 minutes; and in consequence, had fallen behind it in 1582, about 10 days. For whereas at the Council of Nice, A. D. 325 the Vernal Equinox was upon or about the 21st of March,<sup>7</sup> it was wont in 1582 to return as early as the 10th or 11th of that month.

From this cause, serious derangement having occurred in the times for the stated fasts and festivals of the Church, Pope Gregory XIII. was led to make a second correction in the Roman Calendar. He dropped ten days from the computation of that year, (1582,) directing that October 5th should be accounted as October 15th.<sup>8</sup> And to prevent in future a recurrence of the error, he decreed that the intercalary day should be omitted three times in every 400 years; viz. in every centennary year, whose centennary number could not be divided by 4 without a remainder; (as 1700, 1800, 1900, 2100, &c.) but added in the others, as 1600, 2000, 2400.<sup>9</sup>

This amended Calendar, known as the Gregorian computation, or New Style, was speedily adopted in all the Catholic countries of the continent of Europe; but in England and its American Colonies, the Julian reckoning, or Old Style, was retained in law, till the middle of the last century. Then New Style, for which the people had long manifested their preference in practice, was legally established by Act of Parliament, which ordained, that it should commence and be observed throughout the British dominions from January 1, 1752.<sup>10</sup> This Act, which was passed 1751, directed that from and after December 31, 1751, each year should be reckoned to begin with January 1, instead of March 25th, as heretofore; that eleven days, to which the difference of the two Styles had then accumulated, should be dropped from the Calendar of 1752, by calling the natural day that should next follow September 2 of that year, September 14; and that the same expedient should be adopted for preventing the recurrence of that difference for the future, which had been provided by the decree of Gregory XIII. in 1582; viz. by omitting the intercalary day three times in 400 years.<sup>11</sup>

The Gregorian computation is probably as near an approach to the exact truth on

\* The reason of its other name among us, *Leap Year*, appears from a Rubric in the Common Prayer Book of Queen Elizabeth. "When the years of our Lord, (i. e. when the number of years from the Birth of Christ,) may be divided into four even parts, which is every fourth year; then the *Sunday Letter leapeth*; and that year, the Psalms and Lessons, which serve for the 23d day of February, shall be read again the day following, except it be Sunday," &c. &c.<sup>1</sup>

this subject, as any that could be made, which would be equally convenient for use; although it is not absolutely perfect. Its correctness, it will be observed, proceeds on the supposition, that the omission of the intercalary day three times in 400 years is an exact equivalent to the amount, in that period, of the annual difference between a Julian and a solar year. And as this difference was estimated in Pope Gregory's day, the allowance made by him for it, was not far from such an equivalent. For it was then reckoned to be about eleven minutes; and to amount to "almost one day in 134 years."<sup>3</sup> which varies but little from three days in 400 years. But more accurate observation has since ascertained this difference to be 11 minutes, and  $14\frac{1}{2}$  seconds annually, which, within a trifle, is precisely a day in 128 years, or three days in 384 years.<sup>7</sup> Hence there are 16 years in 400, in which the difference above mentioned is not provided for in the Gregorian Calendar; which sixteen years, after eight successive revolutions of 400 years from 1582, that is, A. D. 4782, will amount to 128 years, and will render necessary another correction of the Calendar, by dropping from it a day. But before that year arrive, the dissolution of the material world, foretold 2 Peter iii. 10—12 will probably have taken place; and time, no longer measured by years or by centuries, will be swallowed up in a boundless eternity.

In bringing dates from Old Style into New, it has been a rule not uncommon among us to add eleven days indiscriminately, whether the events referred to occurred in the 17th century or 18th. But if this process were correct, the same event would be differently dated in countries which have adopted the New Style at different periods. For instance, the landing at Plymouth occurred on Monday, Dec. 11th, Old Style;<sup>8</sup> that is, Dec. 21, according to the Gregorian Calendar, or New Style at Rome; but in *this country*, agreeably to the above named rule, it has been usual to celebrate its anniversary on Dec. 22. And were Russia to adopt the use of New Style in the course of the present century or the next, this memorable occurrence would, on the principles of the same rule, be dated, according to the Gregorian Calendar at St. Petersburg, on Dec. 23, or Dec. 24.

Previously to the correction of the Calendar by Pope Gregory, the Julian or Calendar year, in consequence of its excess in length, was continually falling behind the solar year, the true measure of time, at the rate of a day in 128 years. At the institution of New Style in 1582, the difference had accumulated, since the Council of Nice in 325 to ten days. But then, by dropping ten days from the Calendar, and calling October the 5th day, October 15th, the Calendar year was made again to correspond to the Solar; and by the means then taken for the purpose, this correspondence is in a very high degree still preserved in all those countries, which have adopted the use of the New Style. To convert therefore the dates of any particular events in Old Style, (as far back as the beginning of the 5th century, when the difference between the Julian and Solar year, appears to have amounted to a day,) into their correspondent dates in the New, the correct general rule seems now to be, to add the amount of difference there was between the Julian and the Solar year, *at the time those events occurred*. And this difference is found with sufficient, though not in all cases with perfect exactness, by the application of the Gregorian principles; adding a day for every century after the fifth, for three centuries in succession; and omitting the addition in those centuries, whose centenary year can be divided by 4 without a remainder; as A. D. 800, 1200, 1600. For example, Charlemagne was crowned Emperor of the West, Dec. 25, A. D. 800; O. S.<sup>5</sup>; or Dec. 29, N. S. the difference between the Calendar year and the Solar being then but 4 days. The battle of Hastings, at which England was brought into subjection to William its Norman invader, was fought Oct. 14, 1066. O. S.<sup>6</sup> or Oct. 20, 1066. N. S. Wickliffe died Dec. 31, 1384, O. S.<sup>6</sup> or January 8, 1384—5, N. S. The discovery of America takes its date from the discovery of St. Salvador, one of the Bahamas, by Columbus. This appears to have been Oct. 12, 1492, O. S.<sup>8</sup> or Oct. 21, 1492, N. S., the difference between the Calendar and the Solar year then amounting to 9 days.

The year 1600 being a leap year, according to the New Computation as well as the Old, the difference between them continued through all the 17th century to be only ten days, the same as it was in 1582. But in 1700, the intercalary day was omitted in all countries that had received the New Style, but added in those which still retained the Old. Hence that year, as reckoned by the Calendar, was *a day longer* in the latter countries than in the former; the difference between the two Styles was increased to eleven days; and a century of solar years from any given day in O. S. in the 17th century prior to 1652, was completed a day before the same day of the corresponding month and year O. S. in the 18th century arrived. For instance, Boston and Watertown were incorporated Sept. 7th, 1630, O. S.<sup>9</sup> that is, Sept. 17th, 1630, N. S., or according to the Calendar then used at Rome. And no cause existing of any considerable variation in New Style, September 17th still continues to be the date of that Act of Court, according to this mode of computing time. And it is still found by adding not *eleven*, but *ten* days to the original date O. S., although before the adoption of New Style in England, in

1752, the difference between the two Styles had arisen to eleven days. For a century of years from Sept. 7, 1630, O. S., was completed for reasons above suggested, Sept. 6, 1730, O. S., or Sept. 17, 1730, N. S., which last date is eleven days from the completion of the century, or ten days from Sept. 7th, O. S., the original date of incorporation in the century preceding. And accordingly, the second centennial anniversary of the founding both of Boston and of Watertown was celebrated on Sept. 17, 1830. And there was a mistake, it is humbly conceived, in celebrating the Second Centennial Anniversary of the foundation of First Church, Salem, gathered August 6, 1629, O. S., on Aug. 17, 1829, N. S.;<sup>7</sup> thereby making the second centennial anniversary of this solemnity on a different day of the month, N. S. from the date of the transaction itself, according to the same computation at Rome, which was Aug. 16, 1629.

At the commencement of the 18th century, the difference between the Old and New Styles, from causes already sufficiently explained, had become eleven days. At the adoption therefore of New Style by Great Britain and her Colonies in 1752, it became necessary to cast out eleven days from the Old Calendar; calling September the 3rd day, September 14th. By these means, the Old or Julian Calendar used in England, was made to harmonize with the New or Gregorian, used at Rome; or rather was rendered in these respects one and the same. And now, in order to render the dates of events, which occurred in the interval between 1700 and 1752, according to Old Style, conformable to the New, or in other words, to bring them into New Style, there must obviously be added to them eleven days. The birth of Washington, for instance, occurred Feb. 11, 1732, O. S. At the commencement of New Style in England and its dependencies in 1752, February 11, was by Law carried forward in the Calendar to February 22. And therefore to express the date of the memorable occurrence above referred to, according to this New Calendar, or to convert it from old Style to New, the addition of eleven days is plainly required.

But in Russia, which still retains the Julian computation, twelve days must now be added to the dates of events which have taken place during the present century, according to her Calendar, in order to bring them into conformity with our own. For there, the causes of variation between the Calendar and time reckoned by the motion of the sun, which have been provided against by most other nations of Europe, do still operate without check or correction. The intercalary day has been twice added there, when it was omitted in all countries adopting the New Style; viz. in 1700 and 1800. And hence twelve days (that is, two days in addition to the ten, to which the difference of the Styles originally amounted) must now be added, in order to reduce dates of the present century in Old Style, into conformity to the New. And thirteen days will become necessary for this purpose, should Russia adhere to the Old Style, or Julian reckoning, till after the year 1900.

At the introduction of New Style into this country, the custom of double dating was discontinued. A few words upon the origin and design of this custom, and the errors to which it has given rise, may not be without use.

The custom evidently originated in the difference of opinion and practice as to the time when the year was reckoned to begin. The first settlers of New England, accounting the year to commence with March 25th, appear generally to have conformed strictly to this principle in their practice: presenting only one year in the dates of occurrences noticed by them; viz. the old year only from January 1 to March 25; and thenceforward only the new. To this rule, for example, Gov. Winthrop will be found to have generally conformed in his History, at least in the First Volume. And among the Copies of his letters published in the appendix to that volume of his Work, by Hon. Mr. Savage, one to his son John (afterwards Governor of Connecticut) was written at Cowes, *March 22, 1629*, just as he was about to sail for America; and another, written only six days after, is dated "aboard the *Arbella*, riding at the *Cowes*, *March 28, 1630*."

Not long after however, it had become customary with some to add a double date of the year to all occurrences between March 1st and March 25th. The reason is obvious. As March was regarded as the *first month*, and March 25th as the *first day* of the year, the time intervening between March 1st and March 25th was regarded, in a manner, as common both to the old year and the new; and hence both years were exhibited in dating events occurring in that interval; whereas in the dates of occurrences in January and February, the two last months of their year, only the old year was expressed; and the new year only, in the dates of those between March 25th, and March 31st. For instance, in the Manuscript Sketches of Sermons and Thursday Lectures delivered in 1655 and 1661, referred to under "Charlestown, K., all sermons and lectures delivered in March previously to the 25th of that month, have uniformly, or with scarcely an exception, the date both of the old year and of the new prefixed to them; whereas those delivered in January and February present only the *old* year in their date, and those after March 25th only the *new*. The following specimens of dates from these Manuscript Sketches are added for the purpose of illustration.

Sermon : John xi. 4 :	Mr. Norton : "Decembr. 30. 1660."
Lecture : Heb. iii. 16 :	Mr. Norton : "Jan. 3. 1660." (Jan. 3. 1661, N. S.)
Lecture : Heb. iv. 1 :	Mr. Norton : "Jan. 31. 1660." (Jan. 31, 1661.)
Sermon : John xi. 11, 12, 13 :	Mr. Norton : "Feb. 3. 1660." (Feb. 3. 1661.)
Sermon : John xi. 17, 18, 19 :	Mr. Norton : "24th of 12th. 1660." (Feb. 24, 1661.)
Sermon : John xi. 20, 21, 22 :	Mr. Norton : "3 : 1st : 1660-61." (March 3, 1661.)
Lecture : Heb. iv. 4 :	Mr. Norton : "7 of 1st. 1660-61." (March 7, 1661.)
Lecture : Heb. iv. 7, 8 :	Mr. Norton : "21 of 1st. 1660-61." (March 21, 1661.)
Sermon : John xi. 28-31 :	Mr. Norton : "23 (24) of 1st. 1660-61." (Mar. 24, 1661.)
Lecture : Heb. iv. 9 :	Mr. Norton : "28 of 1st. 1661." (March 28, 1661.)
Sermon : John xi. 32-35 :	Mr. Norton : "31 of 1st. 1661." (March 31, 1661.)

From the above specimens it appears not improbable, that the double date of the year was intended originally to be confined to occurrences happening between March 1st and March 25th. But it was soon extended to others. Before the commencement of the last century, it had become customary with our fathers, from regard to the practice of those nations which had adopted the New Style, and began the year with January, to use the double date in their notices of events occurring in January and February, as well as those which took place in March before the 25th. And this practice was continued till the introduction of New Style among ourselves, which superseded the necessity for double dating in any month.

But there was an observable want of uniformity in the practice of our ancestors, especially those more remote, respecting the double date, while the use of it was retained. And this circumstance, perhaps, as well as occasional inadvertence in their modern readers to the time when the year was formerly understood to commence, has given rise to numerous though slight chronological errors. Rev. Dr. Mather in his *Magnalia*, for instance, sometimes affixes the double date to events in January and February, but omits it in the case of those between March 1st and March 25th. Thus he observes of Simon Bradstreet, Esq. and Rev. Mr. Norton under the life of the latter. "It was in February 1661-2, that they began their voyage," &c.;<sup>10</sup> and mentions the death of Rev. John Davenport, as having taken place March 15, 1670.<sup>10</sup> But his common practice is, to date occurrences in January and February, with the old year alone; but such as happened in March, before the 25th of that month, with the old and new year both. "On March 24th 1678-9, expired that excellent man, Mr. Thomas Walley," &c.<sup>10</sup> And this his usual practice was entirely consonant with opinions and customs that were still current in his day. But it has often nevertheless been a source of perplexity, sometimes of mistake to his readers; especially, as he himself did not invariably adhere to it. For example, he dates the death of Rev. Mr. Symmes of Charlestown from Feb. 4, 1670; and that of Rev. Mr. Hobart of Hingham from January 20, 1678. Many, doubtless have understood the years here given to be according to New Style. But the author meant to be understood according to Old Style, which made January and February to be the eleventh and twelfth months of the year. For we learn from the Hobart Manuscript Journals, begun by the above Rev. Peter Hobart, and continued by his son David, that the former death occurred Feb. 4, 1670-71; and the latter, January 20, 1678-9.<sup>11</sup> Again he dates the ordination of Rev. Mr. Thacher to the pastoral care of Old South Church, Boston, from Feb. 16, 1669; and the death of Sir William Phips from Feb. 18, 1694; and upon his authority, the former of these dates has been copied by Rev. Dr. Wisner in his *History of the Old South Church*;<sup>12</sup> and the latter by Rev. Dr. Eliot in his *Biography of Phips*. And yet these dates, if understood as they appear to have been by both these gentlemen, according to New Style, are both erroneous: as is evident from Mather's own testimony. For just before mentioning the induction of Mr. Thacher into office, he had observed that the church which chose him for their pastor, *was gathered in May, 1669*; and in the verses subjoined to his memoir of Sir William Phips, he states that he died in February 1694-5.<sup>13</sup> Hence it is plain, that the dates first assigned by him for Mr. Thacher's ordination and Sir William's death were intended by him to be understood according to Old Style; and that converted into New Style, they would both stand a year later; viz. Feb. 16, 1670, and Feb. 18, 1695. And this is still further confirmed by the evidence of other contemporary writers. "16. 12. 1669, (Feb. 16, 1669-70,) Mr Thomas Thacher was ordained Pastor to y<sup>e</sup> 3d Church in Boston; and Mr Rain-ford Ruling Elder."<sup>14</sup> "May 5, 1695, News comes to Town of y<sup>e</sup> death of Sir Wm. Phips Feb. 18th. at w<sup>ch</sup> people are generally sad."<sup>15</sup>

[*Winthrop's Hist. Vol. I.* <sup>2</sup>*Preface to Winthrop's Hist. by Savage, Vol. I.* <sup>3</sup>*Prideaux's Connection, &c., Vol. IV.* pp. 693-698, and note. <sup>4</sup>*Wheatly on the Com. Prayer*, p. 257. <sup>5</sup>*Mass. Prov. Laws*, Ch. 243. <sup>6</sup>*Prince's N. E. Chron. Introd.* 1582. <sup>7</sup>*Upham's Sec. Cent. Lecture, App.* pp. 64, 65. <sup>8</sup>*Danforth's Alm.* 1646. <sup>9</sup>*Prince's N. E. Chron.* <sup>10</sup>*Mather's Magn. B. III.* <sup>11</sup>*Extr. fr. Hob. Man. by W. Gibbs, Esq.* <sup>12</sup>*Wisner's Hist.* p. 11. <sup>13</sup>*Mather's Magn. B. II.* <sup>14</sup>*Mem. in Rec. of First Chh. Roxbury.* <sup>15</sup>*Sewall's Journ.*]

## CAMBRIDGE, (B.)

37. *Ministers formerly preached their own Ordination Sermons.*

In the account of the ordination of Rev. Mr. Brattle at Cambridge in 1696, copied under Charlestown E., it is mentioned that he and President Mather both preached on the occasion. "Twas first ordered y<sup>t</sup> Mr. Brattle *should not preach*; but *many being troubled* at it, 'twas afterwards altered."<sup>1</sup> In this notice there is manifest reference to an ancient general practice, from which many in the church of Cambridge were reluctant that there should now be any deviation. Whether there was uniformly preaching, as well as prayer and fasting, in the first ordinations of New England, seems to be uncertain. No mention is made by Winthrop of a sermon, in his accounts of the ordinations of Messrs. Wilson and Cotton at Boston in 1632 and 1633. But when Messrs. Francis Higginson and Skelton were ordained at Salem, 1629, they are both said expressly to have first preached.<sup>2</sup> Mr. Carter, also, of Woburn, preached at his own ordination in 1642;<sup>3</sup> and Mr. J. Higginson, of Salem, at his, in 1660.<sup>4</sup> And before the close of that century, it appears to have been the prevailing, though not invariable custom, to introduce the services of ordination with a discourse, preached by the candidate himself. Probably his trial was not thought completed, till he had given the whole assembly present a specimen of his aptness to teach; and this perhaps was one reason of that ancient constant practice at ordinations (in many places not yet obsolete) of inquiring of the whole congregation if there were any objections, and of the renewal by the church of their vote of invitation to the candidate after the sermon, and before proceeding to ordain him.<sup>5</sup>

In the Journals of Judge Sewall, and of his son Rev. Dr. Sewall of Boston, fifty notices of ordinations and installations between 1684 and 1741, have been observed, beside that of Mr. Brattle's ordination above cited. At one of these ordinations, viz. of Rev. E. Pemberton, over the Old South Church, Boston, 1700, it appears that he and the senior pastor, Rev. Mr. Willard, both preached. At twenty-four others, the sermon was by the candidate himself; and at only eight is it said to have been delivered by a different person; and of these eight, one was of three missionaries to the Indians in 1733. Between 1684 and 1739, nineteen ministers were solemnly inducted into office, as pastors of the Congregational churches in Boston, beside Rev. Dr. Colman, of Brattle street Church, who was ordained in London; and of these nineteen, fourteen preached on the occasion themselves, and three, viz. Rev. Messrs. C. Mather, W. Cooper, and W. Waldron, procured other ministers to do it. With regard to the remaining two, Rev. Messrs. Wadsworth and Bridge, of First Church, it does not appear whether there was any sermon at their induction into office; or, if there were, by whom it was delivered.<sup>6</sup> At Mr. Cooper's ordination, 1716, Dr. Colman, the senior pastor, preached the sermon from 2 Tim. ii. 1, which was published.<sup>6</sup> In the preface he observes, "*It has been usual for the person who is to be ordained, himself to preach.*" This practice has, of late years, been much complained of by our young ministers, as a great impropriety imposed on them. In which opinion I concur, and was therefore willing to relieve Mr. Cooper, and to assign him a more proper part and service, which he also chose. This, also, is new with us. But we had the satisfaction to see it highly approved," &c. "*This more proper part and service*, which was introduced between the sermon and the consecrating prayer, and afterwards published with the former, was a detailed exposition by the candidate of his views of the Christian system and the pastoral office, in answers to four questions, propounded to him by Dr. Colman."<sup>6</sup> But though the part here spoken of, as performed by Mr. Cooper in preference to preaching the sermon, was then "highly approved," yet the example does not appear to have been followed but once, in any subsequent ordination or installation of a Boston minister within the above limited period. All his brethren, who were settled in Boston after him, previously to 1739, twelve in number, preached themselves on the occasion, except Rev. Mr. Waldron. Previous to Mr. Cooper's settlement over Brattle street church in 1716, the question, Who should be the preacher? had been discussed in the Old South Church just before an ordination there; but was finally decided, it seems, in favor of the prevailing custom. At a meeting of certain brethren of that church, Aug. 13, 1713, to confer respecting the ordination of Mr. Joseph Sewall, "in order to have the Church's Approbation;" after propounding that Mr. Pemberton should *give the charge*, 'Twas debated," saith the father of the candidate in his

\* It is very possible, however, that the "ancient constant practice" above alluded to, was derived from the custom of the Church of England, which confined the times for ordination to the Quarterly Fasts of the Ember Weeks, for this reason among others, "That the People, knowing the times, may, if they please, be present, either to *approve the choice* made by the Bishop, or to *object* against those whom they know to be unworthy: which primitive privilege is still reserved to the People in this well constituted Church."—*Wheatly on the Common Prayer, Ch. V., Sect. 2, p. 213.*

Journal, "whether Joseph should preach, or some other. Some thought it was better for some other to tell Joseph and the people y<sup>t</sup>. Duty: Others s<sup>d</sup>. His Duty would be told him by the Charge. Finally, 'twas left to the Ch. Meeting," &c. &c. at which it was determined, it appears by the event, that the candidate should preach himself.

[*Sewall's Journ.* <sup>2</sup>*Prince's N. E. Chron. Pt. II. sect. 1.* <sup>3</sup>*Johnson's W. IV. Prov. B. II. ch. 22.* <sup>4</sup>*MSS. of W. Gibbs Esq.* <sup>5</sup>*Emerson's Hist. of First Chh.* pp. 145, 154. <sup>6</sup>*Palfrey's Hist. Sermon Notes, p. 40.*]

### CONCORD. (A.)

#### 38. Ordination in England, before Election; how regarded by early ministers in New England.

Gov. Winthrop, in his notice of Mr. Bulkeley's ordination, of Concord, remarks, "Upon a question moved by one sent from the church of Salem, it was resolved by the ministers there present, that such as had been ministers in England were lawful ministers by the call of the people there, notwithstanding their acceptance of the call of the bishops, &c. (for which they humbled themselves, acknowledging it their sin, &c.): but being come hither, they accounted themselves no ministers, until they were called to another church; and that, upon election, they were ministers before they were solemnly ordained." These resolutions seem to yield abundant confirmation to the statements made under Charlestown, G. and Watertown, C., respecting our ancestors' views of ordination in general, of their own ordinations in England, and of reordination upon election in this country.

Upon the sentence enclosed in a parenthesis in the above quotation, Hon. Mr. Savage observes in a note, "Ordination by a bishop in England must have been thought valid, for by that rite it was, that all the other ministers asserted their claims to office, as we may see at the election in August, 1630, of Wilson to the First Church of Boston. The people also equally respected it. But how it should be a sin, yet a valid entrance or admission to the Christian ministry, can be explained only by such timid casuists as humbled themselves for their act in submitting to it." The censure for inconsistency here implied, originates in a misapprehension, it is humbly conceived, of what the sin was, with which these ministers charged themselves. This appears to be, not their receiving ordination from the hand of a bishop, but 'their application to him for it before election,' "their acceptance of the call of the bishops," (as they termed the invitations or notices formally or implicitly given by the bishops to all candidates for the ministry, to come to them for holy orders at the seasons appointed by the Church for that end) without any previous call from a people to whom they might minister. The Puritans of that day did not question the right of Bishops to ordain; nor did they ever impugn the validity of Episcopal ordination, as distinguished from ordination by the hands of the Presbytery or elders. But then they did not, like their conformist brethren, regard ordination as that which gives right to exercise the pastoral office in the church; or as conveying to the clergy an indelible character. Election, and not ordination, they considered as the grand indispensable requisite to a valid ministry: and that where that was wanting, though a person might be called by the bishop, and solemnly set apart by him to the ministry, and legally invested with all its external powers and civil privileges, yet he was not called of God. Hence they were opposed to all ordinations at large;<sup>2</sup> and thought all applications for ordination without a previous call by some people to the ministry, to be wrong. Saith "judicious Hooker," "The pretended disorder of the Church of England is, that Bishops ordain them to whose Election the People give no voices, and so the Bishops make them alone, that is to say, they give Ordination without Popular Election going before, which ancient Bishops neither did nor might do," &c. &c.<sup>3</sup> And again, "Now because the Ministry is an Office of dignity and Honour; some are doubtful whether any man may seek for it without Offence; or, to speak more properly, doubtful they are not, but rather bold to accuse our Discipline in this respect, as not only permitting, but requiring also, ambitious suits, or other oblique ways or means whereby to obtain it. Against this they plead, that our Saviour did stay till his Father sent him, and the Apostles till he them; that the ancient Bishops in the Church of Christ were examples and patterns of the same modesty. Whereupon in the end they infer, 'Let us therefore at the length amend that custom of repairing from all parts unto the Bishop at the day of Ordination, and of seeking to obtain Orders; Let the custom of bringing commendatory Letters be removed; let men keep themselves at home, expecting there the voice of God, and the authority of such as may call them to undertake charge.' Thus severely they censure and control ambition, if it be ambition which they take upon them to reprehend. For of that there is cause to doubt. The appointment of times for solemn Ordination is but the publick demand of the Church in the name of the Lord himself. Whom shall I send, who shall go for us? The confluence of men whose inclinations are bent that way, is but the answer thereunto, whereby the

labours of sundry being offered, the Church hath freedom to take whom her Agents in such case think meet and requisite," &c.<sup>4</sup> With regard to the case in question, the ministers referred to by Gov. Winthrop (as well as most of the early ministers of this country, it is probable) had been *ordained* in England *before election*. Agreeably to the laws and custom of their native land, they had soon, apparently, after admission to their Master's Degree at the University, and before they were fully established in their own minds upon the questions then agitated between the Puritans and Conformists, repaired to the Bishops, at their *call* in the name of the Church whose agents they were, at the appointed seasons of the Ember Weeks, or Quarterly Fasts, and received *ordination*, before *election* by any people to whom they should minister. But further study and observation led them to view this matter in a different light from what they did at first. Especially, on the occasion above cited, they reflected upon themselves as having committed sin in accepting the *call of the bishops*, and applying for ordination before election. Still, in perfect consistency with their self-reproach for this their supposed sin, they viewed their ministry in England to be valid while they continued there, because it had been sanctioned, subsequently to their ordination, by the *call of their people thereto*, or had received their cordial approbation.

By way of illustration, if this be necessary, appeal may be made to the case of Mr. Phillips, already referred to under Watertown, C.; and especially to that of Mr. Shepard, who was in all probability one of the authors of the resolutions mentioned by Winthrop; the ordination of Mr. Bulkeley for Concord having been solemnized at Cambridge, where Mr. Shepard was settled. From the Autobiography of this gentleman we learn, that when he was about to take his Master's Degree at the University of Cambridge, England, and was deliberating what he should then do, he became acquainted with a company of Puritan ministers in the county of Essex, of whom Mr. Hooker and Mr. Weld, afterwards of Hartford, Ct., and Roxbury, Ms., were two. By them he was recommended to undertake a Lectureship, which Dr. Wilson, one of their number, then contemplated to set up at Coggeshall in that county; but which, upon the express desire of the people of Earls Colne in the same county, it was afterwards determined to establish there for three years. "So being resolved to goe unto Earls Colne in Essex, after my commencing Mr. of Arts, & my *sinful taking of orders* about a fortnight after of the Bishop of Peterborow, viz. B. (Bishop) Dove; I came to the town & boarded in Mr. Cosin's his house, an aged but godly and cheerful Xtian & schoolmaster in the town, by whose society I was much refreshed, there being not one man else in all the town that had any godliness but him, that I could understand; so having preached upon the Sabbath day out of 2 Cor. v. 19, *all the town gave me a call, & set to their hands in writing*, & so I saw God would have me to be there, but how to be there & continue there I could not tell; yet I *sinfully got a license to officiate the cure*, of the Bishop of London's register before my name was known; by virtue of that I had much helpe, but when I had been here awhile & the Lord had blessed my labours to divers in & out of the town—Satan began to rage, and the Commissaries, registers, & others to pursue me & to threaten me, as thinking I was a *Nonconformable man*; (when for the most part of that time I was not resolved either way, but was darke in those things)" &c. &c.<sup>5</sup> [<sup>1</sup> *Winthrop's Hist. by Savage, Vol. I p. 217 and note.* <sup>2</sup> *See Charlestown, Z.* <sup>3</sup> *Hooker's Eccl. Pol. B. VII. sect. 14.* <sup>4</sup> *Hooker's Eccl. Pol. B. V. Sect. 77.* <sup>5</sup> *Shepard's Autobiog. pp. 28—32.*]

### CONCORD, (B.)

39. *Mr. Jones: did not abdicate.*

Mr. Jones seems to have quitted Concord for Fairfield, Ct. solely, or principally, on the ground of inadequate support;<sup>1</sup> and there appears no evidence to show that his removal was sudden and unadvised, or without a perfectly good understanding between him and those whom he left behind. But an accidental inadvertence to the distinction between *ruling* and *teaching elders*, has led the accomplished and respected historian of Concord, to represent Mr. Jones, as having *abdicated* his pastoral charge in that town, erroneously applying to him, the *pastor*, or one of the *teaching elders* of that church, what the author of the *Magnalia* evidently meant<sup>2</sup> of its *ruling elder*. "The advice of this council was followed a short time; but about October, 1644, a separation took place, and Mr. Jones removed to Fairfield, Connecticut. Mather gives the following account of this affair in his own peculiar style. Upon Mr. Bulkeley 'pressing a piece of charity, disagreeable to the will of the ruling elder, there was occasioned an unhappy discord in the church of Concord; which was at last healed by their calling in the help of a council, and the ruling elder's' [Mr. Jones] 'abdication,'" &c.<sup>3</sup> The name of Mr. Jones, owing to the misconception above referred to, is here erroneously supplied. [<sup>1</sup> *Winthrop's Hist. by Savage, Vol. II. p. 73.* *Johnson's W. W. Prov. B. I. ch. 35.* <sup>2</sup> *Mather's Magn. B. III. Memr. of Bulkeley.* <sup>3</sup> *Shattuck's Hist. of Concord, p. 153.*]

## S U D B U R Y, (A.)

40.

*Mr. Loring: Obituary Notice of.*

The following obituary notice of this venerable minister is from the Boston Weekly News-Letter of March 19, 1772. It was written probably either by Rev. Mr. Bridge, minister of the East Parish, Sudbury, (now Wayland,) or by Dr. Ebenezer Robie, a pious and highly respectable physician and magistrate of that parish, and a brother of Mr. Thomas Robie, some time a Tutor and Fellow of Harvard College.

“Sudbury, March 13, 1772.

“This day were interred with decent Solemnity and deep Lamentation, the Remains of the Rev. Mr. ISRAEL LORING, Pastor of the West Church in this Town.

“He was descended from pious Parents. His Father was Mr. John Loring, who came from England with his Father and Mother, (they being of Axminster in the County of Devon.) Dec. 22, 1634. Our Mr. Loring was born at Hull, April 6, 1682. Was graduated at Harvard College, 1701; began to preach Aug. 1, 1703. He first preached at Sudbury, July 29, 1705; and was ordained over the whole Town, Nov. 20, 1706. But in the year 1723, July 25, the Church having been previously, by Vote, divided into two churches, he removed to the West Side of the River; the late Rev. Mr. William Cooke being very unanimously chosen, and March 20th ordained, Pastor of the East. Here has this excellent and venerable Man of truly primitive Piety and Manners burnt and shone thro’ a long Series of Years, in indefatigable Diligence and distinguished Faithfulness and Usefulness. Having early experienced the Work of divine Grace, he walked closely with God: and led an holy, prayerful, heavenly Life. He was very much attached to the Doctrines of the Gospel in their Purity, and stedfastly maintained them: Opposing Errors of all Kinds—nor less zealous was he against all Ungodliness and Unrighteousness, and mourned for the great and prevailing Degeneracy, too observable, alas! every where through the Land.

“As he earnestly desired and prayed that he might be Serviceable as long as he should live, so it pleased God to vouchsafe him his Request; for he continued his ministerial Labors until the last short Sickness of which he died. He preached all Day on March first, and prayed at the Town-Meeting the next Day; the Night following was taken ill, and on the Ninth expired, having reached within a few Weeks to Ninety Years. There is not perhaps a Clergyman in the British Dominions, whose public Services have been continued to a greater Length of Time. The Children he has left are two Sons and four Daughters.

“Alme Deus, tales præfice ubique Gregi!”

## W O B U R N, (A.)

41.

*Gathering of the Church and Ordination of Mr. Carter; Notices of.*

The following notices of these transactions are from the Town Records, kept by Capt. Edward Johnson. Mr. Knowles of Watertown, who was present at the former, was gone to Virginia at the latter. Though several ministers were assisting at the ordination, yet hands were imposed by two of the members of the church,<sup>1</sup> of whom one was probably Capt. Johnson himself.

“1642. The 14. of 6 mo. A Church gathered at woburn? In presents of Mr Incese Nowell Magistrate Mr willson Mr Sims Mr Allen Mr dunster Mr Knowlls Mr Carter and diuers other godly and faithfull Ministers of Christ who held out the wright hand of fellowship in the name of other Churches to the persons gathered Namly John Mousall Edward Johnson Edward Conuars william lernet (Learned) Ezekill Richison samuwell Richison and Thomas Richison.”

“1642 the 22 of 9 mo. Mr Thomas Carter ordained Pastor of the Church of Christ at Woburne in presents of the fore named persons Mr Knowls Ecsepted who held out the wright hand of fellowship to him.”

[*Johnson's W. W. Prov. B. II. ch. 22.*]

## W O B U R N, (B.)

42. *Mr. Jackson's Ordination, Expense of: Entertainments at Ordinations.*

The following are Bills of the Town's Expenses at the ordination of Rev. Mr. Jackson in 1729, copied from the Town Records, Vol. VI. p. 42, 43.



"To Mr. Jonathan Poole, Esq. for subsisting the Ministers and Messengers and Gentlemen in the time of Mr. Jackson's Ordination.

"To 433 Dinners at 2:6 a Dinner . . . . .	£54. 2. 6.
"To Suppers and Breakfasts, 178 . . . . .	08. 18. 0.
"To keeping 32 horses 4 days . . . . .	03. 0. 0.
"To Six Barrils & $\frac{1}{2}$ of Cyder . . . . .	4. 11. 0.
"To 25 Gallons of wine . . . . .	9. 10. 0.
"To 2 Gallons of Brandy and 4 Gallons Rhum . . . . .	1. 16. 0.
"To Loaf Sugar, Lime Juice, and pipes . . . . .	1. 12. 0.

£83. 9. 6."

"To Mr. Noah Richardson for Keeping the Ministers and Messengers Horses in the time of Mr. Jackson's ordination . . . £2. 0. 0."

Ordinations were solemnized in the Apostles' days with prayer and fasting; as we learn from Acts xiii. 3; xiv. 23. And to this primitive example, the church, generally, had respect in after ages; appointing ordinations to be held on certain fixed days, that were to be observed as days of fasting and prayer. In the Church of England, for instance, the quarterly fasts of the Ember Weeks have been observed from time immemorial, as the regular seasons for ordination and the previous necessary preparations; and the 31st Canon of that Church directs, "That no Deacons and Ministers be made and ordained, but only upon the Sundays immediately following *jejunia quatuor temporum*, commonly called Ember Weeks."<sup>1</sup> When the first Independent or Congregational church in England was established in 1616, the ordination of its first pastor, Mr. Henry Jacob, and of its deacons, was solemnized with "*fasting and prayer* and imposition of hands."<sup>2</sup> And when Episcopacy was abolished in England during the Civil War, "a new directory for the ordination of ministers," &c. was drawn up by the Westminster Assembly, and passed into an ordinance by Parliament, Nov. 8, 1645; one of the articles of which was, that "Upon the day of ordination a *solemn fast* shall be kept by the congregation," &c. &c.<sup>3</sup>

The first settlers of New England united fasting with prayer at the ordination of their ministers; as at the several ordinations of Mr. Wilson as teacher at Charlestown, 1630, and as pastor at Boston, 1632; at the ordination of Mr. Cotton at Boston, 1633; of Messrs. Hooker and Stone at Cambridge, 1633; of Mr. Symmes at Charlestown, 1634; of Messrs. Bulkeley and Jones of Concord, 1637;<sup>4</sup> and of Mr. John Higginson at Salem, 1660.<sup>5</sup> And this continued apparently to be the general usage of the country, till the close of the 17th century. For Rev. C. Mather, in speaking of the installations among us of several eminent ejected ministers from England who scrupled at re-ordination, (alluding, probably, to Rev. Messrs. Bailey of Watertown, and Morton of Charlestown, both settled in 1686,) observes, "our destituted churches have gladly elected them, and embraced them, and *solemnizing the transaction with fasting and prayer*, have enjoyed them to all evangelical intents and purposes, without their being re-ordained at all."<sup>6</sup>

But about the beginning of the 18th century, a change in this particular had become observable in Massachusetts. From an early date after the commencement of the Colony, magistrates in their official capacity, and neighboring churches, by their pastors and delegates, had been wont, by authority or countenance of the Law, as well as by express invitation, to attend ordinations; and care doubtless had ever been taken for their hospitable refreshment, when the public services, which were always sufficiently long, were over, and the fast of the occasion was considered to be at an end. But the provision then made, however, for this purpose, appears to have been prepared at the expense of private individuals at their own houses, served up at a late hour in the afternoon, of a frugal description, and partaken of in a manner that was quite consistent with the solemnities of fasting and prayer in the former part of the day. But at the period just named, it had become customary for ordinations to be attended not only by the elders and messengers of churches expressly invited, and in many instances by the ministers of other churches, as formerly; but also by numerous private gentlemen, and a great concourse of people from all the adjacent towns. "Wednesday Febr. 11. (1712—13.) Mr. Aaron Porter is ordain'd pastor of y<sup>e</sup> Ch. at Meadford.—Were many more people there than the meetinghouse would hold."<sup>7</sup> And now the throng of company, and the business of providing as hospitality required, for the entertainment of so many friends and strangers at such solemnities, were found to interfere with the retirement and freedom from worldly cares indispensable to seasons of fasting and humiliation. Hence the original practice in this respect at ordinations was gradually laid aside. Towns, parishes and churches began to raise and appropriate money for ordination entertainments; and the customary frugal repast on days of ordination in ancient times now gave way to the sumptuous feast. In Woburn, for instance, there had been three ministers settled in succession before 1729. And yet there appears on its Records no charge against the town for ex-

penses incurred at the ordination of either. But at the settlement of Mr. Jackson in 1729, the town spent £85 and upwards for public entertainments on the occasion, as noted above; and Woburn Precinct, now Burlington, before the ordination of its first minister in 1735, voted "to raise the sum of thirty-five pounds to be assessed upon the Inhabitants and Estates lying within said Precinct to defray the charge of Mr. Clap's ordination."<sup>8</sup> Ipswich is a very ancient town, and one that has been well supplied with ministers from the beginning. But the earliest charge for expenses of ordination in its First Church, exhibited by its reverend historian, was in 1692. "Ordination Expenses. These, in 1692, were £24. and in 1727, £55 10s. 6d."<sup>9</sup> In the eight notices of ordinations before 1701, found in the Manuscripts of Judge Sewall, in which he speaks as having been present, he mentions dining but in two; and this in terms, which are far from designating those occasions as seasons of festivity. But his notices of ordinations subsequent to 1701 repeatedly show, that the custom of making splendid entertainments at such times had been then introduced. Portions of his two notices before 1701, above referred to, and of others subsequent to that year, sufficient to illustrate the alleged change, are subjoined. "1686 Friday Nov. 5. Mr. Morton is ordain'd y<sup>e</sup> pastor of y<sup>e</sup> Chh. at Charlestown.—*I din'd abt. 3 or 4 o'clock at Mr. Russel's.*"<sup>7\*</sup> "Wednesday, Oct. 17, 1688, ride in the Hackney Coach with Gov<sup>t</sup> Bradstreet, his Lady, Mrs. Willard, Mrs. Mary Bradstreet, Josiah Willard to Roxbury to y<sup>e</sup> Ordination of Mr. Nehemiah Walter.—*Din'd at Mr. Dudley's. Mr. Bradstreet and Mr. Eliot sat at y<sup>e</sup> upper end of y<sup>e</sup> Table. After Dinner sung Zech's Song from 76th v. to y<sup>e</sup> End, and y<sup>e</sup> Song of Simeon*" &c.<sup>7</sup> "1713 Sept. 16. Ordination of Mr. Joseph Sewall. Was a very great Assembly: were Elders and Messengers from 9 Chs.—Twelve Ministers sat at the Table by the Pulpit.—*The Chief Entertainment was at Mr. Pemberton's; but was considerable elsewhere. Two Tables at our House, whereat were Mr. Gerrish of Wenham, Mr. Green, Mr. Graves, Mr. Holyoke, Mr. Robie, &c. &c.*"<sup>7</sup> "1714 Midweek Octob. 20. New North Church Gathered," and Mr. John Webb ordained.—"Gov<sup>t</sup> was there, Mr. Speaker & many of the Court. Only the Four Churches in Town sent to.—*Were Entertain'd at Mr. Seers's,*" &c. &c.<sup>7</sup> "1717 Midweek 9<sup>th</sup> 20. Ordination of Mr. Thomas Foxcroft, pastor of the Old Ch.—Exercise lasted about four Hours. In y<sup>e</sup> Fore Seat were the Governour, Lt. Gov<sup>t</sup> Col. Taylor, Sewall, Joseph Lynde, Mr. President Leverett. I hope we have a Token for Good that G. will still dwell among us. *Laus Deo! Entertain'd at Mr. Wadsworth's*" &c. "1718 Octob. 1.—Ordination of Mr. Thomas Prince.—*Entertainment was at Mr. Sewall's, w<sup>ch</sup> was very plentiful & splendid*" &c. &c.<sup>7</sup> "1718 Wednesday Octob. 29. Mr. Thomas Walter was Ordain'd.—*Entertainment was at Mr. Walter's and Major Bowl's. Supd with the Gov<sup>t</sup> Dudley, His Excellency Gov<sup>t</sup> Shute*" &c. &c.<sup>7</sup>

The discrepancy, however, between this manner of celebrating ordinations, and that which was usual in the Apostles' times, and in the early days of New England, was too obvious not to be noticed, at first with regret, by many. And in view of it, an effort was made (apparently about the middle of the last century) by the Convention of Ministers in Massachusetts, to procure a return to the primitive practice. And this effort was seconded by one church, at least, if not by more; as appears by the extract subjoined. But it was not generally sustained; the custom of feasting at ordinations became inveterate; and such an occasion at the present day, solemnized with fasting and prayer, would be a novelty indeed. "We hear from the North Parish in Malden, that the 19th of this present Instant (September 1770) is appointed for the Ordination of Mr. Peter Thacher to the Pastoral Care of the Church in that Place: In Compliance with Scripture Example, a *Vote of the Convention of Ministers some Years ago*, and the Desire of their late Rev'd Pastor Mr. Emerson, they have voted to observe it *as a Day of Fasting and Prayer*. The Exercise, it is expected, will be in the Afternoon."<sup>10</sup>

[<sup>1</sup> *Wheatly on the Common Prayer, Ch. II. Sect. II. p. 184.* <sup>2</sup> *Neal's Hist. Pur. Vol. II. Ch. II p. 126.* <sup>3</sup> *Neal's Hist. Pur. Vol. III. Ch. VI. pp. 281, 282.* <sup>4</sup> *Winthrop's Hist. by Savage, Vol. I. pp. 31, 96, 114, 115, 153, 217.* <sup>5</sup> *Extracts fr. Ch. Records in MSS. of William Gibbs, Esq.* <sup>6</sup> *Mather's Magnalia, Vol. II. B. I. p. 209.* <sup>7</sup> *Sewall's Journ.* <sup>8</sup> *Precinct Records.* <sup>9</sup> *Felt's Hist. of Ipswich, p. 242.* <sup>10</sup> *Boston Weekly News Letter, Sept. 6, 1770.]*

\* This of Mr. Morton was undoubtedly one of those installations to which the author of the *Magnalia* refers in the passage quoted above, as solemnized "with fasting and prayer."

## COUNSELS TO A YOUNG MINISTER.

THE following short extract from a recently published work of Dr. Leifchild, an English writer, contains many pithy and excellent remarks; few, if any, of which are less applicable in this country than in Great Britain, to the class for whose benefit they were intended.

## PIETY.

As to your piety; it must be manifestly real and genuine. The fire that burns on the altar of your heart must be of no questionable origin; but by its fervency and constancy, attest its heavenly descent. Without piety, a man would stand excluded from the ministry by a moral unfitness. His acceptance of it in such a case, would be an impious intrusion, which no human authority could adequately sanction or make valid. "If the blind lead the blind, they shall both fall into the ditch;" the one for his presumption, in attempting to lead without the qualification—the other for his negligence, in choosing such an one for his leader. An unconverted minister has much more ground to conclude that he will in no single instance be employed to effect any spiritual benefit, than otherwise. He will emphatically "labor in vain, and spend his strength for nought;" he will have no share in the honor or the joy. But, even if he does succeed in some rare instances, what will such success be, but an aggravation of his misery at the last day? "What hadst thou to do, to declare my judgments, and to take my covenant into thy mouth?" will be the confounding interrogative of the Judge. And then, whilst sinking amidst the shrieks and execrations of those who have perished by their dependence on his unhallowed ministry, how bitterly will he be reproached for his inconsistency by the few who have been strangely converted by it, and whose happy condition will present a most mortifying contrast to his own!

Be carefully on your guard against the benumbing effect to your own piety, of the constancy and sameness of your official exercises. Whatever is of regular and frequent recurrence, is apt to produce a listlessness in its performance. The mind, by familiarity and the force of habit, enters upon its engagements without taking any particular interest in them, or seeking to associate with them the proper emotions. A professional sort of piety, indeed, is cultivated to save appearances; but woe to you, if you be deceived by this, or rest contented with it. Your chief preservative from this state lies in the fervency of your private devotion. Yours must be a piety sustained by secret intercourse with the skies. Thence you must derive those resources that will recruit its impaired strength, its fainting spirits uphold. You must come forth from your closet, like Moses descending from the mount, or like the sun from the chamber of the east, to pursue his diurnal course with undiminished vigor and energy. Be rapid in the closet—be content with a religion that lives only in public, but in private is listless and dull—and your ministry will soon become proportionably spiritless and inefficacious.

## KNOWLEDGE.

Next to piety, the sound knowledge you should possess as a minister, so as to fulfil the ministry you have received, is that to which I proceed to direct your attention. He who is professedly a teacher of others ought unquestionably to be himself a man of knowledge. Who can impart what he does not possess? The master of oratory has well observed, that "no man can be eloquent on a subject of which he is ignorant." Knowledge, however, is not the gift of nature; which furnishes us only with the faculties for obtaining it, but leaves the attainment to our own assiduity. It is the result of the mind's exercise of its own powers in acquiring the ideas of others, and increasing and maturing its own. These operations of its powers must be untiring and incessant. A moderately

gifted mind, that is yet continually augmenting its stores, and its power of using them to effect, is, in my view, to be preferred to one of larger acquisitions and more splendid endowments, that remains stationary.

"Take heed," says an old minister to a young friend whom he was addressing, "of growing remiss in your work. Take pains while you live. Think not that after a while you may relax, and go over your old stock. The Scriptures still afford new things to those who search them. Continue searching. How can you expect God's blessing or your people's observance, if you are careless? Be studious not to offer that which costs nothing. Take pains that you may find out acceptable words. Let all your performances smell of the lamp. This will engage the attention of your people. *Feed* the flock of God which is among you. Feed the ignorant with knowledge, the careless with admonition, the wandering with direction, and the mourning with comfort."

#### CHARACTER.

This will have an imperceptible but considerable influence upon your ministry, and of course on your usefulness by it. Every thing in your behavior will be referred to your ministry, and viewed in connection with it; and this circumstance attaches importance to certain points in reference to yourself, which would be comparatively trivial in others. Such, for instance, are all infirmities of temper.—These will be marked, and appear glaring in you, because of the elevation to which your office raises you, and the notice it causes to be taken of you; as flaws in objects exhibited to public gaze are familiar to every eye. The contrariety of such defects to the art of self-government, which you inculcate, and are expected to exemplify, will negative the force of all your exhortations, as implying either the impracticability or the futility of your advices.

There are certain indiscretions, into which the very distinction that our office confers upon us, and the attention it causes to be paid us, if great care be not taken, will betray us. These arise naturally out of the weakness or vanity of the human mind. In some young ministers this vanity betrays itself in a fondness for show. They launch out into an expenditure, and adopt a style of living beyond their means, under the idea, that this will lead the men of the world to respect them the more in their ministerial character. Thus they fall into pecuniary embarrassments, which operate as a clog upon their ministry; fettering their minds with cares and anxieties, and bringing themselves into bondage to individuals, who may not always be generous or noble enough to forget it. The debtor is servant to the creditor, as well as the borrower to the lender. But mere outward show, especially when known to be deceptive, and incompatible with our circumstances, instead of attracting respect, leads to an unfavorable opinion of our prudence or our principle, that must be detrimental to the effect of our ministry. However narrow the income of a minister may be, he is bound so to circumscribe his expenditure within it, as to "owe no man any thing," and to have something to spare for charity.—Should the people among whom he labors be so poor that they cannot, or so parsimonious that they will not afford him a competency, he is justified in leaving them, but nothing can justify him in running into debt.

#### PREACHING.

Your principal attention must be directed to that which is the main duty of the ministry, and to which its efficacy must be chiefly owing,—the *preaching of the word*. Upon the style and character of your preaching, every thing will depend. Aim, above all things, to excel as a preacher. For this purpose, see that you are possessed of all the proper requisites; knowledge, utterance, liberty of speech, fervor of affection, self-possession, boldness. There is an indescribable something in a good preacher that takes hold of the attention of mankind, in the absence of which no efforts can raise us to the proper standard. But it is incredible what improvement may be made in the gift of preaching, by taking pains to excel, and being resolutely bent, in humble dependence upon God, on achieving it. You are aware of the feebleness of utterance, and impediment of speech under which he labored at first, who afterwards became the most impassioned orator of Greece.

One great rule for attaining excellence is to be constantly shunning and avoiding defects. Some of these relate to matter, some to manner. Of the former may be enumerated, poverty of thought, little variation of ideas, superfluity of words: of the latter, the chief relate to utterance. The rapidity of some prevents any thing from resting on the mind to impress it, or remaining in the memory for subsequent reflection; the slow drawing tone of others is equally unfavorable to impression. Nothing, however, is more carefully to be guarded against than a monotony of cadences, a perpetual recurrence of similar tones throughout a discourse, whatever be the change of topics or variation of theme. This is the bane of oratory, and would render the addresses of an angel powerless. Observe the methods of different preachers. Look around you and see what is most successful, and what is useless; shun the one, and cultivate the other.

From manner, however, I proceed to offer a little friendly advice on the character of your previous preparation for the pulpit. Neither let the memory be loaded with what is previously prepared, nor yet so little furnished as to overtask the powers of invention and combination at the time.

The style of composition for the pulpit should be equally free from pomposity of diction and colloquialisms, or vulgar forms of speech. Yet it should be racy and familiar. It should neither be crowded with ornaments, nor encumbered with pedantry. What is preaching, but an ordained instrumentality for a specific end? That end is the conversion of sinners to God by the truth, and in the edification, by the same truth, of those already converted. What has a preacher to do in culling flowers of rhetoric to please the fancy, or amassing stores of learning to gratify the curious and ingenious? Sufficient provision is made elsewhere for the entertainment of the imagination, and for communicating the stores of literary information. Let the pulpit be sacred to its grand object, the winning of souls to Christ, and the improvement of the character of those who are won.

Without intending the most distant reflection on any particular person, I cannot forbear to express my conviction, that the general style of preaching in this country is characterized by a formal and tame correctness. Its greatest fault is, that it aims to avoid faults, rather than to aspire to the highest degree of excellence. It points at too low a mark. Its blamelessness is its weakness. It were better to commit a thousand blunders in attempting something loftier and upon a wider scale. There is all the regularity and rigidity of art, but little of the freedom and spontaneity of nature. Natural sensibility, indeed, is repressed and subdued by an anxious solicitude to obtain the reputation of being chaste and correct speakers. Hence our most impassioned efforts are frequently but artificial bursts, previously elaborated, and, of course producing but little effect. "If thou wishest me to weep," says the orator, "thou must weep thyself. But never think of moving me by the stale and common tricks of an artificial oratory. I can no more be affected by superficial emotion than I can be warmed with painted fire." If, trammelled by a solicitude for the approbation of the critical and judicious, we are never able, at any time, to throw our whole soul into our subject—to let it take hold of us and carry us away with it, we shall never powerfully seize upon others. Our auditors will be at leisure, because perfectly cool, to make observations on our manner, and to be amused or surprised at our seeming extravagance. The reason is obvious: we cannot carry them along with us by clamor, and we have no hold upon them by sympathy. Instead of hanging on our lips, with breathless expectation to the close, they give no unintelligible signs of an agreeable sensation, on observing the approach of our labors to a termination. When that takes place, scarcely any change is visible in their countenances or attitudes, resulting from a cessation of what had interested and absorbed their minds. They have been suffered to remain in one settled and unbroken state of frigid tranquillity.

What shall be thought of such a method of stating Divine truth when compared with the following expressive pen of an inspired apostle, "We were willing to have imparted to you, even our own souls?" Ah, what is the exhaustion we complain of after preaching? What is it but that chiefly of the

bodily strength or animal fervor? When is it that of the sublime energy of our intellectual and immortal nature? But this was not what the apostles meant, when they spake of "spending and being spent for God," and "of travelling," as it were, "in birth, till Christ" was formed in the hearts of their hearers. There have been men in this country who have carried the art of preaching to its proper height, and shown us the power it is capable of exercising over the human mind when so exercised. And such we hope there will soon be again. Instances like these are sufficient to make us ashamed at having been intrusted with an instrument of such potent efficacy, and having by our unskilfulness and weakness, some of us for many years, wielded it to so little purpose. Would God that the whole power of the pulpit were again in force through all the land!

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## INSTITUTION FOR CHRISTIAN EDUCATION IN INDIA.

THE General Assembly of the Church of Scotland have sustained a school in Calcutta eleven years. The Calcutta Christian Observer (Feb. 1841) says: We have watched the progress of this institution for many years with intense interest. It gave to Christian Education a concentratedness and force it had never before had in India. Our Scottish brethren have provided an educational institution, well calculated under the divine blessing to exert an important influence over the higher order of schools in which religion is not taught, and over the more intelligent portion of the native community. Its progress has been steady and gratifying; the laborers have sustained their parts with unabated ardor; converts have been afforded them to stimulate them in their work, and a conviction of the truth of our holy faith has been generally impressed on the minds of most of the *matured youth* under their care. Great efforts have been made to alarm and prejudice the Hindoos, but the number of pupils has constantly increased. This shows that there is a strong feeling among the parents of the young men, of confidence in the abilities, integrity and perseverance of the conductors. A department for teaching the higher branches of knowledge, called the College Department, has been instituted this year; but that which is most delightful in connection with this institution is, that though the founders and teachers have fearlessly advocated an uncompromising Christian education, and made it their desire and endeavor to lead every pupil to embrace the Christian faith, *it has more students than the school and college which is patronized by government, and which excludes, systematically, Christianity and the Bible.*

On account of the advanced studies of the higher classes, the institution in May, 1840, was divided into two departments, the one preparatory, the other collegiate. The studies in the latter are so averaged as to occupy, in regular succession, *four years*. The number in the school is eight hundred and twenty-one, in the college forty-nine. No one, says the Friend of India, will dispute the claim to be called a College, of a seminary where Brown's Mental Philosophy and Laplace's Mécanique Céleste are text books in Mental and Physical Science. At the public examination the students were led discursively through the mazes of Mental Philosophy, Mathematics, Practical Astronomy, and History, both sacred and profane; and in every thing they gave proof of the thorough going instruction to which they had been accustomed.

The preparatory school has fourteen classes, and the studies are of such a character as are taught in our best Academies. Few Colleges in our country present a fuller course of study. The students are in our eyes *the hope of India*; evidently they will be valuable assistants at every mission; and let it be the prayer of the churches that they may be made of God "able ministers of the New Testament."

# Complete List of the Congregational Ministers, Pastors of Churches, in the State of Maine,

## FROM THE SETTLEMENT OF THE COUNTRY TO THE PRESENT TIME, (SEPTEMBER, 1841.)

[By Rev. ELIPHALET GILLET, D. D., Corresponding Secretary of the Maine Missionary Society, Hallowell.]

N. B.—This mark † signified to the name signifies installed, ‡ settled colleagues, — placed in the column of graduation signifies that the individual did not receive a collegiate education.

Continued from Vol. xiii, p. 269.

Towns and Churches.	Ministers.	Native Place.	Educated.	Grad.	Settlement.	Dismission.	Death.	Age
OXFORD COUNTY.								
Albany	Thomas Ayer George F. Tewksbury	Plaistow, N. H.	Bowdoin	1825	March 26, 1828	1833		
Andover	John Strickland † Thomas T. Stone	Oxford Hadley, Ms.	Bowdoin Yale	1833 1761	Jan. 31, 1838 March 12, 1806		Oct. 4, 1823	83
Bethel	Wm. C. Greenleaf Daniel Gould	Waterford	Bowdoin	1820	Sept. 8, 1824 Sept. 28, 1831	Sept. 1831 1837		
Brownfield	Henry Sewall † Charles Frost	Bath	Harvard	1782	Oct. 9, 1799	May, 1809		
Denmark	Jacob Rice † Charles Soule †	Gorham	—	—	Jan. 1819	May 10, 1820		
Dixfield	David Gerry † Charles Soule †	Northboro', Ms.	Harvard	1765	Feb. 20, 1822		Feb. 1, 1824	84
Fryeburg	William V. Jordan William Fessenden	Freeport	Bowdoin	1821	Oct. 27, 1830	Jan. 22, 1833		
Gilead	Francis L. Whiting Carlton Hurd	Freeport	Bowdoin	1821	Dec. 25, 1839	Jan. 22, 1833		
Hebron	Henry White † Henry Richardson †	Saco	Bowdoin	1831	Oct. 27, 1836		May, 1805	
Hiram	James Gooch Charles Soule †	Newport, N. H.	Harvard	1763	Sept. 14, 1836	1817		
Lovell	David Gerry † Valentine Little	Dartmouth	Dartmouth	1805	Oct. 1775			
	David Gerry	Dartmouth	Dartmouth	1818	Oct. 1809			
	Israel Hills	Dartmouth	Dartmouth	1818	Sept. 17, 1823			
		Longmeadow, Ms.	—	—	Nov. 19, 1828	Nov. 19, 1833		
		Bath	—	—	June 10, 1840			
		North Yarmouth	—	—	Oct. 7, 1812	Dec. 7, 1817		
		Freeport	Bowdoin	1823	Dec. 25, 1828	Nov. 23, 1834		
			Bowdoin	1821	Oct. 27, 1830	Jan. 22, 1833		
			Dartmouth	1811	Dec. 25, 1839	Jan. 22, 1834		
			Amherst	1830	Jan. 22, 1834	Sept. 29, 1835		
		Glastenbury, Ct.			May 11, 1837			







<i>Towns and Churches.</i>	<i>Ministers.</i>	<i>Native Place.</i>	<i>Educated.</i>	<i>Grad.</i>	<i>Settlement.</i>	<i>Dismissal.</i>	<i>Death.</i>	<i>Age.</i>
Unity	Daniel Lovejoy †	Anherst, N. H.	—	—	June 6, 1829	—	Oct. 11, 1833	55
FRANKLIN Co.								
Chesterville	Jotham Sewall †	York	—	—	Aug. 9, 1820	1836		
	Daniel Sewall	Chesterville	Bowdoin	1832	March 15, 1837	1840		
Farmington	Isaac Rogers	Gloucester, Ms.	Dartmouth	1822	March 9, 1826			
Industry	Alden Boynton	Wiscasset	Bowdoin	1825	Oct. 17, 1832	1838		
	John Perham	Wilton	—	—	Jan. 2, 1839			
New Sharon	Hezekiah Hall	—	—	—	Oct. 1815	July, 1816		
	Joseph Underwood	Bradford, Vt.	—	—	March 15, 1820	1831		
	John A. Vinton	Boston, Ms.	Dartmouth	1828	May 31, 1832	1833		
	Joseph Underwood †	Bradford, Vt.	—	—	Feb. 22, 1837	1839		
	Josiah T. Hawes †	Vassalboro', Ms.	—	—	Nov. 4, 1840			
	David Turner	Middleboro', Ms.	—	—	Sept. 23, 1828			
New Vineyard	George W. Fargo †	Claremont, N. H.	—	—	Feb. 15, 1837	1838		
Phillips	Jacob Hardy	Hollis, N. H.	—	—	July, 1827		March, 1833	
Stroog	William May †	Winthrop	—	—	Sept. 4, 1833			
Temple	David Smith	Hollis, N. H.	—	—	Feb. 21, 1810	1819		
	Simeon Hackett	Warren	—	—	July 7, 1830			
Weld	David Starrett	Windsor	Bowdoin	1818	Sept. 26, 1821	Feb. 1, 1827		
	Hermion Stinson	—	—	—	Oct. 14, 1829	July 11, 1833		
	Ephraim Fobes †	Bridgewater, Ms.	Anherst	1830	July 19, 1837			
Wilton	Samuel Talbot	Freeport	Bowdoin	1824	July 1, 1832			
PISCATAQUIS Co.								
Abbott	Charles Duren	Charlestown, N. H.	—	—	Feb. 3, 1841	1838		
Blanchard	Samuel S. Drake	—	—	—	Oct. 15, 1834	1833		
Brownville	Nathan W. Sheldon	New Castle	—	—	1824	March, 1838		
	Henry Richardson †	Hadley, Ms.	—	—	May, 1834	Jan., 1838		
	William S. Sewall	Saugerville	Bowdoin	1834	Sept. 25, 1839			
Foxcroft	Thomas Williams †	Weymouth, Ms.	Brown	1809	Jan. 1, 1823	1835		
	Elias Wells	Duxbury, Vt.	—	—	Nov. 8, 1837			
Monson	Lot Rider	Brewer	—	—	March, 1825			
	Anson Hubbard	Glastenbury, Ct.	Yale	1817	Jan. 16, 1828	1834		
	John Baker	Edgecomb	Bowdoin	1831	Sept. 16, 1835	Ang. May, 1839		
Saugerville	Charles Duren	Charlestown, N. H.	—	—	Feb. 3, 1841			
Williamsburg	Joseph Underwood †	Bradford, Vt.	—	—	August 6, 1833	1835		
AROOSTOOK Co.								
Houlton	Samuel P. Abbott	Hallowell	Bowdoin	1836	July 15, 1841			

## NOTES.

## OXFORD COUNTY.

OXFORD COUNTY was established March 4, 1805. It embraced the northerly parts of York and Cumberland counties. There are 19 towns in this county, as may be seen in the Tabular View, which have had a settled Congregational ministry.

ALBANY, previously styled "Oxford plantation," was incorporated as a town, June 20, 1803, and the church was organized in September of the same year. As a religious establishment, it has of late years been increasing in numbers and strength, but has not yet become able to sustain the gospel without foreign aid. Its original number of members was 22. It now has 82.

ANDOVER, formerly styled "East Andover," was incorporated June 23, 1804. "It derived its name from Andover, Ms., from whence nine-tenths of its first inhabitants emigrated."—*Williamson's Maine*. The town contained, at the census of 1840, a population of 551. The church was organized in November, 1800, and contained 16 members. Their first minister, Rev. John Strickland, was installed March 12, 1806. His immediate successor, Rev. Thomas T. Stone, was ordained Sept. 8, 1824, and continued seven years. He was afterwards installed at East Machias, and is still the pastor of that church. The last pastor, at Andover, was Rev. William C. Greenleaf, who was ordained in Sept. 1831, and dismissed, 1837. This church, however, has seldom been without preaching; and for the year or two past, Rev. Anson Hubbard, formerly minister at Monson, has been with them, and still continues as stated supply.

BETHEL. This town was originally granted, in consideration of services in the "old French war," to Josiah Richardson and others, of Sudbury, Ms., and hence called "Sudbury Canada." It was incorporated as a town, under its present name, June 10, 1796. The church was organized, Oct. 7, 1799, and Rev. Daniel Gould, their first minister, was ordained two days after. He continued with them till May, 1809; after which, they were destitute of a pastor for about ten years. Rev. Henry Sewall was installed there, in January, 1819, and remained with them between one and two years. The present pastor, Rev. Charles Frost, was ordained in 1822. The church has been flourishing, under his auspices, and now contains 180 members.

BROWNFIELD. This town adjoins New Hampshire, a little southwest of Fryeburg. It was incorporated in 1802. The Congregational church was organized in 1806, when Rev. Jacob Rice was installed pastor. The second pastor was Rev. Charles Soule, who was installed in 1830, and dismissed in 1833. Mr. Soule had, at the same time, the pastoral care also of the churches in Denmark and Hiram. He was succeeded by the Rev. David Gerry, who was installed Dec. 25, 1839. Mr. Gerry took the pastoral care, at the same time, of the church in Hiram, preaching alternately in each place. He is the present pastor of these two churches. (See Denmark and Hiram.)

DENMARK was incorporated in 1807, and the church organized July, 1829. Their first and only pastor was Rev. Charles Soule, installed Oct. 27, 1830, and continued a little more than two years. He had, at the same time, the pastoral care of the church in Hiram, and the church in Brownfield. He preached to these three churches successively; to each every third Sabbath. (See Hiram and Brownfield.)

DIXFIELD. The church in this place was embodied in May, 1826, and Rev. William V. Jordan, their present pastor, was ordained Sept. 14, 1836. The church is small, containing only 33 members; yet they make laudable efforts in sustaining the ordinances of religious worship.

FRYEBURG was incorporated in 1777. "This interesting and pleasant town lies on both sides of the Saco river, on the line of New Hampshire. The uplands are not remarkable for their fertility, but the intervals on the Saco are of the choicest kind. Fryeburg is only six miles square, yet the Saco here is so fantastic in its course, that it winds itself between 30 and 40 miles within its limits."—*Hayward's N. E. Gazetteer*. The church was organized in this place in Aug. 1775, and their first pastor, Rev. William

Fessenden, was ordained in October following. His pastoral relation continued about 30 years, till his decease, May, 1805. He was succeeded by Rev. Francis L. Whiting, who was ordained in October, 1809, and held the pastoral relation about eight years. The present pastor, Rev. Carleton Hurd, was ordained in 1823. The church has been prosperous, witnessing refreshings from the presence of the Lord, and now numbers 250 members.

GILEAD, formerly called Peabody's patent, was incorporated June 23, 1804. It lies on both sides of the Androscoggin, and adjoins New Hampshire. A church was formed here in 1818, and has had two pastors, Rev. Henry White, and Rev. Henry Richardson; the former was installed in 1828, and continued about six or seven years; and the latter June 10, 1840, and is the present pastor. The church unites with the neighboring church of Shelburn in New Hampshire, in supporting the gospel; and Mr. Richardson has the pastoral care of both churches, preaching alternately to each.

HEBRON, formerly the plantation of Sheppardsfield, was incorporated March 6, 1792. An academy was chartered here in 1804, and endowed with half a township of land. It has hitherto been flourishing. A Congregational church was organized here on the 8th of October, 1802; but there was no pastor, till October, 1812, when Rev. Henry Sewall was ordained over them. His pastoral relation continued about five years, though he ceased preaching to them some time before the close of that period. The church has been destitute of a pastor, most of the time since it was embodied, but has generally sustained preaching a part of the year, not unfrequently all. Rev. Cyril Pearl, once pastor of the church in Orrington, and now principal of a high school in Buckfield, is with them this year (1841) as a stated supply. Their meeting-house stands on the west margin of Minot, and a portion of the church and congregation reside in that town.

HIRAM was first a district in 1808, and incorporated as a town in 1814. Its titles were derived from the Commonwealth of Massachusetts, through the influence of General Wadsworth, who resided here the latter part of his life, and died in the place in 1830.—*Williamson's Hist. Maine*. The church was organized here in 1826, and Rev. Charles Soule installed pastor, Oct. 27, 1830, to preach for them one third of the time, he having also the pastoral care of the churches in Denmark and Brownville. Mr. Soule was dismissed Jun. 22, 1833. Their present pastor, Rev. David Gerry, was installed Dec. 25, 1839, and preaches for them one half of the time, having also the pastoral care of the church in Brownville. (See Denmark and Brownville.)

LOVELL, taking its name, with a little variation, from Capt. John Lovewell, celebrated in Indian story, was incorporated in 1800. The church was organized Oct. 6, 1798, and their first minister, Rev. Valentine Little, ordained in 1823. He held the pastoral relation just eleven years, till January 22, 1834; on which day, his successor, Rev. David Gerry, was ordained. Mr. Gerry continued not quite two years. Their present pastor, Rev. Israel Hills, was ordained in May, 1837. The church contains 97 members.

NORWAY. The Congregational church in this place was organized in 1802. Their first pastor, Rev. Noah Crescy, was ordained in 1809, and continued about ten years. They have sometimes, for years, been destitute of a pastor, as may be seen from the Tabular View; but have been increasing, under the labors of their present pastor, who was installed June 7, 1837. Number of members in the church, 112.

OXFORD. A church was organized here, consisting of 6 members, May 31, 1826; and Rev. Ariel P. Chute was ordained pastor, March 16, 1836. Mr. Chute continued about two years, and was succeeded by the present pastor, Rev. Isaac Carleton, who was installed June 29, 1839. Present number of members in the church, 72.

PARIS. This is the shire town of the county of Oxford, and was incorporated June 20, 1793. A Congregational church was formed in the south part of it in 1812. It was feeble in former years, and received aid in supporting the gospel; but it has flourished under the auspices of its present pastor, Rev. Joseph Walker; and now contains 126 members. A second church has been formed in the north part of this town, but it is small, and has never had a pastor.

RUMFORD, incorporated Feb. 21, 1800, lies on both sides of the Androscoggin, above and below the Great Falls. A church was organized here on the 5th of August, 1803, and their first pastor, Rev. Samuel R. Hall, settled in 1811. He was succeeded by Rev. Daniel Gould in 1815. Mr. Gould still lives in the place, at an advanced age. Rev. Nathan W. Sheldon, now the minister of Gray, was for a few years his colleague. The present pastor, Rev. Eliphalet S. Hopkins, was ordained in November, 1840. The church now contains 71 members.

**SUMNER.** This town was incorporated June, 1798, and a church was formed in 1802, of members here and in the adjoining town of Hartford. The Rev. Samuel Sewall was ordained their pastor in Oct. 1812. The church was originally small, and they had assistance, after the settlement of the ministry, for four or five years; but they have increased in numbers and strength, and not being a people "given to change," have prospered under the long-protracted services of their present and only pastor. He has seen the whole establishment grow up under his auspices. The church now embraces 93 members.

**SWEDEN.** The church in this place was organized in November, 1817. They never had the entire services of a minister, till their present pastor, Rev. Eaton Mason, settled over them; though they had the ministrations of the gospel a portion of the time for many years, in connection with the adjoining town of Lovell. It is not a wealthy establishment, and has always had aid in supporting the gospel. The church contains 57 members.

**TURNER** was incorporated in 1786, and the church organized May 16, 1784. The first pastor, Rev. Sylvester Strickland, was installed Sept. 20, 1784, and continued a little more than 12 years. His successor, Rev. Amasa Smith, was ordained May 23, 1804, and continued a little more than two years. The present pastor, Rev. Allen Greely, was ordained Oct. 24, 1810, and has ministered to them more than 30 years. It was formerly a feeble establishment, but has of late years been gradually increasing in numbers and strength. The church now contains 79 members.

**WATERFORD.** This town was incorporated in 1797, and the church was organized in Oct. 1799. Their first pastor, Rev. Lincoln Ripley, was ordained at the same time, and continued with them about twenty years. Rev. John A. Douglass succeeded him in the pastoral office, Nov. 7, 1821, and continues in that relation. His ministrations have been greatly blessed of Heaven; so that from a feeble establishment, which was sometimes aided from abroad in supporting the gospel, it has become large and flourishing, and able to contribute to the various benevolent objects of the day. The church now numbers 210.

#### S O M E R S E T   C O U N T Y .

**SOMERSET COUNTY,** embracing the northerly part of Kennebec, and extending to the Canada line, was established in 1809. It embraces nine towns, where there has been a settled Congregational ministry.

**BINGHAM.** This town, which was once a part of the "million acres," was incorporated in 1812. The church was embodied in 1805; and though they have had preaching, from their own efforts, and the aid of the Missionary Society, a considerable portion of the time; yet they had no pastor, till March 8, 1837, when their present minister, Rev. Josiah Tucker, was installed. Mr. Tucker was formerly pastor of the church in Madison, and still supplies there a portion of the time. The church in Bingham embraces 93 members.

**BLOOMFIELD,** which was once a part of Canaan, was incorporated in 1814. The church was organized, Jan. 1785. In 1784, the Rev. Dr. Whitaker was installed over them, by the "Salem Presbytery," but no church was embodied, till the January following. There have been four succeeding pastors: Rev. Jonathon Calef, ordained June 11, 1794, continuing 4 years; Rev. John Cayford, ordained Sept. 1809, continuing 3 years; Rev. Fifield Holt, ordained June 15, 1814, continuing till his death, Nov. 15, 1830; and the present pastor, Rev. George W. Hathaway, ordained March 20, 1833. The church has been gaining in strength, and increasing in numbers, of late years; and now contains 129 members.

**FAIRFIELD.** This town was incorporated in 1788, and the church organized, August, 1815. Though they have had preaching, more or less, in successive years, yet they have never had but one pastor, Rev. Isaac E. Wilkins, who was installed Oct. 3, 1832, and dismissed about two years afterwards. The church is small, consisting of 23 members.

**MADISON** was incorporated in 1804. The church was organized in March, 1826, at which time, Rev. Josiah Tucker was ordained their pastor. He continued with them till March, 1837; when he was dismissed, and took the pastoral care of the church in Bingham. The church in Madison is now destitute of a pastor, but supplied a portion of the time, by their former pastor; it is a feeble establishment, containing 25 members. (See Bingham.)

**MERCER.** This town was incorporated in 1804, and the church organized in 1822. Their present and only pastor, Rev. Oren Sikes, formerly minister at Union, was installed January 30, 1833. The church now contains 71 members.

**NEW PORTLAND** was incorporated in 1808. The church was organized in 1827. Rev. Philip Bunnell was ordained their pastor, June 4, 1828, and continued about five years. Their present pastor, Rev. John Perham, was ordained Jan. 2, 1839. Mr. Perham supplies this church one third of the time, having also the pastoral care of the church at Industry. The church here is small, containing 29 members. (See Industry.)

**NORRIDGEWOCK.** This town, which is pleasantly situated on both sides of the Kennebec, was incorporated in 1788; and when the County of Somerset was established, it was made the shire town. "The church was organized, Sept. 22, 1797, and remained 17 years without a pastor. The original members were 24 in number, only three of whom remain in the church. It now contains 98. Their present pastor was ordained Aug. 4, 1814. Since he first ministered to this church, 120 have been added to it, and it has enjoyed several interesting revivals."—*MS. Letter of Rev. Josiah Peel, present pastor of the church in Norridgewock.*

**ST. ALBANS.** The church in this town was organized in 1814. It remained without a pastor, till June 12, 1833. On that day, Rev. Nathan Douglass, their present minister, who had before been settled at Alfred, was installed over them. He preaches at St. Albans one half of the time, and the balance in the vicinity. The church numbers 44 members.

**OLON.** A church was formed here in 1814; and January 14, 1824, Rev. George W. Fargo was ordained to the pastoral care of it. Mr. Fargo was dismissed in 1837, and installed over the church in Phillips, where he remained one year. At the present time, he supplies the church in Solon one half of the time, and the other half, he is on a mission to Aroostook County. This church contains 45 members.

#### PENOBSCOT COUNTY.

**PENOBSCOT COUNTY** was established in 1816, and contains ten towns where there has been a settled ministry.

**BANGOR.** "The first settlements within the limits of what is now the city of Bangor, were made in the spring of 1770. In 1772 there were twelve families in the place. In March, 1787, a vote was passed by the inhabitants of the plantation (which was then called Kenduskeag, and extended from Hampden to Stillwater, on both sides of the river) to build a meeting-house 40 feet by 36. The transactions of this meeting are the earliest plantation records extant. Williamson's History informs us that 'Rev. Seth Noble (from Nova Scotia) had then resided with his family in the place about a year, when he entered into a written agreement, with those who signed it, to preach to the people on each side of the river Penobscot alternately, so long as they would pay him \$400 by the year. During his ministry, there was an associated church constituted of members on both sides of the river. He was installed by Rev. Daniel Little, under an oak.' Through his agency, the town at its incorporation was called Bangor, from the old church tune of that name, of which he was passionately fond. No records of this church can now be found, and it has even been doubted whether any was formed during his ministry. He continued here eleven or twelve years.

"Bangor was incorporated as a town in 1791. In September, 1800, the 'Old Orrington church' was organized, consisting of members living in the towns of Hampden, Orrington and Bangor; and Rev. James Boyd was ordained over it. In November, 1801, he was dismissed for immoral conduct. From this time till 1811, there was no settled minister in the town. November 27, 1811, the First Congregational church in Bangor was organized, consisting of *four male members*, three of whom were from the old 'Orrington church,' and one from the church in Anherst, Ms. Rev. Harvey Loomis was ordained their pastor the same day, and discharged the duties of the ministry among his people with remarkable success till the first Sabbath in January, 1825. On the morning of that day he went into his pulpit apparently in his usual health, intending to preach from the text, 'This year shalt thou die;' but before he commenced the services of the day, his head suddenly dropped upon his breast, and he was carried from the house a corpse. He is said to have been a man of fine personal appearance, affable deportment, quick perception, and ready wit. His sermons were short, pithy, pointed, aimed at the conscience, and delivered in a very interesting and impressive manner. 147 persons were received into the church during his ministry. He was ordained in the second loft of an old wooden store, which occupied the site of the large brick store now owned by James Crosby, Esq. at 'the

city point.' In 1812, the old court house, now the city hall, was erected—and was occupied by Mr. Loomis and his congregation as a place of worship till 1822—when their meeting-house, the first erected in this town was completed. (For the house which the plantation of Kenduskeag voted to build in 1787, was on the other side of the river, in what is now the town of Brewer.) August 31, 1825, the present pastor, Rev. Swann Lyman Pamroy, was ordained over the same church. The ordination sermon was preached by Rev. Edward Payson, D. D., of Portland, from the text, 'For they are equal unto the angels,' Luke xx. 36; and may be found in a volume of his sermons published since his death. In April, 1830, their house of worship was burned by an enemy; and was rebuilt of brick, and of enlarged dimensions, in 1831, and is still their place of worship. In 1833, the place being 'too strait' for them, it was determined, with great unanimity, to erect another meeting-house and form another church. About 70 members of the First Church were accordingly organized into a new church—and took the name of the 'Hammond Street Church.' The following season, their house of worship was completed, and the Rev. John Maltby, formerly of Sutton, Ms. was installed as their pastor. The First Church in Bangor, since its organization in 1811, has on the whole been remarkably blessed of God. Three or four seasons of the special outpouring of God's Spirit were enjoyed by it during the lifetime of its first pastor. Since the settlement of its present pastor in 1825, it has received 462 persons to its communion. Seasons of revival were enjoyed in 1826, 1828, 1831, 1834, 1836, 1840. The average of male members has always been about *one third* of the whole number. Present number of members in the First Church, 382; in the Hammond Street Church, 230. Since 1828, houses of public worship have been erected by the Baptists, Methodists, Unitarians, Episcopalians, and Catholics. In 1800, Bangor contained 277 inhabitants; in 1810, 850; in 1820, 1,221; in 1830, 2,868; it became a city in 1834; and now (1840) it probably has a population of about 10,000."—*MS. Letter of a Citizen of Bangor.*

**BREWER.** "It is to be regretted that there are no records of the church of Brewer, earlier than 1812, especially since this was the first Congregational church organized in the County of Penobscot, and was a parent stock from which several churches have sprung. From living testimony, I gather this fact.—In the year 1800 a small church was organized in Brewer, (then called Orrington,) embracing members from several of the neighboring towns. The same council which formed the church, ordained a Mr. Boyd pastor. Just a year from that time he was dismissed. Between this and 1812, members of this church residing in Bangor, Hampden, and Orono, were organized into churches. January 13, 1813, Rev. Thomas Williams was ordained pastor of the church in Brewer. It then numbered 37. During his faithful ministry the church was strengthened and built up in the faith. He was dismissed Aug. 7, 1822. This church was without a pastor until 1831. During this time they had preaching generally from the Theological Seminary, Bangor. In 1828 the church enjoyed a precious revival, and became so enlarged it was thought expedient to divide the church, and the local situation of the town rendered this division important. Accordingly it was effected, Nov. 11, 1828. In 1831, Rev. Wales Lewis was installed pastor of the First Church (or West Brewer Church) and was dismissed Sept. 1, 1838. Since that time they have been destitute of a pastor. This church now numbers 100. The Second, or East Brewer Church, was organized Nov. 11, 1828, having 67 members. Nov. 3, 1831, Rev. Charles R. Fisk was installed pastor, and was dismissed Sept. 24, 1833. Soon after this they were favored with a revival. Several were added to the church. Rev. Alphonso L. Whitman was ordained pastor Sept. 17, 1834, and faithfully prosecuted his ministerial labors until his dismissal, which took place Nov. 1838. The present pastor, Rev. Joseph R. Munsel, was installed Oct. 7, 1840. Whole number of the church 93."—*MS. Letter of Rev. Joseph R. Munsel, present pastor of the Second Church, Brewer.*

**BURLINGTON.** Rev. Joseph R. Munsel was ordained over the church in this place Oct. 26, 1831, and dismissed June 12, 1839. They have never had any other pastor, and are now destitute.

**DIXMONT.** A church was organized in this place, Nov. 1807. It has never had but one pastor, Rev. John N. Whipple ordained Oct. 14, 1836, and dismissed March, 1837.

**EXETER.** Rev. John A. Vinton was ordained over the church in this place July 1, 1835, and dismissed after one year. It is now destitute of a pastor.

**GARLAND.** The church in this place was organized March, 1810. It has had but one pastor, the Rev. I. E. Wilkins, ordained Oct. 12, 1825, and dismissed 1829. It is now destitute and has 40 members.

**HAMPDEN.** A church was here organized March, 1816. It has had three pastors;

Rev. Stephen A. Loper, ordained Jan. 3, 1837; Rev. Silas Baker, installed Dec. 3, 1834; and the present pastor, Rev. Benjamin Tappan, Jr., ordained Aug. 8, 1838. The church is now flourishing, and contains 95 members.

**LEVANT.** The church in this place has never had but one pastor, the Rev. Robert Page, who was installed July 15, 1835, and continues in that office. The church contains 64 members.

**OLD-TOWN.** This town, which was the northern part of Orono, was incorporated 1840. Rev. Joseph C. Lovejoy was ordained over the church in this place Feb. 18, 1835; and dismissed June 11, 1839. The church is now destitute.

**ORONO.** The church in this place, though now destitute, has had three pastors. Rev. Josiah Fisher was ordained March 15, 1832, and dismissed 1835. Rev. Wooster Parker was ordained March 2, 1836, and dismissed 1838. Rev. William W. Thayer was ordained March 22, 1839, and dismissed 1840. The church is now destitute, and contains 54 members.

**ORRINGTON.** The church here was organized June, 1834. Though now destitute, it has had two pastors. Rev. Cyril Pearl was installed Nov. 20, 1834, and dismissed 1837. Rev. George H. Hulin was installed Oct. 11, 1837, and dismissed 1838.

#### WALDO COUNTY.

WALDO COUNTY was established in 1827.

**BELFAST.** "The township of Belfast, pleasantly situated at the head of Penobscot bay, was so called by request of an early settler, in remembrance of his native town of that name in Ireland. This township was purchased of the proprietors of the Waldo patent, in 1765, by a company of 52 associates, at the low price of 25 cents by the acre. About the same time settlements were commenced. The town was incorporated 1773; and went on prosperously, until the war of the revolution; when, through terror of the British troops, garrisoned on the opposite side of the bay, at the place now called Castine, the inhabitants were dispersed. Most of them were from Londonderry, N. H. They did not return to Belfast till peace was restored. In the beginning of the year 1796, this town contained about 90 families, all settled near the sea shore, and most of them on the east side of Belfast river. At this time there were only 12 framed houses in the town, and only one of these more than a single story high.

"On the 29th of Dec. 1796, 'the First Congregational Church in Belfast' was duly organized, consisting of only six male members; all of whom had been members of Presbyterian churches. Their names were John Tuffis, Samuel Houston, John Brown, John Cochrane, John Alexander, and Samuel M'Keen. On the same day Mr. Ebenezer Price was ordained as their pastor. The articles of Faith and Covenant adopted by this church were thoroughly Orthodox, and so remain. The town voted to give Mr. Price for his settlement 'a lot of land;' retaining to themselves one acre on which the first meeting-house stood, and another piece, sufficient for a burying ground. His salary was to be, yearly, \$200; with an annual addition of \$10 more, until it should amount to \$300. Mr. Price labored faithfully, but amidst increasing difficulties, until, in the spring of 1802, the town, whose inhabitants had been rapidly increasing, refused to raise his salary. The contract with them was accordingly given up; and, for want of support, he was obliged to ask a dismission. The council met Sept. 22, 1802, and complied with his request. In the midst of opposition from without, the church clung to their youthful pastor with strong affection; and after his dismission he labored, gratuitously, among them for several months. During his ministry of nearly six years, 29 members were added to the church. After leaving Belfast he was ordained pastor of the 2d Congregational church in Boscawen, N. H. where he labored with fidelity and success for more than 30 years. The church now remained without a pastor for three years, during which time eight were added to its number. In the summer of 1805, the Rev. Alfred Johnson, of Freeport, in this State, visited Belfast, and was invited by the church and people to become their pastor. In September of that year a council met at Camden, 18 miles from Belfast, for the ordination of Mr. Cochran, and as Mr. Johnson yet held his pastoral charge at Freeport, it was mutually agreed by him and that church to submit the question of his dismission to the Camden council; who decided that it was his duty to leave Freeport, and dismissed him accordingly. By the church in Belfast this same council had been requested either to install Mr. Johnson as their pastor, or to call for another council to do so. They accordingly convoked a council, to meet at Belfast two weeks after; who, Sept. 25, 1805, installed Mr. Johnson pastor of this church and people. In this capacity he officiated a little over



eight years; during which time 49 members were added to the church. During the latter part of Mr. Johnson's ministry, his people were greatly embarrassed and even distressed, by the embargo and a second war with Great Britain. The situation of the pastor became difficult, and dissatisfaction on the part of a portion of his hearers was manifest, when, according to a previous arrangement made with the church, and confirmed, as the records say, by Consociation, Mr. Johnson resigned his pastoral charge, and was considered regularly dismissed without the action of any council, Oct. 2, 1813. Mr. Johnson studied theology with Rev. Mr. Murray, of Newburyport—and was ordained at Freeport 1789—dismissed Sept. 11, 1805—installed at Belfast Sept. 25, 1805, and resigned at the time above stated. After this he preached but little; and for many years immediately previous to his decease, not at all. He died at Belfast, Jan. 12, 1837, aged 70; holding fast unto the end the doctrines of religion which he had publicly inculcated.

"After Mr. Johnson's resignation the church remained without a pastor for more than 10 years; during which time, although favored with occasional missionary labors, only 14 members were added.

"In the year 1818 the people employed as a candidate the Rev. William Frothingham, who had been pastor of a church in Saugus, Ms. After a season of probation he received a call from the church and society to become their pastor. At the time this call was given, he was supposed by the church to be orthodox, holding the same doctrines which they believed. But before the council assembled, a part of whom were from Massachusetts, the church became convinced that they had misjudged, and that their candidate was in sentiment Unitarian. They accordingly, when the council convened, objected to Mr. Frothingham's installation. The society, on the other hand, were urgent that the council should proceed; and a majority of them resolved to do so. The church withdrew; and the council, without regard to them, installed Mr. Frothingham as pastor of the society. A small church was, however, about that time gathered, which still remains under his pastoral care.

"The First Church, now excluded by the acts above stated and by their own convictions of duty, from the new and spacious house in which they had hoped to worship, were obliged, few and feeble, to struggle hard against a mighty current of adverse influences. They joined their feeble means and built a small place of worship, called the Conference Room. There they earnestly sought another pastor, and on the 30th of June, 1824, Mr. Charles Soule was set over them in the Lord. Having labored in this hard field for about two years, Mr. Soule expressed to the church a conviction that his health was inadequate to the services 'required by the duties of his office, and requested them to join with him' in calling a council for his dismission. He was accordingly dismissed, June 30, 1826. Mr. Soule is at this time (1841) pastor of a church in Norway. During his ministry at Belfast, the congregation increased, a season of refreshing from the presence of the Lord was enjoyed, and 31 members were added to the church. The church was again vacant, over a year; during which time four individuals were added. On the 26th of Sept. 1827, Mr. Nathaniel Wales, a native of Randolph, Ms., educated at the Seminary in Bangor, was ordained pastor. Mr. Wales had devoted several years to the business of a mechanic, and had a family while pursuing his theological course. In the ministry he labored with uncommon zeal and energy, being instant in season and out of season; until in the course of a few months his constitution failed, consumption became seated; and on the 20th of Jan. 1829, he ceased from his labors and sufferings, at the age of 35 years. During his short ministry of 14 months, 11 members were added to the church. He is still remembered with great affection.

"The church was again a flock without a shepherd on earth, for nearly two years, during which time but four members were received. Mr. Ferris Fitch, a native of Pawlet, Vt., was ordained pastor, Oct. 2, 1830. Mr. Fitch being young and inexperienced, found the labors and trials of the situation too great for his strength; and after a ministry of about 18 months, asked to be released from his pastoral charge. During his ministry at Belfast, 23 members were added to the church. A beautiful and commodious house of worship was also erected, and on the 14th of Feb. 1832, dedicated to the service of God. Mr. Fitch has subsequently been settled as pastor of a Presbyterian church in Richmond, Ohio. The necessity, whether real or supposed, of such frequent changes of pastors, has operated to the disadvantage of this church; and had it not been for liberal and long continued missionary aid, it could hardly have survived its adversities.

"The church being again destitute, followed an example at that time somewhat prevalent, and extended a call to the pastor of another church, with whom in this case none of them had any personal acquaintance,—the Rev. Silas M'Keen of Bradford, Vt. The issue of the correspondence thus commenced was, that he visited them in the autumn of 1832, and on the 28th of Feb. 1833, was installed their pastor. He studied theology with the Rev. Stephen Fuller, of Vershire, Vt. He entered the ministry at the age of 23, and was for 17 years pastor of the church in Bradford. Since his installation at Belfast, the church has been blest with three brief seasons of revival, and 135 members have been added. The whole number at present (September 1840) is 177.

The whole number who have ever belonged to the church is 310; of whom 119 were males, and 191 females. The church has relinquished its claim to missionary aid, is now assisting in sending the gospel to the destitute.

"Belfast, the shire town of Waldo County, now contains over 4,000 inhabitants. The public buildings in the village, are a court house, jail, academy, and five meeting-houses, viz. Congregationalist, Baptist, Methodist, Unitarian, and Universalist. The cause of evangelical religion, both in Belfast and the vicinity, has been for years steadily, though slowly advancing; and will, doubtless, through the goodness and power of the King in Zion, ultimately prevail over all which has hitherto resisted, or may hereafter resist its progress. But few churches have been obliged to contend with greater difficulties than this, or have greater occasion to say 'Hitherto hath the Lord helped us.'"—*MS. Letter of Rev. Silas M'Keen, present minister of Belfast.\**

**CAMDEN.** This church was organized September, 1805. Rev. Thomas Cochran was ordained pastor September, 1805, and dismissed 1815. Rev. Darwin Adams was ordained July 11, 1825, and dismissed 1834. Rev. Nathaniel Chapman, the present pastor, was installed May 14, 1835. The church is now flourishing, and contains 135 members.

**FRANKFORT.** The church in this place has had two pastors, but is now destitute. Rev. Jubilee Wellman was ordained Oct. 6, 1824, and dismissed 1829. Rev. Samuel S. Tappan was ordained Nov. 1835, and dismissed 1840.

**JACKSON AND BROOKS.** The church was organized in these two towns in 1813. Their first pastor, Rev. Henry White, was ordained Oct. 19, 1825, and dismissed 1828. Rev. Abel G. Duncan, May 13, 1829, and dismissed 1834. Their present pastor, Rev. Luther Wiswall, was ordained July 12, 1837. The church has lately received a refreshing from the presence of the Lord; and now contains 87 members.

**PROSPECT.** "The first settlement at Prospect was made in the Spring of 1759, during what is called the 'Old French war.' It consisted of a military establishment, a fort and garrison. There were no white inhabitants on the Penobscot shores till this fort was built. The Indians used to make predatory incursions from the river by water far to the westward. The Colonial Government, determining to put a stop to them, ordered the erection of a fort on a point, (ever since called Fort Point,) which makes from the eastern side of the town, so as to command the waters of the Penobscot. It was called Fort Pownal, in honor of Gov. Pownal, of Massachusetts.

"Soon after the building of this fort, several mechanics came into the place; but the progress of the settlement was slow; for in 1784, twenty-five years after the establishment on Fort Point, the town contained but twenty-one families, and probably not far from 100 inhabitants. In 1789, the town of Frankfort was incorporated, including the present town of that name, all of Prospect, and a large part of Hampden. In 1794, this town was separated from Frankfort, and was invested with corporate rights and privileges, and received its name from the beautiful prospect which its shores present of the waters and islands of Penobscot bay. It lies contiguous to Belfast on the east, and is washed by the waters of Penobscot bay and river on its southern and eastern boundaries, as far as to Frankfort, having nearly 70 miles of tide waters. The population in 1810 was 1,300; in 1820, 1,771; in 1830, 2,381. The population of 1840 is probably about 3,500. The first item in the religious history of the town, stands connected with the military establishment on Fort Point. 'In 1768 the Governor told the House that a chaplain ought to be under constant pay at Fort Point, who might preach to the settlers in the audience of the Indians. The General Court provided for the support of a chaplain, at the expense of £4 by the month.' One of the chaplains, if not the only one, who officiated, was Dr. Crawford, who was also physician for the Governor. Although he died in this town, little is known of his character as a man or a preacher. 'Before the war of the Revolution, Thomas Goldthwait and Francis Bernard, son of the Governor, took from the Waldo proprietors, a grant of 27 acres near the southerly part of the town, in consideration of which they engaged to settle 30 families and an Episcopal minister, and to build a church. They did build a small brick chapel, and attempt a settlement, but being Tories, they in the war left their country, and forfeited their property.'

"In 1794, the year the town was incorporated, it raised £5 'to hire a minister to preach.' From year to year small sums were raised for the same purpose. In this way the people occasionally supplied themselves with preaching for a few weeks at a time. In 1797, there was some religious attention in the back part of the town. Several persons obtained a hope, and afterwards united with the First Church in Belfast, then under the care of Rev. Ebenezer Price. In 1813, the Rev. Christopher J. Lawter commenced his labors in this place, and Oct. 4, 1815, the first Congregational church was organized,

\* Since the above letter was written, Rev. Mr. M'Keen has been dismissed.

and Mr. Lawter ordained as its pastor. It consisted of 16 members, only two of whom were males. Mr. Lawter continued his labors till Nov. 15, 1824, when he was dismissed by a mutual council. During the ministry of Mr. Lawter, the doctrines of grace were faithfully preached, and the church gradually enlarged, and a meeting-house was built. The church consisted of 40 members at the time of his dismission.

"The present pastor, Rev. Stephen Thurston, having completed his studies at the Bangor Seminary in August, 1825, came to this place and commenced his stated labors, the first of the following month, and was ordained as pastor of the church, Aug. 9, 1826. Soon the Lord poured out his Spirit, and wrought a great work. In the winter of 1825-6 the work of grace was powerful and extensive. It was prolonged nearly a year and a half before it entirely ceased. As the fruits of the work, about 110 were added to the church in the space of two years. At three several times the Lord has revived his work in connexion with protracted meetings. Not far from 70 were added as the fruits of these excitements. During the last winter this church was visited again most mercifully and abundantly. The Divine Spirit wrought with great power, and many were brought into the kingdom; 92 have already been added to the church, and others are hoping in the mercy of God. During the ministry of the present pastor, the church has enjoyed five seasons of special revival, which have brought into it no less than 270 members. Some others have joined at other times. The whole number who have ever belonged to it is 336; the present number is 256, of whom 100 are males. A new and beautiful house of worship has been built within a few years at the village, and the affairs of the church are at present in a prosperous condition.

"A second Congregational church was organized in Prospect, Oct. 16, 1839, consisting of 19 members, 18 of whom were dismissed from the first church for this purpose. Rev. James P. Stone from the Bangor Seminary was ordained its pastor on the day of its organization. This church was also revived and enlarged during the last winter. Its present number is 48. They are happily united in their minister, and in their efforts to sustain the cause of religion. They have built a house of worship, which does honor to their taste and enterprise. It was dedicated to the service of Almighty God, Sept. 23, 1840."—*MS. Letter of Rev. Stephen Thurston, present pastor of the First Church in Prospect.*

**SWANVILLE.** The church in this place was organized June 1, 1826. It never had but one pastor, Rev. George Brown, who was installed Sept. 27, 1837, and dismissed 1840.

**UNITY.** The church in this place was organized December, 1804. Though they have had occasional preaching many years, they have never had but one pastor; the Rev. Daniel Lovejoy, who was installed June 6, 1829, and continued with them till his death, Oct. 11, 1833. He had at the same time the pastoral charge of three other churches, (Albion, Washington, and Windsor,) preaching to each one fourth of the time. (See Albion, Washington, and Windsor.)

#### FRANKLIN COUNTY.

**FRANKLIN COUNTY** was established in 1838, and embraces ten towns where there has been a settled Congregational ministry.

**CHESTERVILLE**, formerly Chester plantation, was incorporated in 1802. A church was embodied here in 1796. Rev. Jotham Sewall, their first minister, was installed Aug. 9, 1820. He continued pastor about 16 years. He was succeeded by his son, Rev. Daniel Sewall, who was ordained March 15, 1837, and dismissed in 1840. The church contains 47 members.

**FARMINGTON.** "This town began to be settled about 50 years ago, and Stephen Titcomb, Esq. one of the few original proprietors and first settlers, is still living here at the advanced age of 89. It is not far from 9 miles long, and 8 miles wide. Its present population is upwards of 2,600. It has three villages—one at the Falls, so called, where is a meeting-house, several mills, and a number of stores. Another in the Centre, which is quite growing and prosperous at present. Here are three meeting-houses, a court house, an academy, more than a dozen stores, and several other buildings. The upper village is two miles from the Centre, where there are mills, stores, and other buildings, and a brick meeting-house in the vicinity. There are seven religious denominations or societies in the place, viz. Calvinistic Baptists, who have a meeting-house and a settled minister; Freewill Baptists, who have a meeting-house, and preaching half the time; Methodist Episcopal, assembly numerous and scattered over the town. Unitarians few, no minister at present, but a hall used for occasional worship; Universalists, who own part in a house of worship, and have occasional preaching. The Christians, or Christian

band also, though comparatively few, are yet an organized religious body, and now have stated preaching, Elder Daniel Rogers from New Hampshire being their present supply. These, with ours, are regularly organized. Besides these, there are scattered individuals of the Mormon, Swedenborgian, Deistical, and other persuasions. The old meeting-house, so called, is in the Centre village, and which was formerly owned and occupied by these several denominations alternately, is now altered and converted to different uses, the upper part constituting the court house for this county (this being the shire town), and the lower part being leased for town meetings.

"This church was organized in the month of October, 1814. Previously to this time, those Congregational professors of religion, who resided in town, were connected with the Congregational church in Chesterville. These with others who then united with them were only 12 in number. Hence, for a number of years they depended on the aid which was generously afforded them by the Massachusetts and Maine Missionary Societies. And the names of some of those beloved servants of God who were thus sent to them, are even now held in grateful remembrance by the older members of the church. Among these, perhaps, it would be well to record the names of Rev. Mr. Burr, of Massachusetts, and Rev. Jotham Sewall, of Chesterville, also his brother Rev. Samuel Sewall, now we trust in the world of everlasting glory. Under the labors of these and others, the interests of divine truth were greatly promoted, and some added to the church. The Rev. Jotham Sewall, indeed, was once invited to become their pastor, but the town not agreeing to relinquish the lands granted by the Massachusetts Legislature, in 1770, to the first settled minister, the project was abandoned. After this, several Missionaries labored here, to three of whom, either calls for settlement were extended, or movements for that purpose commenced. But for various reasons, they did not see cause to comply with these requests.

"My immediate predecessor in labors among this people, was the Rev. Fifield Holt, of Bloomfield in this State, whose praise is in all the churches where he labored as a Missionary, for which some here are pre-eminently grateful. I was ordained over this church March 9, 1826. The church then consisted of 40 members. Since that time there have been added chiefly by profession, 106 members. But by reason of deaths, and removals to other churches, the present number is 105. The largest additions to the church were made in the years 1828 and '34. These were seasons of refreshing from the presence of the Lord, in which not far from 80 were joined to the church. We are now united, harmonious, and externally prosperous as a people, though greatly needing another display of the sovereign goodness, and almighty power of God. Two members of this church are now licensed preachers of the gospel, and several others have received a public education."—*MS. Letter of Rev. Isaac Rogers, present pastor of the Church in Farmington.*

**INDUSTRY.** The church here was organized in 1802. Their first pastor, Rev. Alden Boynton, was ordained Oct. 17, 1832, and continued about six years. Their present pastor, Rev. John Perham, was ordained Jan. 2, 1839. Mr. Perham preaches one third of the time to the church in New Portland, which he also has the pastoral care of. The church in Industry contains 102 members.

**NEW SHARON.** A Congregational church was organized here, Feb. 9, 1801. It has had four pastors as seen in the table; Rev. Hezekiah Hall; Rev. Joseph Underwood, twice settled; Rev. John A. Vinton, and the present pastor, Rev. Josiah T. Hawes, installed Nov. 4, 1840. The church is now flourishing, and contains 83 members.

**NEW-VINEYARD.** A church was formed in this town Sept. 3, 1828, and Rev. David Turner ordained its pastor at the same time. He continues in this office still. The church is small, containing 20 members.

**PHILLIPS.** A church was organized here 1817, and Rev. George W. Fargo was installed Feb. 15, 1837. He continued with them one year. They are now destitute of a pastor, and have only occasional preaching.

**STRONG.** A church was organized here March, 1810. Rev. Jacob Hardy was ordained pastor July, 1827. He remained with them till his death, March, 1833. He was succeeded by Rev. William May, who was installed Sept. 4, 1833. He is the present pastor. The church is now flourishing, and contains 115 members.

**TEMPLE.** A church was organized here 1806. It has had two pastors, Rev. David Smith, ordained Feb. 21, 1810, and Rev. Simeon Hackett, ordained July 7, 1830. Mr. Hackett is still pastor of the church, which contains 87 members.

**WELD.** A church was organized here 1809. It has had three successive pastors.

Rev. David Starrett was ordained pastor Sept. 26, 1821. Rev. Hermon Stinson was ordained Oct. 14, 1829. Rev. Ephraim Fobes, the present pastor, was ordained July 19, 1837. The church contains 61 members.

**WILTON.** A church was organized here Feb. 1818. Rev. Samuel Talbot was ordained its pastor July 1, 1832. Mr. Talbot still continues in that office. The church numbers 46.

#### PISCATAQUIS COUNTY.

**PISCATAQUIS COUNTY** was established in 1838. It embraced the north-eastern part of Somerset County, and the north-western part of Penobscot County, bordering upon the Canada line. There are only seven towns, as may be seen in the preceding table, in which a Congregational ministry has been settled, and those all of recent date. A great portion of it is as yet uninhabited.

**ABBOT.** A church was formed here Feb. 2, 1841, and Rev. Charles Duren was ordained pastor, the day following. (See Sangerville.)

**BLANCHARD** was incorporated as a town in 1831. The Congregational church was organized in March, 1833; and Rev. Samuel S. Drake was ordained its pastor, Oct. 15, 1834. He continued about four years. They have had no other pastor; though they sustain the ordinances of religion a portion of the time. The church is small, containing 32 members.

**BROWNVILLE.** This town was incorporated in 1824. The Congregational church was organized in August, 1819. Rev. Nathan W. Shetdon was ordained pastor the following year; and was dismissed in March, 1833. He was succeeded by Rev. Henry Richardson, formerly minister in Sidney, who was installed in May, 1834, and dismissed Jan. 1838. Rev. William S. Sewall was ordained Sept. 25, 1839, and is their present pastor. The church consists of 63 members. Mr. Sewall spends one half of his time with this people, and the other half with destitute churches in the vicinity.

**FOXCROFT**, so named from Hon. Joseph E. Foxcroft, of New Gloucester, a proprietor, was incorporated Feb. 29, 1812. The church was organized about the time of the settlement of the first minister. January 1, 1823, Rev. Thomas Williams, previously minister at Brewer, and since settled in Poland, was installed pastor. Mr. Williams was dismissed in 1835. Rev. Elias Wells, the present pastor, was ordained Nov. 8, 1837. The church contains 83 members.

**MONSON** was incorporated in 1822. A few persons, professors of religion, came here from a town of the same name in Massachusetts, and felled the first tree in May, 1820. In August of the following year, they were organized into a church. Rev. Lot Rider was ordained their pastor, in March, 1825, and died Sept. 24, of the same year. He was succeeded by Rev. Anson Hubbard, who was ordained Jan. 16, 1828, and dismissed in August, 1834. Rev. John Baker was ordained pastor, Sept. 16, 1835, and continued with them about three years. Since that time, they have had no settled minister. The church contains 57 members.

**SANGERVILLE.** A church was organized here in 1828, and Rev. Henry Sewall has supplied here most of the time since. But they have never had a pastor till Rev. Charles Duren was ordained over them, Feb. 3, 1841. Mr. Duren preaches half of the time in Sangerville; one fourth of the time in Guilford, where a part of the Sangerville church reside; and one fourth of the time in Abbot, where a new church has been organized, which he also has the pastoral charge of. (See Abbot.)

**WILLIAMSBURG** was incorporated in 1820. A Congregational church was organized, and Rev. Joseph Underwood, who was previously settled at New Sharon, was installed its pastor, in August, 1833. Mr. Underwood continued with them between one and two years, and then was dismissed, and re-settled in New Sharon. The church is nearly extinct.

#### AROOSTOOK COUNTY.

**AROOSTOOK COUNTY**, which embraces a portion of the disputed territory, was organized the beginning of the year 1840. There has been settled within its limits no Congregational ministry, except at Houlton. Three Congregational churches have been organized; one at Houlton, the shire town of the county, situated on the

eastern border line of the State; one at the plantation of Monticello, 12 miles above, also on the border line; and one in the interior, at No. 4, Fish's Mills, Aroostook Road, now Patten. The church at Houlton was organized Jan. 24, 1833, and had generally been supplied with the ordinances of religion, before the ordination of their pastor, Rev. Samuel P. Abbot. This was July 15, 1841. For the first few years, worship was sustained jointly, and in pretty equal proportions, by the Missionary Society, the citizens, and the United States' troops stationed at this post. For the last two years, there has been a Chaplain at the barracks, who has preached on the Sabbath at the Congregational meeting-house, the military and the society worshipping together. The church at Monticello was organized Jan. 25, 1833, and has had only occasional preaching by missionaries, except as supplied by other denominations. The church at No. 4, or Patten, was organized in February last, and has Rev. James Gooch, as a stated supply; sustained in part by the contributions of the people, and in part by the Missionary Society.

The greater portion of the county is yet an unbroken forest. Enough, however, has been cultivated, to evince the fertility of the soil, and to show that it rewards the husbandman richly for his toils. It is well wooded, and well watered; and while the land invites to immigration those of agricultural pursuits, its lumber, also, will be a source of wealth for years to come. Of the few towns already incorporated, Madawaska has the greatest population, containing between two and three thousand. The disputed territory has been sometimes styled "*a little strip of land, which the people of Maine have been contending with the Queen about.*" But when it is known to be larger in extent than the State of Massachusetts, it will not be thought to be of such trifling moment.

In the State, there are various religious denominations; Baptists, Congregationalists, Methodists, Episcopalians, Unitarians, Friends, Catholics, Universalists, Freewill Baptists, Christian Band, Swedenborgians, Shakers, &c. &c. The first three of these, (not differing greatly in number of ministers, churches, and church members,) are supposed to embrace about three fourths of the State; and all the remaining denominations, the other fourth. This last fourth, however, is probably greater than either of the others. There are 209 Congregational churches; 107 pastors; about 40 stated supplies; and about 50 others who are preachers, some few of whom are officers in the College at Brunswick, and in the Theological Seminary at Bangor, but much the greater portion missionaries in the feeble churches and waste places. The number of church members is a little more than 17,000. Three of the churches, which were originally Congregational, have become Unitarian; the First Church in Kennebunk, York County; the First Church in Portland, Cumberland County; and the First Church in Castine, Hancock County. One or more Congregational churches, however, have since been organized in each of those places. Some of the churches, in their first organization, assumed the Presbyterian form of government; as those in Georgetown, New Castle, Brunswick, Boothbay, Bristol, Topsham, Warren, Gray, Scarborough, Windham, Turner and Canaan. But as all these soon changed their form of government to Congregational, some of them before the settlement of the ministry, and most of the others at the close of the labors of their first pastor, and as there is now no Presbyterian minister or church in the State; it was not thought necessary to advert to this circumstance, in the notices of the respective churches. A little more than four fifths of all the Congregational churches have been aided, at some time, in the support of the gospel, by the Maine Missionary Society; and about one half are aided from the same source, at the present date.

Maine, from the extent and fertility of its territory and rapidly increasing population, must, in due time, assume some weight in the Union. Having almost 300 miles of sea-coast, and many navigable rivers to accommodate the interior, will secure to her eminence in agricultural and commercial interests. At the time of the separation from Massachusetts, and the erection of the District of Maine into a State, March 15, 1820, the Bank capital was \$1,770,000; Shipping, 140,373 tons; and the population, 298,335. These have greatly increased since that period. The population in 1830, was 399,462; in 1837, it was 473,245; and in 1840, the census gives 501,796.

HALLOWELL, AUGUST, 1841.

# SKETCHES OF THE GOVERNORS AND CHIEF MAGISTRATES OF NEW ENGLAND, FROM 1620 TO 1820.

[By JACOB B. MOORE, Esq., Member of the New Hampshire and New York Historical Societies.]

Continued from p. 162.

## WILLIAM BRENTON.

[Governor of Rhode Island, in 1660, 1661, and from 1666 to 1669.]

WILLIAM BRENTON was a native of Hammersmith, in Middlesex, England; came to this country in 1633, and was admitted a freeman at Boston, 14th May, 1634. He brought with him a considerable estate; and, although young at this period, he was, in 1635, chosen one of the three deputies of Boston to the general assembly of the colony. He was re-elected to the same post during the five following years. As showing the fashion of the times, and the estimation in which Mr. Brenton was held by the citizens, the fact may be mentioned, that at a meeting of the people of Boston, 30th November, 1635, he was placed upon a committee who were empowered "to set pryses upon all cattell, commodities, victuals, and labourers and workmens wages," and an order was passed, "that noe other pryses or rates should be given or taken." In August, 1636, we find Mr. Brenton, among the principal citizens of Boston, Winthrop, Bellingham, Vane, Leverett, and others, contributing to a fund for "the maintenance of a free school-master," which laid the foundations of that noble system of free schools, which has been the glory of New England.

The banishment of Roger Williams was followed by the exile of the venerable John Clarke, and his little band of followers. Proceeding south, they were advised by Williams to settle at Aquetneck, (Rhode Island,) and he tendered his good offices with the great Narragansett sachems to procure for them a deed of the island. On the 7th March, 1638, Mr. Clarke and his associates, to the number of eighteen, formed their voluntary compact as a community of freemen, bound, not by chartered or conventional stipulations, but by moral and religious principles, on the basis of freedom in the worship of God. On the 24th March following, through the influence of Roger Williams and Sir Harry Vane, a deed of Aquetneck and other islands in the Narragansett bay, was procured from the great sachems Canonius and Miantonimo. Mr. Clarke and his friends immediately commenced their settlement at Pocasset, (Portsmouth,) and in the following year the foundations of the beautiful town of Newport were laid.

Mr. Brenton, who had resided for a time at Taunton, although not one of the original founders of the new settlement, soon followed his friend Clarke to Rhode Island. The little community, adopting the patriarchal form of government, on the day of their voluntary association, chose a judge (William Coddington) "to do justice and judgment, and preserve the public peace;" and he continued sole judge over the little community until 2d January, 1639, when three elders were called by the people to his assistance. One of these was William Brenton. He continued to discharge the duties of this station until 12th March, 1640, when the style of the government was changed, the first magistrate having the title of governor, and the second, that of deputy governor. Mr. Brenton was chosen to this latter office during the several years following, until the first patent of Rhode Island was obtained, in 1644. In 1647, under powers derived from this patent, the general assembly of the province, as it was now called, adopted a code of laws, and established a new form of government for their administration. The civil power was vested in a President and four assistants, who were to be chosen annually, and by a special commission they were also made judges of the court of trials. Mr. Brenton was repeatedly chosen one of the Assistants, and in 1660 and 1661, was elected President.

In the body of laws now in operation in this flourishing little colony, the widest toleration and unrestricted freedom in all matters of conscience were distinctly proclaimed. It was "ordered by the general court, that all men may walk as their own consciences persuade them, every one in the name of his God. And let the Saints of the Most High walk together in this Colony, without molestation, in the name of Jehovah, their God, forever and ever."

In April, 1663, some difficulty as to the boundary between Connecticut and Rhode Island, having occurred between Winthrop and Clarke, the agents of the respective colonies, the matter was referred to the umpirage of Brenton and others, who adjusted the controversy. On the 8th July, 1663, Charles II. granted the existing Charter of Rhode

Island; in which Benedict Arnold, was named as first governor, and William Brenton, as the first deputy governor, under the royal patent. Mr. Brenton was annually appointed to this office until 1666, when he was elected governor, and continued in that office under successive elections until 1669, when he retired from the public service altogether.

Governor Brenton was a large land proprietor, and in addition to the tracts which he owned on Rhode Island and Narragansett, he purchased Metapoiset neck (in Swansey, Ms.) of King Philip, with the further stipulation on the part of the sachem, "that if ever the lands next adjacent unto this neck be sold, he [Brenton] should have the refusal on equal terms." Sometime before 1658, the large and beautiful tract of land lying on Merrimack river in New Hampshire, known as the "Brenton farm," was granted by the general court of Massachusetts to Mr. Brenton; but it is not known that he ever visited that portion of the country. Brenton's Point, on the extremity of Rhode Island, and near the site occupied by the government fortifications, was so named from its former proprietor. Governor Brenton was also one of the seven original purchasers of Pettequamscut, (South Kingston,) in Rhode Island. He lived to a very advanced age, and died at Newport, in 1674. His children were, 1. Jahleel, who died 8th November, 1732, leaving no children. He was collector and surveyor of the customs in New England, under William and Mary; the same who had the controversy with Sir William Phipps, in 1694, mentioned by Hutchinson. 2. William, who was one of the first settlers of Bristol, and is supposed to have died there. 3. Ebenezer, who settled at Swansey, had four children, and died in 1710. 4. Sarah, who married Joseph Elliott, of Guilford, Ct. 5. Mehitable, who married Joseph Brown, of Charlestown, Ms. 6. Abigail, who married Stephen Burton, of Bristol; and 7. Elizabeth, who married John Pool, of Boston.

Jahleel Brenton, son of William, and grandson of the governor, married first, Frances, eldest daughter of Governor Cranston. She died 2d February, 1740. His second wife was Mary, the widow of John Scott. She died in May, 1760. He had twenty-two children. His fourth son, Jahleel, born 22d October, 1729, entered the British navy in his youth, and having distinguished himself in service, rose to the rank of Admiral. He died in 1802. His son Jahleel, was also bred to the sea, rose to be an Admiral, and was knighted in 1810. Another son rose to the rank of captain in the British navy. It is believed that most of the family of Brenton, on the breaking out of the American Revolution, adhered to the royal cause, in whose service so many of the name have been distinguished.

### JOHN BROOKS.

[Governor of Massachusetts, from 1816 to 1823]

It has been the fortune of few public men to enjoy during their lives—and of still fewer, perhaps, to deserve—those substantial proofs of a wide-spread popular regard, which were exhibited towards Governor Brooks, of Massachusetts. His was a popularity, whose foundations were not built upon the sands of partisan strife, and which owed none of its growth and luxuriance to political combinations. A conspicuous actor in the great drama of the revolution, he came out of the contest with laurels; and preserving a character unsullied, in the various civil stations to which he was afterwards advanced, and above all exhibiting to the world a patriotism which was large enough to embrace the good of all mankind, he was, during a long life, the favorite of the people of his native State.

JOHN BROOKS was born at Medford, Massachusetts, in 1752. His father, Capt. Caleb Brooks, was a respectable farmer of that ancient town; and his great-grandfather, Ebenezer Brooks, was the son of Caleb Brooks, of Concord, who was admitted a freeman in 1654, removed to Medford in 1672, and died 29th July, 1696. The early years of John Brooks were spent upon his father's farm, in the daily toil of a thrifty husbandman. He enjoyed no other opportunities of education, but those of the town schools, in which, however, he contrived to master sufficient of the Latin, to enable him to enter upon the study of the medical profession. At the age of fourteen, he was placed as an apprentice by indentures for seven years, under the tuition of Dr. Simon Tufts, of Medford, himself an accomplished scholar, distinguished in his profession, and a most faithful teacher. Brooks was as diligent and persevering a scholar as his master could desire, and a reciprocal esteem grew up between them, which lasted during the life of the latter. The skill and attention of Dr. Tufts, and the indefatigable attention of his pupil, supplied the deficiencies arising from the want of a liberal education. Brooks made rapid progress in medical science, and began to treasure up the fruits, so valuable to the practitioner, of a judicious practical observation. Here, as the amiable traits of his character were more fully developed, he became not only an agreeable inmate of the family, but the favorite of all the youth of the neighborhood. He early began to manifest that talent for military discipline, which was displayed at a subsequent period of life. In the hours of relaxation from study, he amused himself and companions with the exercise and drill of the soldier,



The boys collected about him ; he formed them into companies, and trained and exercised them in all the duties of military discipline. Many a time and oft, was the lawn in front of the preceptor's dwelling converted by these young warriors into a miniature training-field, on which were displayed "the pomp and circumstance of glorious war."

While engaged at this school, young Brooks became acquainted with Benjamin Thompson, afterwards Count Rumford, and a friendly correspondence was kept up between them until the death of the Count, in 1814.

Having finished his studies, Dr. Brooks, in 1774, commenced the practice of his profession, in the neighboring town of Reading. He had scarcely had time, however, to establish himself in business, before the symptoms of the approaching storm of the revolution were seen; and his was not the spirit to rest quiet, as the crisis approached. As the voice of resistance was heard echoing from village to village, the hearts of the gallant youth of the country responded to the summons; and preparations for the field superseded all the minor concerns of life. A company of minute-men was raised in town, and Brooks was chosen its commander. He was indefatigable in drilling and disciplining them, having first gained the requisite knowledge by observing the exercises and drill of the British soldiery in Boston. It was but a brief period before his country called for his services.

On the day preceding the battle of Lexington, the alarm was spread, of the hostile intentions of the British. They had taken the precaution to station sentinels along the road, from Boston to Concord, with a view of intercepting all communication with the country; but the messengers despatched by Dr. Warren, eluded the vigilance of the enemy, and before the morning of the 19th April, the militia of the surrounding country was in arms. Brooks instantly marched with such of his company as were prepared, and ordered the rest to follow. They were delayed on the road by the orders of a superior officer; but Brooks, then about twenty-two years of age, and the brave young men of his company, pushed on towards Concord, and as they drew near to the town, they met the whole force of the British returning. He immediately ordered his corps to place themselves behind the barns and fences, and fire continually on the enemy. They did great execution, and contributed much to produce that panic with which the proud, but humbled British troops returned to their quarters in Boston.

The calm courage and military skill displayed by young Brooks, on this occasion, remarkable in one who had never seen a battle, attracted the attention of those who had the direction of public affairs; and he soon after received the commission of Major in the continental army. He now entered on the duties of a soldier with ardor, and devoted all the powers of his mind to the profession of arms and the cause of his country.

When the American troops were preparing to fortify Bunker's Hill, Major Brooks volunteered his services, and was active during the whole night of the 16th June, in throwing up intrenchments, reconnoitering the ground, and watching the movements of the enemy. On the morning of the 17th, when it was perceived that the enemy were making preparations for an assault, he was despatched by Colonel Prescott as a confidential officer to inform General Ward, then at Cambridge, of the movements, and to press him to send on reinforcements. Not a horse could be procured for this service, and he went on foot. This duty prevented his being engaged in that glorious battle, which has immortalized the heroes who were engaged in it, and consecrated the ground to freedom and fame.

The fine military deportment and gentlemanly manners of Major Brooks, had already secured to him the favor of his superiors, the respect and confidence of his equals. He had also made such acquisitions in military tactics, that he was consulted by superior officers on a system of discipline to be introduced into the army. He now applied himself with renewed diligence to this important branch of duty, and soon acquired a high reputation as a disciplinarian. The corps he commanded were distinguished during the whole war, for the superiority of their discipline, evinced by their gallant conduct in battle, and by their regular movements in retreat. He was considered second only to the celebrated Baron Steuben, in his knowledge of tactics. After the Baron joined the army, and was appointed Inspector General, Major Brooks was associated with him in the arduous duty of introducing into the army, a uniform system of exercise and manœuvres.

At the battle of White Plains, in October, 1776, the regiment to which he belonged was the last to quit the field, and it retired under his command with the steadiness of veteran soldiers, and received the acknowledgments of Washington for its gallant conduct. In the following year, Major Brooks was promoted to the rank of Lieutenant Colonel in the eighth Massachusetts regiment, the command of which devolved on him in consequence of the illness of the Colonel.

On the 3d August, 1777, the British Colonel, St. Leger, with a force of 1,500 men, invested Fort Schuyler, then garrisoned by about 600 troops from New York and Massachusetts, under the command of Col. Gansevoort. Col. Brooks was dispatched with a command under General Arnold to attack the besiegers. Advancing towards the enemy, he captured Major Butler, and found within the American lines one Cuyler, a proprietor

of a handsome estate in the vicinity, who, from having been much with the enemy, had been taken up as a spy. Colonel Brooks proposed that this man should be employed as a messenger to spread an alarm, in order to induce the enemy to retreat from before Fort Schuyler. Gen. Arnold soon after arrived, and approving the scheme, it was arranged that Cuyler should be liberated, and his estate secured to him, on the condition that he would return to the British camp, and make such exaggerated reports of General Arnold's force as to alarm and put the enemy to flight. The stratagem was successful. The Indians instantly determined to quit the ground, and make their escape; nor was it in the power of St. Leger and his officers, with all their arts of persuasion, to prevent it. Finding himself thus suddenly deserted by 700 or 800 of these important auxiliaries, St. Leger decamped in the greatest hurry and confusion, and returned to Montreal, leaving his tents, with a large portion of his artillery and stores, on the field.

The great victory of Saratoga, and the capture of Burgoyne and his army, on the 7th October, 1777, may be attributed, in no small degree to the gallant conduct of Colonel Brooks and his regiment. When the impetuous Arnold, who had attempted to force the intrenchments of the enemy at Stillwater, and being wounded, having his horse shot under him, was borne from the field, and his men driven back—Col. Brooks, who was on the left of Arnold's detachment, came up to the assault. With fearless intrepidity, he led on his regiment, turning the right of the enemy; stormed their intrenchments, entering them at the head of his men sword in hand, and put to rout the veteran German troops which defended them. Col. Brooks bravely maintaining the ground he had gained, the British troops immediately after fell back upon Saratoga, where the royal army surrendered to Gates. It was on the occasion of the brilliant action just mentioned, that Colonel Brooks wrote to a friend—"We have met the British and Hessians, and have beat them; and, not content with this victory, we have assaulted their intrenchments, and carried them."

In the memorable battle of Monmouth, Col. Brooks was the acting Adjutant General, and on this as on all other occasions was distinguished for his coolness and bravery.

Again, in that still more fearful crisis, in March, 1783, at Newburgh, where a conspiracy of some of the officers, excited by the publication of inflammatory anonymous letters, had well nigh disgraced the American army, and ruined the hopes of the country, the patriotism and foresight of Colonel Brooks was manifested. On this occasion, the Commander-in-Chief, to whom this was the most trying period of his life, rode up to Brooks, with the view of ascertaining how the officers stood affected; and expressed the wish that he would keep his officers within their quarters, to prevent their attendance on the insurgent meeting. Brooks replied, "Sir, I have anticipated your wishes, and my orders are given." Washington, with tears in his eyes, took him by the hand, and said, "Colonel Brooks, this is just what I expected of you." He was one of the committee who afterwards brought forward the resolutions of the officers, expressing their abhorrence of this vile plot; and by a memorandum inserted in a volume of Washington's letters to Governor Trumbull, in possession of the Massachusetts Historical Society, it appears that Colonel Brooks wrote the address presented by the officers to General Washington, on the 5th June, 1783. Washington did not forget these and other services of Col. Brooks; and afterwards, when, as President of the United States, he visited Massachusetts, in 1789, he appeared solicitous to show him, that he cherished for him a strong personal regard. When leaving Boston for Salem, lest he might miss a future opportunity, he changed his route by way of General Brooks's residence, in order that he might take leave of his friend and compatriot in arms.

In 1791, General Brooks was appointed Marshal of the District of Massachusetts, which office he held until December, 1796, when he was appointed Inspector of the Customs. In April, 1792, he was appointed Brigadier General, and in 1800, a Major General in the army of the United States; but believing that the exigencies of the country were not of a character to require of him a second sacrifice of domestic comforts, he declined the appointments.

From the army, at the close of the revolutionary struggle, Colonel Brooks had returned to private life, free from the vices incident to the camp, and rich in honors and the esteem of his countrymen; but without property, or the means of providing for his family, except by resuming his profession. His early friend and teacher, Dr. Tufts, who had become infirm and advanced in years, relinquished his practice into the hands of his favorite pupil. Dr. Brooks accordingly resumed the practice of physic under the most flattering auspices in his native town. His practice soon became extensive and lucrative. As a physician, he ranked in the first class of practitioners. His mind was well furnished with scientific and practical knowledge. He was accurate in his investigations, and clear in his deductions. He was watchful and prudent, rather than bold. His manners were dignified and benign; and his kind offices were peculiarly acceptable, from the felicitous manner in which he performed them.

Notwithstanding he was enjoying an extensive practice, we have seen that he still took a deep interest in public affairs. He was called to various civil and military stations

in the State as well as the nation. For many years, he was Major General of the militia of Middlesex county, and made his division, in its spirit and discipline, a model for the militia of the State. During the insurrection of 1786, his division was very efficient in their protection of the courts of law, and support of government. At this period, General Brooks was a member of the Legislature, and gave a warm support to the energetic measures of Governor Bowdoin, in defence of the Commonwealth. He was also a member of the convention for the adoption of the Federal Constitution, and was one of its most zealous advocates. As delegate, representative, senator, and counsellor of state, offices which he held successively, General Brooks sustained the exalted character which he had acquired under the eye of Washington. During the crisis of the war of 1812, he was appointed Adjutant General of Massachusetts, and discharged the arduous duties of that office, with a prudence and discretion, amid the most trying circumstances, that won the respect and gratitude of the people.

On the retirement of Governor Strong, in 1816, General Brooks was selected as the candidate to succeed him, and was chosen by an almost overwhelming suffrage. His very name acted as a talisman to disarm party spirit of its virulence, and thousands of citizens, who differed on other subjects, united in their support of General Brooks. For six years in succession, he was re-elected to that high and responsible office, presiding with great dignity and faithfulness, and to the universal acceptance of the people, over the affairs of the Commonwealth. In 1823, he declined a re-election, and retired to private life.—His death took place on the 1st March, 1825, when he was nearly 73 years of age. In the latter years of his life, he connected himself with the church in Medford, under the pastoral charge of Dr. Osgood. In private life, he was greatly esteemed, and the people of his own town were wont to confide to him their differences and disputes; and so judicious were his counsels, that it was remarked by an eminent lawyer of Medford, that he had no professional business, as Governor Brooks had the rare faculty of making people adjust their differences without going to law.

Governor Brooks was a distinguished member, and President of the Massachusetts Medical Society; a member of the Cincinnati, and of various learned and literary and benevolent associations. He bequeathed his valuable medical library to the society of which he was president.

The wife of Governor Brooks died in early life. He had one daughter, Lucy, who married Rev. George Oakley Stewart, of Quebec, afterwards of Kingston, U. C. where she died in December, 1814. His sons were Alexander Scammel, and John, both of whom devoted themselves to the service of their country. The former is a colonel of artillery in the U. S. army, and inherits the paternal estate in Medford. The latter, beautiful and accomplished, was a lieutenant in the navy, and died in the hour of victory, heroically fighting for his country, on board Perry's flag-ship, the *Lawrence*, Sept. 10, 1813, in the battle of Lake Erie.

## HENRY BULL.

[Governor of Rhode Island, in 1685, and 1689.]

HENRY BULL, a native of South Wales, was born in 1609, and removed to New England, among the early colonists, in 1636. He settled at Boston, where he was admitted a freeman in 1637. This was a period, when the Wheelwright controversy was at its height, and the little commonwealth of the Puritans was almost rent asunder by religious dissensions. Mr. Bull, with many of the settlers who had recently arrived, joined the party of those who were advocates of the most liberal tolerance in matters of religious faith. He became a constant attendant upon the ministrations of Wheelwright, and an admirer of the eloquent and enthusiastic Anne Hutchinson. When the general court of Massachusetts published its anathema against the heresies of Wheelwright, in 1637, Mr. Bull was one of those who subscribed the petition in his favor; and his name was consequently included in the famous order of the court for disarming fifty-eight of the citizens of Boston, on the charge of promoting sedition. Indignant at this act of intolerance on the part of the Puritans, who had themselves fled from persecution in the fatherland, Mr. Bull resolved to seek an asylum elsewhere, and joined the little company of Dr. John Clarke, who purchased Rhode Island of the Narragansetts. He was one of the eighteen whose names appear in the voluntary compact of government subscribed by the purchasers of Aquetneck. Early in the spring of 1638, Mr. Bull erected a dwelling-house at Pocasset, where he remained until April of the following year, when he entered into a written agreement with eight other citizens, "to propagate a plantation in the midst of the island, or elsewhere." They formed their plantation at the southerly end of the island, and on the 16th May, 1639, it was named Newport. Providence smiled upon the infant settlement, and it grew apace.

Mr. Bull took an active part in all the early proceedings of the little colony, and although a man of unambitious spirit, during the forty years that succeeded, he sustained, at different times, various responsible offices. In 1672, he was chosen deputy governor.

In 1685, he was elected governor of the colony, much against his own inclination, which he had repeatedly declared to be for the quiet and repose of private life. For these reasons, and on account of his advancing age, in the following year he declined a re-election, with the view of retiring from public employments altogether.

After the deposition of Governor Andros, by the people of Massachusetts, the freemen of Rhode Island, assembling at Newport, on the first of May, 1689, determined to follow the example of the sister colony, and to resume their former charter and government, abrogated by Andros. They accordingly proceeded to the choice of their usual public officers; and as the choice of the people was made known, one after another declined the honors of office, few being found who were bold enough to accept their appointments, and encounter the hazards then supposed to be involved, together with the personal consequences which might result from a failure of the enterprise. It was a long time before the government could be organized. The hearts of the honest Quakers quailed at the thoughts of a revolution, which their proceedings in fact contemplated, and from which they perceived it was now too late to recede. The office of governor was tendered to one and another of the principal citizens, and declined. No one could be found, who had sufficient nerve to accept the post of danger and responsibility, until the name of the venerable Governor Bull, then four-score years of age, was mentioned. He was applied to, and at once accepted the station, serving until the next election, about six months. He was then again elected, but declined any further service. The danger, he remarked, which had deterred others from serving the colony had passed, and younger men could now be found who would be willing to accept the office.

Governor Bull died at Newport, in 1693, at the age of 84. His remains were interred in the Coddington burial place, where a plain, unostentatious slab points out to the passing traveller the spot where repose the ashes of this bold and fearless patriot. His house, built of stone, was recently standing in Newport, and the patrimonial estate is still in possession of a lineal descendant of the governor.

Governor Bull was twice married. His first wife, Elizabeth, died in 1665. His second was Anne, widow of Governor Easton; she died in 1707. He had four children, two sons and two daughters. His elder brother, Thomas Bull, was an officer in the Pequot war of 1637, and afterwards commanded the militia of Hartford and Saybrook, and became somewhat distinguished in the Connecticut colony for his successful resistance of the invasion of Sir Edmund Andros, governor of New York, in 1675.\*

Governor Bull was a member of the Society of Friends, or Quakers, as were most of the governors and other magistrates of Rhode Island, for nearly a century following 1660. He outlived all the other seventeen original associated settlers of Rhode Island.

### WILLIAM BURNET.

[Governor of New York and New Jersey, from 1720 to 1728; and of Massachusetts and New Hampshire, in 1728 and 1729.]

WILLIAM BURNET, F. R. S., was the eldest son of Gilbert Burnet, the celebrated Bishop of Salisbury. He was born at the Hague, in March, 1688, and named William, after the Prince of Orange, who stood god-father at his baptism. He entered Trinity college, in Cambridge, as a gentleman commoner, in 1702, and was educated to the profession of the law. After having completed his education, he travelled on the continent of Europe, and on his return in 1709, published an "Account of the Icy Mountains of Switzerland."

At the time of the appointment of Mr. Burnet to the government of New York, he held the office of comptroller-general of Accounts of the Customs of England. This office was worth some £1,200 per annum; but having become involved in the memorable

\* The charter of Connecticut was of prior date to the patent of the Duke of York; but no sooner had that prince, under the title of James II., ascended the throne, than Sir Edmund Andros, governor of New York, claimed jurisdiction over all that portion of the Connecticut colony lying west of Connecticut river, and threatened an invasion. The government of Connecticut resisted the claim, and sent troops to New London and Saybrook. Just as they arrived at the latter place, the hostile expedition hove in sight, headed by Andros in person. The legislature of the colony, then in session, sent a message to Capt. Bull, commanding their forces at Saybrook, to propose a reference of the dispute to commissioners. Andros requested permission to land under the guns of the fort, when he would consider their proposition. On landing, with his retinue, he rejected the proposals of Capt. Bull, and forthwith commanded, in his Majesty's name, that the Duke's patent, and his own commission, should be read. Capt. Bull, also in his Majesty's name, commanded Andros to forbear the reading. The governor, flushed with anger, emphatically commanded his secretary to proceed; when Bull, who possessed the frame of a Hercules, and the voice of a Stentor, forbade him, in a tone and manner that instantly overawed the haughty governor. The captain, then moderating his voice, good-humoredly reminded Andros that he had in charge a message to deliver his Excellency from the general court of Connecticut. Andros, somewhat cooled in his impetuosity, and discovering that he had a bold and resolute man to deal with, after looking him sternly in the face for a few minutes, asked, "What's your name?" The captain replied, "My name is Bull, sir." "Bull?" exclaimed the governor, "It is a pity your horns were not tipped with silver." Foiled in his efforts, Andros returned crest-fallen to New York, and was not long after recalled by the king.

South-Sea speculations, which ruined so many fortunes at that day, Mr. Burnet desired a change, in the expectation of retrieving his fortune in a new sphere; and, by consent of government, arranged an exchange of offices with Governor Hunter, of New York, who left that province on the last of July, 1719, and had spent the year following in England. Gov. Burnet's commission was dated 19th May, 1720, and included the provinces of New York and New Jersey. He arrived at New York on the 17th of September, published his commission on the 29th, and took upon himself the government. Having acquired a full and accurate knowledge of the condition of public affairs in this province, by repeated interviews with Governor Hunter, and being withal a man of enlarged and capacious views, Gov. Burnet commenced his administration with vigorous measures, designed to ensure the future safety of the province, and the ascendancy of British power in the colonies; for which he foresaw that there would be sooner or later a struggle between the two great powers, which had got foothold upon the continent. He saw through the covert designs of the French, and the means they were adopting to unite the Indians, from the St. Lawrence to the Mississippi, against the English; and adopted counteracting and defensive measures. In his first speech to the legislature, on the 13th October, he expressed his views with great freedom, and endeavored to arouse the apprehensions of the members. He recommended, as one of the first steps, the prohibition of all sales to the French, of articles suited to the Indian trade. This was a wise measure of precaution; for it was by means of the goods procured at Albany and New York, that the French were enabled to tamper with the Indians, and incite them against the English. Gov. Burnet saw that supplying the Indians directly with the articles they wanted, would annihilate the influence of the Canadians over the Indians. The traders and factors raised a great clamor; the Governor was bitterly assailed; and efforts were made to repeal the obnoxious measure, but without effect—the Governor being resolved not to be diverted from the course which he clearly saw to be dictated by the soundest prudence and regard for the public safety.

The design was entertained by the French to establish a chain of posts from Canada to Louisiana, for the purpose of circumscribing and confining the limits of the English colonies to narrow strips of territory along the sea-coast. To frustrate this scheme, Gov. Burnet determined to obtain command of Lake Ontario, and in 1722, established a trading house at Oswego, in the country of the Senecas. Trusty persons were also appointed to reside among the Onondagas, then possessing the centre of the territory of the Five Nations, for the purpose of carrying on the direct trade with the natives.

During the year 1722, a congress was held at Albany, attended by the governors of New York, Pennsylvania and Virginia, at which the ancient friendship with the Indians was renewed. Here Gov. Burnet, with politic foresight, prevailed upon them to send a message to the Eastern Indians, threatening them with war, unless they concluded a peace with the English colonies of Massachusetts and New Hampshire, then greatly harassed by their incursions.

Governor Burnet met the assembly of New Jersey soon after his arrival; and after a brief session dissolved that body, and ordered a new election. His policy here seems to have been different from that adopted in New York, where he continued the assembly, which he found existing on his arrival, until the people *fearful that their representatives might be corrupted by executive power*, clamorously demanded a dissolution. In his address to the new assembly in New Jersey, Gov. Burnet, after recommending the King's service to their earnest consideration, and such ample support of the government as would comport with the honor of his Majesty, says, "I must recommend you not to think of me"—a course very different from that which he afterwards adopted in Massachusetts, on the subject of his salary. The legislature of New Jersey voted him a salary of £500, which was very acceptable; and a good degree of harmony subsisted during the whole of his administration.

During the administration of Gov. Burnet, a bill was submitted to the assembly in New Jersey, bearing the title of "*An act against denying the Divinity of our Saviour Jesus Christ, the doctrine of the blessed Trinity, the truth of the Holy Scriptures, and spreading atheistical books.*" It was said to have been favored by the Governor, but I find no evidence of this fact; on the contrary, the known opinions of the governor were more likely to induce an opposite course of conduct. The bill was not adopted.

Governor Burnet was a well read scholar, a man of sense and of good breeding, and possessed a sprightly, social disposition, which his love of study restrained from excess. He cultivated successfully the arts of popularity. Without affectation of pomp, he mingled freely with the respectable families in his government, and became much admired for his courtly and agreeable manners. In public matters, he consulted freely the best men of the province, and gave all the weight to their opinions which they deserved. Gov. Burnet delighted in the society of literary men. Dr. Johnson, president of King's (now Columbia) College, was among the number of his friends and favorites. But this intimacy (says the biographer of Johnson) at length brought the latter into some perplexity of mind. "The Governor, whose eccentric genius was not to be confined within the

limits of orthodoxy, had greedily imbibed, and made himself master of the principles of Dr. Clarke, relating to the Holy Trinity, and of Bishop Hoadly, relating to ecclesiastical authority; and he was zealous and alert in his attempts to proselyte his friends to his own way of thinking. He flattered himself with the expectation of succeeding with Mr. Johnson, in particular; as he knew him to be no dogmatist, but inquisitive, and, from an impartial love of truth, willing to read and examine any thing that was offered him. Accordingly he assailed him with all his strength and dexterity, and furnished him with the best books that had been written by Clarke, Whiston, Hoadly, Jackson, Sykes, and others on that side of the question, both in the Trinitarian and Bangorian controversy. Mr. Johnson, who read these authors willingly, could not but admire them as writers, but was much shocked with observing their artifices and subtleties. Yet, had it not been for his habitual principle and resolution to act impartially, and to examine things with the greatest care and exactness on both sides, he would have been in no small danger (and indeed for some time he was actually in danger) of being borne down by the weight of their reasonings, or, at least, deluded by the plausible appearance of their arguments.”\*

Governor Burnet cultivated the friendship of the Indians by presents, treaties, and complimentary attentions, and succeeded in making a strong impression upon their chiefs. The French, headed by the Chevalier de Joucaire, whose jealousy these proceedings on the part of Great Britain did not fail to awaken, promptly endeavored to counteract his measures. Through their interest with the Onondagas, they obtained permission to build a fort at Niagara, and erect a store-house; but as soon as this became known to the rest

*\* Letter from Gov. Burnet to the Rev. Mr. Johnson.*

NEW YORK, Aug. 14, 1727.

REV. SIR,—It is so rare a thing in this country to find one that reads books with care and impartiality, that you need no apology for borrowing but you give me a pleasure in doing it. I hate to have them lie idle upon a shelf; but when I lend them to such readers, I reckon they bring me no good interest.

There is no need, in reading a controversy, to be of one side of the question; it is rather better to be of neither; and, in points which are not capable of demonstration, perhaps those who never entirely determine, but still are in some suspense, act most rationally.

Candor and temper are sufficient bonds of unity without sameness of opinion.

The thing that always hung most in my mind out of Dr. Clarke's book, was, that there was but three possible opinions upon the subject, and that whoever has any opinion fixed, has one of the three, and that all other opinions are mere self-delusion, and mere nothing, however plausibly disguised.

As to the style and decency of writing, which you commend in the Doctor, it is certainly very taking, and it is commonly the lot of the most unpopular to write so; whereas those who are backed by numbers are apt to swagger. I remember my father was called a Socinian, because in one of his books, he commends the serious, modest way of controversy. But this is no proof of people's being right; and, accordingly I remember an able member of the House of Commons, speaking of a very rising young member, said, what a pity he had not been of the side of the minority, for then he would have had a complete finishing, but as he was on the winning side, it was a great chance but he would be spoiled. So much a better school is adversity than prosperity in every stage and profession of life. As to the three opinions, I take the fashionable one to be Sabellianism, as I have often found by conversation, of which Socinianism ought to be a consequence, though seldom drawn, and therefore not fairly chargeable;—the most uncommon one, Trithemism, which people are oftener driven to by dispute than that they choose it;—and the most obvious one, that of the inequality, which would be more universal, if it did not seem to lead to Polytheism; though not so much as Trithemism does. I send the books, and am, sir,

Your most humble servant,

W. BURNET.

*Letter from the Rev. Mr. Johnson to Gov. Burnet.*

MAY IT PLEASE YOUR EXCELLENCY,—Dr. Clarke's writings are so very agreeable and instructive that I cannot presently be disengaged from them, when I have once got them under my eye; however, I now at last return those of them which I had last, with my humble thanks for them and those kind lines which accompanied them from your Excellency, full of very wise and true observations.

But as to the last of them, relating to the three opinions; if Sabellianism do indeed necessarily include and infer Socinianism; and if, at the same time, the common orthodoxy were not really different from Sabellianism, provided there were but three possible opinions on this subject, I should readily enough subscribe to that of the inequality; for I cannot conceive how a great many texts of Scripture can be fairly accounted for upon the Socinian hypothesis; and as for Trithemism, that is demonstrably and utterly inconsistent with reason as well as Scripture. But that of the inequality, though reasonable and intelligent enough, and very well accounting for most texts of Scripture relating to this subject; yet there are some texts which I wish I could, but cannot, find reconcilable to it without too great a violence done to them, and too great a deviation from the most obvious sense and meaning of them. It seems to me, therefore, there must be a fourth hypothesis possible, though it may not be comprehensible or explicable; and yet, so far as it is discovered to us it is intelligible, and, because it is divinely revealed, must be credible. But I shall gladly embrace any further light on this subject.

If your Excellency removes to Boston, as the people there will, no doubt, think themselves very happy, so I shall be very glad in particular that you remove no further from us, and that it will yet remain practicable for me to enjoy the advantages of that condescending goodness you have hitherto expressed towards me. And, therefore, if I may yet presume, I shall be very much obliged to your Excellency, if you will please to lend me any other good book, and particularly an Italian grammar, after the manner of Boyer, for the French, for I have a curiosity to look into the nature of that language. I am,

May it please your Excellency,

Your most humble, &c.

S. J.

of the Indian confederacy, they denounced the transaction as unauthorized, and sent deputies to the French, commanding them to discontinue their operations. They proceeded, however, to the completion of their fort. Gov. Burnet, in the mean time, exerted himself with great diligence to defeat the intrigues of the French, and to arouse the British Government and the Six Nations to a resolute opposition to the encroachments of France. At his own private expense, he built a fort and trading-house at Oswego, in defiance of the menaces of the Governor of Canada, and the discouragements interposed by the legislature, who now began to be influenced by the clamors of those who were interested in the interdicted French and Indian trade.

But however zealously Gov. Burnet had exerted himself for the welfare of the colony, he was not permitted to enjoy the fruits of his well-timed measures. The party whose interests were affected—the principal merchants and men of wealth—had gradually increased in their numbers and influence, until the assembly became almost unanimously opposed to the Governor. His interference in 1724, in a dispute which had arisen in the French church, and a quarrel with Mr. De Lancey, one of the richest men in the province, operated against him. The decrees which he had made in the Court of Chancery, then recently instituted, and which took a range before unknown in the colony, also, gave great dissatisfaction. The controversy became warm and somewhat personal; and the assembly at last, on the 25th November, 1727, passed a vote protesting against the Court of Chancery, “as assumed to be set up here,” as the “greatest grievance the province ever felt,” and resolved that it was unwarrantable and oppressive, and that laws should be passed declaring the proceedings and decrees of said Court void. The Governor no sooner heard of these proceedings, than he summoned the members before him, and dissolved the assembly.

The accession of George Second, in 1727, gave the enemies of Burnet new hopes of success. Through the intrigues of some London merchants, and the interest of Colonel John Montgomery, Gov. Burnet was removed in the spring of 1728, and his place given to Montgomerie. This gentleman, who in point of talent was much inferior to Burnet, had been groom of the bed-chamber to the new monarch, while he was Prince of Wales, a station he was much better suited to fill than the chair of a royal province.

Governor Burnet was now (March 7, 1728,) invested with the government of Massachusetts and New Hampshire, as the successor of Shute; but the change was a sore disappointment to him, and visibly affected his spirits. He had become greatly attached to New York, and had married there. He had conducted himself with so much generosity and disinterestedness in New York and New Jersey, that he had in no degree improved his pecuniary circumstances, and could carry nothing thence with him to New England but his library, which he brought out with him from Britain. The hopes which, on taking office here, he had entertained of repairing his estate, were now dissipated; and to add to his alarms, he was exchanging a government of comparative quiet, for one which had been distinguished for its contentions.

Governor Montgomery arrived at New York, on the 15th of April, 1728, and on the 20th assumed the government of that province and New Jersey. By the same arrival came dispatches for Gov. Burnet, inclosing his commission for New England. He did not leave however, until the July following, arriving at Boston on the 13th. The people of Massachusetts, to whom the name of Burnet was a pledge of civil and religious liberty, hailed the new appointment with joy; and a cavalcade was formed of the principal inhabitants of the province, joined also by the Lieutenant Governor, and several of the counsellors of New Hampshire, who repaired to Bristol, and from thence escorted the Governor to Boston. And such a multitude of carriages and horsemen thronged to meet his approach, that he entered the city with a more numerous attendance and more splendid cavalcade than ever before or since graced the arrival of a British Governor.\* On the 24th of July, he made his first address to the assembly—and, like Lord Bellomont, he alluded to the splendor and pomp of his reception, as an argument in proof of their ability honorably to support his Majesty's government in the province. The worst fears which Gov. Burnet had entertained of an unquiet administration in Massachusetts, were soon to be realized. He had received positive instructions from the crown, to insist on the establishment of a permanent salary in both his provinces; and although during his administration in New York and New Jersey, he had exhibited an indifference to a matter thus affecting his personal interests, he seems to have made it his earliest and most eager concern in Massachusetts and New Hampshire.

Governor Burnet attended the session of the Council and Assembly of New Hampshire, which was held in April and May, 1729, after which he visited New Hampshire but once—on the 7th of September, 1729. He was well received in that province. The

\* Soon after arriving at Boston, Gov. Burnet was waited upon by the corporation of Harvard College, in form “to salute him, and ask his smiles upon the college.” On the 21st August following, he visited the college, and was received in state. He was addressed by a senior bachelor in Latin, to which he responded in the same tongue.

assembly, through the influence of Lieutenant-Governor Wentworth, were induced to grant an annual salary of £200 sterling for three years, which answered the expectations of the Governor. But the Massachusetts Assembly, although they readily voted a salary of £1,400, beside handsome presents for travelling expenses, refused to enact the required ordinances for a fixed and permanent salary. It was in vain that he reminded them of the wishes of Parliament, and the commands of the King in this behalf, or appealed to them on the necessity of making the office of Governor independent of the restraint of an annual and uncertain allowance. They contended that their charter gave them the control of all appropriations of money, and that an honorable support would always be afforded to a worthy chief magistrate, without rendering him independent of the people, whose interest he was bound to support. Burnet replied by reminding them reproachfully of the manner in which they had dealt with Shute; and, apparently losing the command of his feelings in the heat of the controversy, he threatened that Parliament would allocate a fixed salary upon the province, "and perhaps do something else besides,"—a vague menace, which, addressed to the sturdy independents of New England, excited only their jealousy and indignation. They remained firm in their opposition to the demands of the Governor—and he as inflexibly refused to accept the sums which they voted, declaring that he was not at liberty to accept any thing but a fixed salary. He refused to prorogue the assembly, as requested, unless they would comply with his demands. Some time after he adjourned the session from Boston to *Salem*, jocosely observing that the name was propitious to harmony, and that he would next try the effect of a session at *Concord*. But this unseasonable levity, in an affair of great public interest, was not more effectual than his arguments and menaces had been; and the assembly, in their several migrations, evinced a spirit not to be changed by change of place. The Governor having held several sessions at *Salem*, without success, adjourned the General Court to meet at *Cambridge* on the 21st of August. This widened the breach. The assembly grew warmer in their votes and messages, and complained against the attempt of the Governor to drag them into compliance, by driving them from one part of the province to another. In this stage of the controversy, it was remarked that the spirits of the Governor were depressed; and his friends attributed it to the difference which seemed to be irreconcilable between him and the Assembly. A few days after, he fell sick of a fever, occasioned by the oversetting of his carriage upon the *Cambridge* causeway, when the tide was high, which terminated his life on the 7th of September, 1729. The sudden and unexpected intelligence of the Governor's death, put an instant end to all the resentments which had been roused against him—so great a tamer of human enmity sometimes is Death. It was universally admitted, that he had displayed an honorable, disinterested and generous disposition, in every branch of his short administration, excepting the one unhappy difference about the salary, in which, by his rigid adherence to the royal instructions, he had encountered an opposition which probably preyed upon his health, and hastened his death. His remains were committed to the grave with the respectful solemnity of a public funeral, creditable alike to the feelings of the Assembly which ordered it, and to the merit of the individual who inspired it.

Governor Burnet was a man of superior talents. The fault of his character seems to have been a precipitancy of decision which sometimes led him into error. He would sometimes say of himself, "I act first, and think afterwards." Though opposed to the pomp and parade of authority, he was a stickler for prerogative—and it was this which gave rise to the opposition he met with in New York and Massachusetts. His library was the most extensive and valuable private collection at that time in the country. His conversation was agreeable, and the ease and dignity of his deportment gave him precedence wherever he went. He was generally surrounded by men of learning, wit, and leisure. Although the son of a bishop, he seems not to have been exclusively attached to the established church, and was not remarkable for his punctilious observance of the Sabbath. Hutchinson remarks that it would have been better for him to have conformed more to the feelings and prejudices of the people whom he was called to govern. There was a vein of levity in his conversation at times, which disconcerted and grieved the more staid and rigid of his friends, and which did not become his station. Being invited to dine with an old charter senator, who retained the custom of saying grace sitting, the grave gentleman desired to know which would be most agreeable to his Excellency, that grace should be said standing or sitting; the Governor replied, "standing or sitting—any way, or no way—just as you please." While on his way from New York to Boston, he complained to Colonel Tailer, one of the committee who had been sent to meet him, of the long graces which were said by the clergymen on the road. Tailer facetiously replied, "The graces will increase in length till you come to Boston; after that they will shorten till you come to your government of New Hampshire, where your Excellency will find no grace at all."

Hutchinson, speaking of the character of Burnet, says he had no talent at dissimulation, and did not appear better than he really was. He sometimes wore a cloth coat lined with velvet, and this was remarked by some to be expressive of his character. He



was tolerant to others in matters of religious faith, being himself attached to no particular modes or forms of worship; and by his last will, he ordered his body to be "buried in the nearest burial ground."

Governor Burnet married, some time after his arrival in the country, a daughter of Mr. Van Horne, a wealthy merchant of New York. She died on the 14th of December, 1727. Gov. Burnet left two sons, and a daughter. William, the elder son, graduated at Harvard College in 1741, and died within a few years after.

Governor Burnet seems to have been a better scholar, a better man, and to have left a better reputation, than either of the other sons of the learned Bishop. Thomas, third son of the prelate, was a wild, disorderly youth. While a student at the Temple, he belonged to the association called the "Mohocks"—a gang of desperadoes, who after drinking themselves up to the sticking point of courage, would sally forth into the streets at night and attack every one they met. Swift was terrified, and actually feared being murdered by them. After leaving the Temple, Burnet was made consul at Lisbon, where he quarrelled with the ambassador, and was recalled. He then renewed the study of his profession—became a King's sergeant—and subsequently a Justice of the Common Pleas. Justice Burnet's dissipated habits were a source of great uneasiness to his father, who one day perceiving him in an unusually melancholy mood, asked him what he was thinking of? "A greater work than your Lordship's History of the Reformation," said, he. "And what is that, Tom?" asked the Bishop. "My own reformation, my lord," said the young rake. "I shall be heartily glad to see it," said the Bishop, "but almost despair of it." Justice Burnet wrote some clever political tracts, and a travestie of the first book of Homer, for which latter performance Pope honored him with a place in the *Duociad*.

## THE STUDY OF THEOLOGY AS A PART OF LITERATURE.

THE following article is transferred to the pages of the Quarterly Register from an able Address, delivered in October last, by the Rev. LE ROY J. HALSEY, M. A., before the Alumni of the University of Nashville, on the Study of Theology as a part of Science, Literature, and Religion. The extracts chiefly comprise what the writer says under the second division of the Discourse.

The first thing that strikes our attention on entering the field of Theological Literature is its immense magnitude, its incalculable riches. The fashionable readers of Polite Literature, who have never travelled beyond the narrow precincts of modern poetry and fiction, would shrink back astonished, if the veil could once be lifted, which hides from their view this broad land of wealth unknown, this land of the intellectual giants of all ages, a land adorned with the choice productions of every order of genius, enriched by the contributions of every language of Christendom. For whilst, on one hand, it can boast of the learned labors of such men as Origen and Jerome, Eusebius and Augustine, Calvin and Beza, Erasmus and Grotius, Spanheim and Stapfer, Lightfoot and Lardner, Hooker and Stillingfleet, Walton, Mill and Kennicott, Mosheim and Turretin, Poole and Owen, Paley and Butler, Pascal and Fenelon, Prideaux and Usher, Michaelis and Rosenmüller, Calmet and Campbell, Fuller and Watson, Tholuck and Hengstenberg; on the other hand, it is adorned with all that remains of the burning eloquence, that glowed in the hearts and fell from the lips, of such as Tertullian, Lactantius, Chrysostom, Bossuet, Massillon, Howe, Barrow, Baxter, Sherlock, Whitefield, South, Mason, Chalmers, Jeremy Taylor, and Robert Hall.

The nucleus and starting point of all Theological Literature is the Bible itself, in its original languages and in its manifold translations. For although, as we have seen, the Bible is not to be considered as a scientific theological work, yet, viewed as a literary composition, or series of writings extending through fifteen centuries, it forms a large and choice part of Theological Literature. The Bible, indeed, does not belong exclusively to any one department of Literature, but having pervaded and moulded all others, it forms the richest, the most varied

and the most wonderful part of universal literature which the world can boast. It belongs as much to Classical as to Theological Literature. It is in the Bible, that the long stream of Hebrew Literature, flowing down like a mighty river from the heights of Paradise beyond the flood, and sweeping across the vast plains of the oriental world, and bearing on its bosom the consecrated ark of primeval civilization, meets another noble stream, both deep and broad, coming from the West, the stream of classical antiquity flowing from the steep of Parnassus and the cool groves of Arcadia, and bearing on its enchanted waters the fairy-like vessel of the Muses, richly freighted with the immortal monuments of poets and orators, heroes and sages. It is in the Bible, that these two streams of Hebrew and Grecian literature meet and blend their currents, and flow on together for ages. And it is from the Bible again, that these two streams, having thus mingled and purified their waters, re-issue and go forth to the four quarters of the globe, spreading life and beauty over every country of Modern Europe, over the whole domain of Christendom. They have been flowing from the east in all time past, and are flowing yet: and they are destined to flow, until every nook and corner, every vale and mountain-top of this wide globe shall be washed by their fertilizing waters. They have reached us in these ends of the earth; and we can now trace back, on the bosom of classical and theological literature, the whole course of our learning and our religion; first, from our American shores to the states of Europe, thence back to the shores of Greece and Italy, from these again to the land of Patriarchs and Prophets, and from that chosen land up to the top of old Ararat and the ark of Noah, thence back to the Garden of Eden, and thence again to heaven and the throne of God. The richest treasures of Theological Literature are to be found in the three classical languages of antiquity, the Hebrew, Greek and Latin, which have done more to spread knowledge and religion over the world than all others besides. The study of Theological Literature is at every step the study of these great languages, in which truth and beauty reached their highest perfection, and the human mind its highest development.

And what shall we say of these languages? Of Greek and Latin, what can be better said than has been done by Coleridge in the following unparalleled description?

"Greek—the shrine of the genius of the old world; as universal as our race, as individual as ourselves; of infinite flexibility, of indefatigable strength, with the complication and the distinctness of nature herself; to which nothing was vulgar, from which nothing was excluded; speaking to the ear like Italian, speaking to the mind like English; with words like pictures, with words like the gossamer film of the summer; at once the variety and picturesqueness of Homer, the gloom and the intensity of *Æschylus*; not compressed to the closet by *Thucydides*, not fathomed to the bottom by *Plato*, not sounding with all its thunders, nor lit up with all its ardors even under the Promethean touch of *Demosthenes*! And Latin—the voice of empire and of war, of law and of the state; inferior to its half parent and rival in the embodying of passion and in the distinguishing of thought, but equal to it in sustaining the measured march of history, and superior to it in the indignant declamation of moral satire; stamped with the mark of an imperial and despotizing republic; rigid in its construction, parsimonious in its synonymes; reluctantly yielding to the flowery yoke of *Horace*, although opening glimpses of Greek-like splendor in the occasional inspirations of *Lucretius*; proved, indeed, to the uttermost by *Cicero*, and by him found wanting; yet majestic in its barrenness, impressive in its conciseness; the true language of history, instinct with the spirit of nations, and not with the passions of individuals; breathing the maxims of the world and not the tenets of the schools; one and uniform in its air and spirit, whether touched by the stern and haughty *Sallust*, by the open and discursive *Livy*, by the reserved and thoughtful *Tacitus*."

If such be the Greek and Latin, who can describe the stately and giant-built Hebrew! the most simple, the most philosophical, and the most ancient of written tongues; with letters like blocks of marble, with words like kings' palaces, with sentences like cities walled up to heaven; though robed in the

beauties of holiness, yet rugged as the mountains about Jerusalem; unchangeable in its idiom, unyielding in its structure, unvarying and solemn in its tone, from generation to generation the language of rigor and of judgment, of adoration and obedience; spoken first in the Garden of Eden, or by the builders of Babel, written first on tables of stone by the finger of Jehovah; forever preserving its awful dignity, whether sung by the Seraphim above, or by the choirs of the Temple, whether carried to the highest heaven of sublimity by Isaiah, or brought down to play amongst the roses of Sharon and the lilies of the valley by Solomon; and destitute alike of the elasticity of the Greek, and the martial prowess of the Latin, unable to soar with the one, or charge with the other; but ever marching with the slow and measured tread of an ancient army of elephants.

These three languages contain all the treasures of the ancient world; Hebrew, Greek and Latin, once reconciled at the cross, and brought into mysterious union around the head of the dying Son of God, have, from that day to this, formed the united repositories of classical and theological learning; the mines, out of which have been dug all the jewels of truth and beauty which adorn every language of Christendom.

Thus it appears that classical and theological literature are the two great sources of all modern literature; and, if for no other reason, they should be studied on account of their immense magnitude. They have made the world what it now is; they have their hold upon the world, and the world will not soon let them die. But of the two, theological literature is, by far, the most extensive. For beginning with the Bible in its original tongues with its countless versions, it includes all the writings of the Greek and Latin Fathers, all the huge quartos and folios of the middle ages, all the apologies and defences of Christianity, all the systematic treatises written since Theology began to be studied as a science; all the critical commentaries, all the controversial tracts, all the published sermons and devotional works, with the myriads of Periodical works published since the invention of Printing.

The reason of this vast accumulation of Theological Literature is obvious. For not only has Theology exerted a greater influence over the human mind than any other subject during the last eighteen centuries, but besides its own professed writers the clergy, forming the largest class in every age, it has laid under contribution the writers of every other class. Even the province of poetry, the most distant from Theology, has acknowledged its sway. For example, take the noblest specimen of English literature, the one great Epic of modern times. And what is *Paradise Lost* but a magnificent theological work, theological in its conception, in its doctrines, in its imagery, in its characters, in its language. It is, from beginning to end, one unbroken commentary and even paraphrase of the Bible. The muse of Milton was distinctly a scriptural muse; no fickle goddess of the Aonian Mount, but that Eternal Spirit that directed the pens of Moses and Isaiah; he drank of no fancied Pierian spring, but of a purer and higher fountain, even of

"Siloa's brook that flowed  
Fast by the oracle of God."

The whole history of mental and moral philosophy is but the history of Theological writings. The long reign of the Aristotelian Philosophy was but the reign of Theological discussion, the accumulation of Theological literature. During the middle ages there was scarcely anything studied and written but Theology. According to Hallam, "It was the Christian religion alone which made a bridge across the chaos of the middle ages, and linked together the two periods. Over this bridge were conveyed the materials which fed the flame of the Protestant Reformation in every country of Europe."

Do you ask for additional authority? A competent witness is at hand. M. Guizot, in his lectures on Civilization, speaking of this period, uses the following language:

"The intellectual and moral progress of Europe has been essentially theological. Look at its history from the fifth to the sixteenth century, and you

will find throughout that theology has possessed and directed the human mind: every idea is impressed with theology; every question that has been started, whether philosophical, political or historical, has been considered in a religious point of view. So powerful indeed has been the authority of the church in matters of intellect, that even the mathematical and physical sciences have been obliged to submit to its doctrines. The spirit of theology has been as it were the blood, which has circulated in the veins of the European world down to the time of Bacon and Descartes. Bacon in England, and Descartes in France, were the first who carried the human mind out of the pale of theology. We shall find the same fact hold if we travel through the regions of literature; the habits, the sentiments, the language of theology there show themselves at every step. This influence, taken altogether, has been salutary. It not only kept up, and ministered to, the intellectual movement of Europe, but the system of doctrines and precepts, by whose authority it stamped its impress upon that movement, was incalculably superior to any which the ancient world had known." It is Theological Literature that arrays before us the champions, the master spirits, who have held the sceptre of thought, and sat behind the oracle of opinions in the intellectual and moral world.

Suppose it were possible for us, by making a pilgrimage to some distant region of the earth, to get a view at once of the whole army of Theological writers, the long line of illustrious authors of every age and clime. Suppose we could then take our station in some great amphitheatre of nature, whilst this immense host of the mighty dead, one by one, with slow paced and solemn tread, should pass in review before us; and suppose we were permitted to gaze, for days and months, on that august and glorious scene. Who would not make the pilgrimage of earth, to witness such a spectacle, such an assemblage of genius, such a personification of all history, such a panorama of past ages, such a resurrection of all antiquity from the dead?

Is there any scene on this wide globe, any landscape in nature, any dark cave of ocean, any monument of art, any wonders of the inanimate creation, to which the living world would crowd with so much intensity of desire, as to a scene like this? No, neither Babylon with her gorgeous palaces and cloud-capt towers, nor Egypt with her solemn pyramids and obelisks, nor Greece with her marble monuments of gods and heroes, nor Rome with her proud Cathedrals, nor *Ætna* with all its fires, nor *Niagara* with all its thunders, could equal a scene like this—this glorious drama of history, this living and breathing representation of the intellectual and moral world.

Now it is the study of history, the study of Theological Literature, which, in some good degree, brings before us, this delightful vision of the past. It is this that unbars the gates of death, that throws open the tomb of centuries, that raises the coffin-lid of time and from the sleeping dust of antiquity calls forth these noble forms, once more to tread the theatre of life and action, for our instruction.

It is in their writings, that these venerated forms do pass in review before us, not indeed before the mortal eye, but before the intellectual vision. It is in their works, that we see them again, acting their part, in the world's affairs. It is in their works, which fill every library of Christendom, that, "they being dead yet speak," speak to us and to all coming ages.

And we cannot stand in their august presence, we cannot tread thoughtfully amidst those shelves where they repose in solemn grandeur, we cannot listen to their voice, though uttered in an old and foreign tongue, without feeling, that it is good to be there, good to imbibe their spirit, good, to learn from them, these truths, which are none the less true, for being long taught and long believed. In every age of the world, the study of the past history of man, the study of antiquity, has been the great and most important study of man. If a man may be said to double his knowledge with every additional language which he acquires, he may also be said to extend his term of existence, just in proportion as he becomes acquainted with the past. It is not given to mortals to know much of the future: we cannot acquire certain knowledge of even a day to come; so that the only fields of certain knowledge and of legitimate study are the past and the present. But the man whose study is confined to the present, whose

knowledge lies only in the term of his own lifetime, is restricted to a most insignificant world, and lives and moves in a narrow circle; even though he should fill up his three score years and ten, and should have the most perfect knowledge of every thing he has seen and heard in all that time. You may suppose such a man to have kept all his senses wide awake, and to have remembered every fact he has seen, and every word he has heard for seventy years past, and to have acquired all the knowledge of men and things which such a mind as his can hold, and yet if he has never heard or read of a single deed which has been done, of a single event which has come to pass, of a single opinion which has been held by any of the human race before his day, that man's mind is still in its infancy, unenlightened, unenlarged, uninformed, and though his knowledge may be useful and interesting to others, yet as an intellectual discipline, to enlarge, to elevate and invigorate his own mind, it has not done so much as the reading of an Almanac for the last seventy years would have done.

The past, then, is the largest field of human inquiry. And the man who is most deeply read in the history of the past, whose mind has been schooled in the literature of all ages, and has held converse with the mighty dead of antiquity, is best prepared to take a large and comprehensive grasp even of the present.

This will serve to explain an observation which has often been made, that a man illiterate in all other respects, but well acquainted with the Scriptures, "who knows his Bible true, and knows no more," often shows a degree of intelligence, of intellectual vigor and enlargement, which almost supplies the defect of early education. And why? The reason is plain. For not to mention the grand and ennobling moral truths with which he is familiarized, the mind, well versed in the Scriptures, is transported back into the very midst of antiquity, it communes with the spirits of the old world, it walks amongst the giants of our race, it learns lessons from men who lived a thousand years; generation after generation, and empire after empire rises and falls around it, the whole panorama of the world's history passes in review before it. And thus it is, that the history contained in the Bible will do more to give mental vigor and comprehensiveness to a mind otherwise illiterate, than the bare experience of the longest lifetime.

If the study of the written history of the past is thus important as an intellectual discipline, it is Theological literature which presents this history in its most interesting, its most comprehensive, its most philosophical form. It is the student of Theological literature alone, the Christian philosopher, who gains an insight into the great movements of Providence, and thereby can see and appreciate the history of our world as one grand whole, harmonious in its parts, glorious in its design, perfect in its end. The Christian philosopher can take his station on the hill of Calvary, and from that central point of all history, from that vantage ground of the moral world, he can reconcile all the events of anterior and posterior times. For with a mind fully versed in all the records of Theological literature, with the telescope of history in hand, he looks back and sees all the myriads of events, both great and small, of the ancient world, for four thousand years pointing their courses, and converging their rays upon the wondrous and amazing spectacle that heaven and earth then witnessed; and then turning his telescope down the vista of all subsequent time, he sees all the rays of light which had converged on that point, and all the dispensations of Providence which had then met and been accomplished, going forth again in ten thousand directions for the illumination, for the conquest, for the emancipation of the modern world. And seeing all this, he can believe that there is a God who governs in the affairs of men, and he can adopt and understand the words of the writer last quoted.

"The movements of Providence are not restricted to narrow bounds; it is not anxious to deduce to-day the consequences of the premises it laid down yesterday. It may defer this for ages, till the fulness of the time shall come. Its logic will not be the less conclusive for reasoning slowly. Providence moves through time as the gods of Homer through space,—it makes a step, and ages have rolled away."

Thus it appears then, that inasmuch as antiquity opens the principal field of human learning; inasmuch as this learning is to be found in the written history, or universal literature of the past; and inasmuch as Theological Literature forms the largest, the most substantial, and the most philosophical part of this Literature, if any thing ought to be studied as a part of a full and liberal education, it is Theological Literature.

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## FOREIGN CORRESPONDENCE.

THE following is the principal part of a letter from the Rev. Dr. Lang, President of the Australian College, in New South Wales, addressed to the late Secretary of the American Education Society, dated at Sydney, August 5, 1841. It contains, in a brief compass, a variety of references to the condition and prospects of that colony, which are too interesting to be withheld from our readers. It is also gratifying to notice the manner in which the American Education Society, and its publication, the American Quarterly Register, are recognized, as among the influential examples and excitements to the spirit of Christian enterprise in other lands. After noticing some late publications of his own, with which he had accompanied the letter as an acknowledgment for a set of the Quarterly Register, presented to the Australian College, the writer observes:—

I can assure you I had much pleasure in going over the Register, which I did from its commencement, during my recent voyage from Europe; perusing with great interest, many papers in it, and making references for future extracts in a periodical of which I anticipate the publication, for the advancement of education, morals and religion, in this hemisphere.

Might I request the favor of your furnishing the numbers of the Register published since my visit to America, (June 1, 1840,) by any vessel for this colony from Boston or New York, as I am sure, in the event of the publishing of the Journal I have referred to, there is no publication more likely to supply us with the requisite material for the intellectual advancement of our colony. I shall be happy in return to send you any thing that may be published here, that may have a bearing on your great cause.

Our colony is advancing with unexampled rapidity. Our population is now 130,000; that of Sydney 35,000, including the suburbs. We have now generally from eighty to a hundred square rigged vessels to and from all parts of the world in our splendid harbor, and our town would even already vie with many of equal population in the old world. Port Phillip, on the South coast, and Moreton Bay, to the northward, are shortly to be separated from us and erected into distinct colonies; and colonization, you are aware, is advancing rapidly along the coasts of New Zealand, which is now a British colony. In short, the foundations of an empire as extensive, and I trust as flourishing and as influential as your own, are already laid in these remote regions; and the prospect for the future is in the highest degree favorable and encouraging; for as transportation to this colony is now discontinued, and the revenue arising from the sale of land applied in conveying out to us a free immigrant population from the mother country, the peculiarities of our social system, that have hitherto made us a by-word among the nations, will, ere long, be forgotten as effectually as in Virginia and some of your other States, to which it was once the custom to transport criminals from England. Indeed, from the greatly increased facilities for colonization available in the present age, and from the greatly accelerated march of society in all departments of life, I have not the slightest doubt that the progress of our thirteen Australian Colonies (for we shall soon have that mystic number) to such a state of things in regard to population and general advancement, as had been attained in America previous to the war of Independence, will be incomparably more rapid than that of the old American colonies

from the landing of the Pilgrim fathers, in 1620, till the era of 1776. And from our vicinity to India, China, the Isles of the Pacific, and the Indian Archipelago, our position is decidedly a better and a more influential one than yours.

We are revolutionizing our College here, so as to enable us to give the requisite preliminary or college education to candidates for the ministry in our church; and I have no doubt we shall be able by and by to have a Divinity College, supported by our own body entirely. As soon as we can get hold of the press, which will be in a few weeks hence, I intend getting up an Education Society, on some such plan as your own; and we have plenty of candidates for superior education in our colony already.

I am, my dear Sir,

Your sincere friend and fellow laborer,

JOHN DUNMORE LANG.

## SELECT LITERARY AND MISCELLANEOUS INTELLIGENCE.

### UNITED STATES.

THE principal literary and religious works in the process of preparation, so far as we are informed, are the following: a History of Mexico, and of the Spanish Colonization of that country, by William H. Prescott; Histories of the American Revolution, by George Bancroft, and Jared Sparks, independent works, for which both writers are making ample preparation; an Ecclesiastical History of New England, by Joseph B. Felt, of Boston, and another on the same subject, by Dr. Allen, late president of Bowdoin College; a History of the Theological Seminary at Andover, by Dr. Woods; a new Hebrew Concordance, by Dr. Nordheimer, and Mr. William W. Turner, of New York, on the plan of Fürst, with improvements; an abridged edition of Dr. Robinson's Researches in Palestine, by the author; a translation of Twisten's Systematic Theology, by Henry B. Smith, late teacher in Bowdoin College; the whole works of Nathanael Emmons, D. D., of Franklin, in six large octavo volumes, the last two to contain his system of divinity, and the first his life, to be published by Crocker and Brewster; the works of Jonathan Edwards, D. D., president of Union College, in two large volumes, octavo, by his grandson, Rev. Tryon Edwards, of Rochester, N. Y., to be published in the spring, by Allen, Morrill and Wardwell, of Andover; a Commentary on the Apocalypse of John, with notes, etc., by Prof. Stuart; a continuation of Notes on the Pentateuch, by Prof. Bush; a Commentary on the Book of Psalms, by Prof. Stowe, of Cincinnati, (not a translation of Rosenmüller, but an original work); a translation of Uhlemann's Syriac Grammar, by Rev. Elisha Hutchinson; a new edition, much enlarged, of Belknap's American Biography, by Fordyce M. Hubbard; etc.

### GREAT BRITAIN.

The General Assembly of the Church of Scotland earnestly recommend to all ministers of their church, to make collections every year in behalf of the following objects, education, foreign missions, church extension, colonial churches, and conversion of the Jews.—The Church Pastoral Aid Society, in England, has made, since its formation in 1836, 465 grants to 347 incumbents, at a charge of £19,407. The additional services thereby gained, are 373 on the Lord's day, 175 on week days, and 202 cottage lectures.—The 20th Report of the Commissioners for building new churches states, that 258 churches and chapels had been completed, in which accommodations had been provided for 323,253 persons, including 182,470 free seats. Since the issuing of that report, 23 churches have been finished. Sixteen churches are in course of erection, and plans for eleven have been approved. Grants have, also, been made for the augmentation of 91

benefices, being those which combine the largest population with the smallest endowment. The whole sum thus granted is £126,800.—Rev. William Jowett has resigned his place as secretary of the Church Missionary Society, and Rev. Richard Davies, has been appointed his successor.—Rev. Robert Vaughan, D. D., has just published a volume, entitled, "Congregationalism, or the Polity of Independent Churches viewed in its relation to modern society."—Dr. George Payne, of Exeter, has printed a new and greatly improved edition of his *Elements of Moral Science*.

Colonel Maxwell, who travelled through a part of the United States in 1840, has published two volumes of travels, in which he gives the following honorable testimony: "I must repeat, that having travelled from Boston to Niagara, a distance of upwards of 500 miles, I have throughout experienced nothing but civility, marked attention, and constant hospitality; no political opinions ungraciously intruded upon us; every body anxious to oblige us; good fare, excellent management, capital bedrooms, splendid and commodious eating-rooms; no grasping waiters; no greedy chambermaids; no unsatisfied porters; and last, but not least agreeable, no beggars nor drunkards to cross your path."

#### FRANCE.

The number of letters, which passed through the Paris post-office in 1821, was 45,382,157. In 1841, it was expected to amount to near one hundred millions.—Prescott's *Ferdinand and Isabella*, and Bancroft's *History of the American colonies*, are about to be reprinted in Paris.

#### GERMANY.

From an article in the *German Conversations Lexicon* of the last year, it seems, that there has been a decided diminution, within the last ten years, in the number of students who attend the German Universities. The studies have, also, assumed a steady direction towards the practically useful, or what will be immediately available in common life. The number of students in theology in 1830, was 3,659; in 1840, 2,159. In the same time, the law-students had decreased from 3,215, to 2,543. The medical students had increased, in the same period, from 1,839, to 1,900; and the students in natural history, engineering, practical mathematics, etc., from 1,426, to 1,774.

It is well known, that the Rev. Lyman Coleman, of Andover, has lately published a volume on the *Antiquities of the Christian church*. It is mainly founded on the work of the late Dr. Augusti, of Bonn. Of this latter, a reviewer in *Tholuck's Literary Intelligencer*, for November, 1840, thus speaks: "It is not to be denied, that Dr. Augusti has at command a very mature acquaintance with books, that he understands the sources of knowledge, and that he has, in this manual, made use of the critical remarks and investigations of others for the improvement of his work. If, in the exact study and acute apprehension of the original sources, so far as particulars are concerned, he is excelled by Böhmer, still the work of Augusti is superior in that, the mode of presentation is definite and always positive, and the style easier and more intelligible."

Among the valuable works, now in a course of preparation in Germany, are the following: the concluding Nos. of the great *Hebrew Thesaurus of Gesenius*, (3 Nos. only, containing 832 pp., quarto, have been received in this country, though the fourth is printed); a supplementary volume to *Winer's Bible Dictionary*; a continuation of *Hermann's History of the Platonic Philosophy*; a complete edition of the works of *Schleiermacher*; two simultaneous editions of the works of *Emmanuel Kant*; a new edition of *Tholuck on Romans*, etc.

#### DENMARK.

The following sentence has been passed on three individuals, who had embraced the tenets of the Baptists: "Having refused to obey the laws of the kingdom, and the order



of the magistrates, and having held illegal religious meetings, administered the sacraments, and established in the country several congregations of Baptists, the first two are sentenced to pay 60 dollars each, and the third 30 dollars, to the poor-house in Copenhagen, in addition to the costs."

## NOTICES OF NEW PUBLICATIONS.

*Sermons on important subjects, by the Rev. Samuel Davies, M. A., President of the College of New Jersey, with an Essay on the Life and Times of the Author, by Albert Barnes. Stereotype edition. Containing all the author's Sermons ever published. In three vols. pp. 567, 556, 499. New York: Dayton & Saxton. 1841.*

This edition is supposed to contain all the published sermons of President Davies. The number of editions, which have been issued, is not stated. It is probably greater than any other sermons have reached in this country. This wide spread popularity is owing to several causes. The style is bold, impassioned, fitted to arouse instant attention. The metaphors are numerous and striking. The doctrinal sentiments are just, and they are such as are embraced by the great body of evangelical Christians. It was the author's object to preach the gospel, rather than any particular creed, to save the souls of his hearers, rather than to propound any denominational peculiarities. His soul is in his discourses. They are inflamed with his ardent piety. Hence they are eminently practical. Their object is to secure, through the influence of the Holy Spirit, the immediate conversion of the sinner, and the rapid growth in holiness of the believer. In the last place, they are *short* sermons. They are thus well fitted for all classes in society, for the poor, for the comparatively uncultivated, for the village service, where there is no stated preacher, and for the retired farm-house in the valleys of Virginia, or among the mountains of Vermont.

In Mr. Barnes's essay, the principal incidents in the life of President Davies are enumerated, and his prominent characteristics are delineated. In the conclusion are some highly seasonable remarks on the essential qualifications for the ministerial office. A close, patient and honest investigation of the Bible is demanded. The preacher, who would make full proof of his ministry, should be familiar with all that can illustrate the Bible, with all that shall go to vindicate its divine origin, or explain its meaning. He should be distinguished for sound and solid learning; for plain, practical good sense; and for a warm and consistent advocacy of every good cause.

The volumes are done up in a very convenient form, and reflect credit on the skill and enterprise of the printers. There are some typographical errors which should be corrected.

*A Grammar of the New Testament Dialect. By M. Stuart, Professor of Sacred Literature in the Theological Seminary, Andover. Published by Allen, Morrill & Wardwell, 1841. pp. 312.*

The external appearance of this grammar is remarkably neat and prepossessing. The English type is new and beautiful, and the ink is laid on with that evenness which delights the practised eye. From this specimen we infer that the high reputation of the Andover press will be more than supported by the young and enterprising firm that have lately commenced business.

The grammar itself has been almost entirely written anew. Those who are familiar with German literature, know with what ardor and intelligence the study of the classics is prosecuted in Germany. No country in Christendom, makes any approach to the thorough scholarship of the Germans in this particular. As a proof of this, we

might mention, that we have never seen in any English publication, the remotest reference to the Greek Grammar of G. Kühner, which has been published several years, which is of the highest authority, and which has carried off the palm from Thiersch, Matthiæ, Buttmann, and other eminent grammarians. It is to this grammar that Professor Stuart acknowledges himself as largely indebted. "Buttmann and Hermann laid the foundation for recent improvements; Kühner has shown to what an extent they have been carried. The science of grammar has been simplified, and *principle* is now substituted in a multitude of cases, for what had before been little better than a chaotic mass of facts."

We cordially and earnestly commend this grammar to all students of the Greek tongue, whether they are engaged in the study of the New Testament, or of classical Greek. An examination of what is said on the Third Declension, on the formation of the irregular verbs, or the Syntax generally, will show that Professor Stuart has not labored in vain. A careful study of the New Testament, with the aid of this grammar and of a good Lexicon, will throw unexpected light on many obscure passages. The most recent investigations seem to diminish the divergency between the classical and the New Testament Greek.

*The American Almanac and Repository of Useful Knowledge, for the year 1842.* Boston: David H. Williams. pp. 328.

This is one of the most valuable volumes in the series. It contains copious and well-arranged details in respect to the census of the United States which has just been completed. The meteorological information is, we believe, more full than usual. The astronomical part is brought out under the care of Professor Benjamin Pierce, of Harvard University. We need not reiterate the commendation which we have often bestowed on the American Almanac. Its disappearance would be a public calamity.

*The Spirit of the Lord the Builder of his Spiritual Temple: A Sermon, preached in Philadelphia, Pa., Sept. 8, 1841, before the American Board of Commissioners for Foreign Missions, at their Thirty-second Annual Meeting. By Justin Edwards, D. D., President of the Theological Seminary, Andover, Mass.*

It is the leading design of this discourse, which is founded on Zechariah, iv. 6, "Not by might nor by power, but by my Spirit saith the Lord," to enforce the great truth, that the establishment, enlargement, and final glory of the church of Christ in this world, is a work which can be accomplished only by the Spirit of God. This is made to appear: 1. From the greatness of the work which it was necessary to perform in order to lay the foundation of the church, or Spiritual Temple; 2. From the foundation itself; 3. From the materials out of which this Spiritual Temple is to be made; 4. From the object for which it is to be erected. Among the remarks with which the discourse is concluded, are the following, particularly appropriate to the occasion for which it was prepared: That as this is the work of the Spirit of God, and as he operates by the truth, an obligation rests on Christians to communicate the word of God to all nations, in the least possible time. That the missionary of the cross is engaged in a glorious work; and that the work will be completed. While the doctrine of dependence is enforced in relation to the cause of missions, the duty and the necessity of human effort, in its proper connection, is not overlooked.

*The School and Family Dictionary and Illustrative Definer.* By T. H. Gallaudet and Horace Hooker. New York: Robinson, Pratt & Co.

This work is well described in the title. Its peculiarity is in the manner of its definitions, which are not attempted by synonymous words, but by clear and precise explanations of the meaning, accompanied by examples selected from good writers, for illustration; or, what is more common, examples framed and adapted to this purpose,

from the more familiar resources of conversational usage. This important and principal part of their task the authors appear to have executed with great felicity of invention and accuracy of judgment. The class of words embraced in the work is that which belongs to the ordinary written style and to that of elevated conversation; not including a great number of words which are too well understood in common use to require explanation; nor, on the other hand, the peculiar terms of science, and many words of uncommon occurrence, which the authors have thought it better to comprise in a separate volume. The large amount of intellectual and moral instruction, which, singular as it may seem, this dictionary, in an indirect and most successful manner, conveys by means of its illustrations drawn very freely from the principles and facts of scripture, is an additional recommendation of the work as a manual for the young, especially when used in the family as well as in school.

*Victory over Death: A Sermon preached at the funeral of Rev. David R. Downer, late Pastor of the West Presbyterian Church, Carmine Street, New York. By Rev. Henry A. Rowland, Pastor of the Pearl Street Presbyterian Church.*

The Rev. Mr. Downer was pastor of the Carmine Street Church from his ordination to the work of the ministry, March 25, 1832, until October 23, 1841, when he resigned his charge on account of his health. He was born at Westfield, N. J., August 2, 1808, graduated at Yale College in 1828, and studied Theology at Auburn Theological Seminary. After relinquishing his pastoral labors, he returned to his native place, where he died on the 28th of October, 1841. The sermon of Rev. Mr. Rowland contains an affectionate testimony to his worth as an ardent Christian and a devoted minister of the gospel. With the example of such a brother and fellow laborer before his mind, the preacher has been happy in the choice and illustration of the leading topic of his discourse.

*The Question of Questions; or, Is this Colony to be transformed into a Province of the Popedom? A letter to Protestant Land-holders of New South Wales. By John Dunmore Lang, D. D., Senior Minister of the Presbyterian Church in New South Wales, and Honorary Vice-President of the African Institute of France. Sydney: printed by Tegg & Co. 1841.*

By the favor of Rev. Dr. Lang, we have been put in possession of several of the late issues of the press in New South Wales. Among them, a pamphlet of sixty octavo pages, bearing the above title, is devoted to a subject of deep concern to the inhabitants of that rising Colony. A portion of the revenue derived from the sales of land in the Colony has, for a number of years, been applied, partly by the English Government at home, and partly by private individuals under the authority of the Colonial Executive, to the purposes of emigration. It appears that active influences have been employed to raise a prejudice against the Government Emigration system, as being too expensive, and to throw the business wholly into the hands of the private speculators. The result has been, as was probably anticipated by some of the professedly disinterested promoters of this private emigration scheme, that instead of the comparatively enlightened and virtuous classes of emigrants from the agricultural districts of England and Scotland which the government had taken pains to select, the emigration to the colony is now drawn almost exclusively from the counties of "Dublin, Cork, Limerick, Galway and Tipperary, the strongest holds of popery, bigotry, superstition and vice in the British Empire." In order to avail themselves, to the utmost, of the advantage which this state of things has created for their cause, the Romanists in the colony have sent home to England their Bishop and their Vicar-General; showing of how great importance the present crisis is regarded by these agents of the Pope, as an opportunity for extending and establishing his dominion in New South Wales. The facts stated by Dr. Lang sufficiently show the inevitable and rapid tendency of the present emigration system, at no very distant day, to bring about such a result. He does not intend to object to the emigration of the Irish Roman Catholic population, since it seems to be a necessary means of

meliorating the condition of that suffering people; but he contends that the current should not be specially directed to a country so little prepared to withstand its demoralizing influence, as that of New South Wales. The address is an able and spirited appeal throughout, intended without fail to awaken attention and produce a strong popular excitement. We observe in the course of his argument, that the author makes repeated and most honorable mention of the United States of America, as an example of Protestant colonization; and we trust he is not too sanguine when he says, that "Protestantism in these States is of so active and vigorous a character, as to neutralize and render harmless the immense Popish emigration of the last fifty years."

*Statement of the Origin, Condition and Prospects of the German Mission to the Aborigines at Moreton Bay, conducted under the auspices of the Presbyterian Church in New South Wales. By the Rev. Christopher Eipper, Missionary. Sydney. 1841.*

This mission was projected and undertaken in the year 1837, at the instance of the Rev. Dr. Lang; who, when in England that year, obtained assistance from the Government for the establishment of the mission, and secured the services of a number of missionaries from the continent of Europe. These missionaries, we are told, consisting of two clergymen with their wives, six laymen with their wives, and three unmarried laymen, "had all, with one or two exceptions, been trained up for missionary labor under the superintendence of that truly apostolic man, the Rev. James Gossner, of Berlin, in Prussia." The missionaries arrived at Moreton Bay, in 1838. This is represented as a very advantageous locality for the mission, being about 480 miles from Sydney, and affording peculiar facilities for intercourse with the aborigines, as well as with every part of the civilized world. The labors of the missionaries have hitherto been chiefly confined to the necessary operations of erecting houses, clearing and preparing ground for cultivation, &c. The pamphlet before us is largely occupied with information respecting the Aborigines, their customs and employments, their language, and their intellectual and moral condition.

*A Discourse in commemoration of the Life and Character of the Hon. Nicholas Brown, delivered in the Chapel of Brown University, November 3, 1841. By Francis Wayland, D. D., President of Brown University.*

This discourse by President Wayland, is a just and elegant tribute to the personal worth and public usefulness of a distinguished patron of Brown University. Mr. Brown was born in Providence, April 4, 1769. In 1786, before he had attained his eighteenth year, he was graduated at Rhode Island College, as Brown University was then called. He was elected a member of the corporation in 1791, in which relation he gave to the concerns of the College an unremitting personal attention during the residue of his life. From 1796 to 1825, he held the office of Treasurer of the College; and from 1825 until his death, he was a member of the Board of Fellows. The Institution is indebted for the enlarged means of instruction which it furnishes, in great part to his liberal benefactions. These commenced previously to 1804, in the present of a Law Library of considerable value; and in a donation, in that year, of \$5,000, to found a Professorship of Oratory and Belles Lettres. It was in consequence of this donation that the Corporation voted, that "this College be called and known by the name of Brown University." In the year 1823, Mr. Brown erected, solely at his own expense, the building known by the name of Hope College. In 1834 he erected, also at his own expense, the building which is occupied by the Library Room and Chapel; to which he added a donation of \$10,000 towards a fund, the income of which is to be devoted to the increase of the library and philosophical apparatus. In 1839, he gave to the College three valuable lots of land, as sites for a new college edifice and a house for the President, with \$10,000 to be expended in the erection of these buildings. These are the chief, but not all, of the benefactions of Mr. Brown to the College, which are enumerated in the discourse.

His liberality however, was by no means limited to this object. The Providence Athenæum, possessing a library of 9,000 volumes and designed for the benefit of the citizens generally, may be said to have owed its existence to the united munificence of Mr. Brown and his partners, Messrs. Moses B. and Robert H. Ives. President Wayland observes, no doubt with justice, in view of this trait in the character of Mr. Brown, as evinced by such noble acts of liberality towards institutions intended for the lasting benefit of society; that "a plan or an enterprise was attractive to him, other things being equal, in proportion to its extensiveness. Hence his charities, though large and greatly diversified, were principally bestowed upon those objects which tended to affect the course of human action and human thought."

Mr. Brown died September 27, 1841, in the seventy-third year of his age.

## QUARTERLY LIST

OF

### ORDINATIONS AND INSTALLATIONS.

The following statistics of Ordinations, Installations, and Deaths of Clergymen, are as extensive and accurate as we can make them from the papers published by the different denominations of Christians to which we have access.

ROBERT WYMAN, Cong. ord. Evang. Bangor, Maine, Aug. 26, 1841.  
CYRUS STONE, Cong. inst. pastor, Bingham, Me. Oct. 27.  
JOSHUA EATON, Cong. ord. Evang. Corinna, Me. Dec. 1.  
CHARLES PEABODY, Cong. ord. pastor, Buxford, Me. Dec. 8.

AMOS B. FENDLETON, Bap. ord. Evang. Hope, Me. Dec. 8.  
GEORGE KNOX, Bap. ord. pastor, Topsham, Me. Dec. 15.  
JOSIAH W. PEET, Cong. ord. pastor, Gardiner, Me. Dec. 15.

J. C. PAGE, Cong. ord. pastor, Raymond, New Hampshire, Oct. 6, 1841.

G. ROBINSON, Bap. ord. pastor, Rumney, N. H. Oct. 14.  
TIMOTHY MORGAN, Cong. ord. Evang. Farmington, N. H. Oct. 20.

A. R. MANSON, Cong. ord. pastor, Hancock, N. H. Nov. 3.  
JAMES BOUTWELL, Cong. ord. pastor, Brentwood, N. H. Nov. 4.

DANIEL L. FRENCH, Cong. ord. pastor, Nelson, N. H. Nov. 4.  
JOSEPH STORER, Bap. ord. pastor, Fitzwilliam, N. H. Nov. 17.

JAMES F. McEWEN, Cong. inst. pastor, Rye, N. H. Dec. 1.  
JACOB CALDWELL, Unit. ord. pastor, Kensington, N. H. Dec. 22.

E. C. EAGER, Bap. ord. Evang. Passumpsic, Vermont, Sept. 22, 1841.

NATHANIEL CUDWORTH, Bap. ord. pastor, Putney, Vt. Sept. 29.

JOHN C. WILDER, Cong. inst. pastor, Enosburgh, Vt. Oct. 22.

JOHN K. LORD, Cong. ord. pastor, Hartford, Vt. Nov. 3.  
ALPHEUS GRAVES, Cong. ord. pastor, Halifax, Vt. Nov. 10.  
JOHN GRIDLEY, Cong. inst. pastor, Montpelier, Vt. Dec. 15.

W. H. BEAMAN, Cong. inst. pastor, North Hadley, Massachusetts, Sept. 15, 1841.

JOHN CURTIS SMITH, Cong. ord. for. miss. Paxton, Ms. Sept. 29.

NATHANIEL GAGE, Unit. inst. pastor, Petersham, Ms. Oct. 6.

LAVIUS HYDE, Cong. inst. pastor, Becket, Ms. Oct. 20.  
G. F. SIMMONS, Unit. inst. pastor, Waltham, Ms. Oct. 27.

FRANCIS WARRINER, Cong. inst. pastor, Chester, Ms. Oct. 27.

ISAAC C. LANGWORTHY, Cong. ord. pastor, Chelsea, Ms. Nov. 3.

JOHN H. AVERY, Bap. inst. pastor, Danvers, Ms. Nov. 3.  
SANFORD LEACH, Bap. ord. pastor, Wilmington, Ms. Nov. 4.

STEPHEN S. SMITH, Cong. inst. pastor, Westminster, Ms. Nov. 10.

ORLANDO CUNNINGHAM, Bap. ord. pastor, Princeton, Ms. Nov. 24.

OLIVER H. BIDWELL, Cong. ord. pastor, Hubbardston, Ms. Dec. 1.

H. L. HAMMOND, Cong. ord. Evang. Kingston, Ms. Dec. 8.  
ANSON McLOUD, Cong. ord. pastor, Topsfield, Ms. Dec. 8.  
JOHN P. OLMSTEAD, Bap. inst. pastor, Chelsea, Ms. Dec. 28.

SAMUEL OSGOOD, Unit. inst. pastor, Providence, Rhode Island, Dec. 29, 1841.

JOHN WILLIAMS, Epia. ord. priest, Middletown, Connecticut, Sept. 26, 1841.

AMOS G. BEMAN, Cong. inst. pastor, New Haven, Ct. Sept. 28.

MERRILL RICHARDSON, Cong. inst. pastor, Terrysville, Ct. Oct. 27.

GEORGE A. STERLING, Epia. ord. priest, Bridgeport, Ct. Nov. 3.

GEORGE I. FOOT, Epia. ord. priest, Bridgeport, Ct. Nov. 3.

PASCHAL P. KIDDER, Epia. ord. priest, Bridgeport, Ct. Nov. 3.

GEORGE I. WOOD, Cong. inst. pastor, West Hartford, Ct. Nov. 9.

JOHN W. BEECHER, Cong. inst. pastor, Ellsworth, Ct. Dec. 1.

AMOS CHEESBROUGH, Cong. ord. pastor, Chester, Ct. Dec. 1.

SIDNEY MILLS, Pres. inst. pastor, Elbridge, New York, Sept. 1, 1841.

ERASTUS S. BARNES, Pres. ord. pastor, Martinsburg, N. Y. Sept. 29.

DAVID DYER, Ref. Dutch inst. pastor, Fultonville, N. Y. Oct. 15.

J. EDSON ROCKWELL, Pres. ord. pastor, Valatie, N. Y. Oct. 13.

GEORGE P. TYLER, Pres. ord. pastor, Lowville, N. Y. Oct. 13.

JOHN M. JOHNSON, Pres. ord. Evang. New York, N. Y. Oct. 19.

HIRAM W. GILBERT, Pres. ord. pastor, Windsor, N. Y. Oct. 20.

SAMUEL VAN VECHTEN, Ref. Dutch inst. pastor, Fort Plain, N. Y. Oct. 20.

CHARLES M. OAKLEY, Pres. ord. pastor, Nyack, N. Y. Oct. 25.

CHARLES HEQUEMBOURG, Pres. ord. pastor, Dunkirk, N. Y. Oct. 24.

JOSEPH KNEISKERN, Ref. Dutch ord. pastor, Berne, N. Y. Oct. 25.

ROBERT T. CONANT, Pres. ord. pastor, Clintonville, N. Y. Nov. 4.

WALTER M. LOWRIE, Pres. ord. for. miss. New York, N. Y. Nov. 7.

HENRY CLARK, Pres. ord. pastor, Havana, N. Y. Nov. 9.

JOHN H. ACKERSON, Ref. Dutch ord. pastor, Columbia, N. Y. Nov. 10.

JOHN P. PEPPER, Ref. Dutch inst. pastor, Warren, N. Y. Nov. 11.

JAMES A. H. CORNELL, Ref. Dutch ord. Evang. Cohoes, N. Y. Nov. 23.

GILBERT M. P. MYER, Ref. Dutch ord. pastor, Cohoes, N. Y. Nov. 23.

R. R. JUDD, Pres. inst. pastor, Brooklyn, N. Y. Nov. 28.

SAMUEL M. WOODBRIDGE, Ref. Dutch ord. pastor, Brooklyn, N. Y. Dec. 12.

AMZI D. BARBER, Cong. ord. Evang. Patterson, New Jersey, Sept. 20, 1841.

CHARLES L. MACK, Ref. Dutch inst. pastor, Trenton, N. J. Nov. 10.

WILLIAM C. MAGEE, Pres. ord. pastor, Markshorough, N. J. Nov. 16.

FRANKLIN KIDDER, Bap. ord. pastor, Georgetown, Pennsylvania, Sept. 17, 1841.

W. W. TAYLOR, Pres. inst. pastor, Greensburg, Pa. Oct. 7.

JOHN D. WHITTAM, Pres. inst. pastor, Wolf Run, Pa. Oct. 12.

SAMUEL BULLOCK, Bap. inst. pastor, West Jackson, Pa. Nov. 4.

SAMUEL SWANN, Pres. inst. pastor, Johnstown, Pa. Nov. 9.

A. D. CAMPBELL, Pres. ord. pastor, Alleghany City, Pa. Nov. 21.

JAMES J. BROWNSON, Pres. ord. pastor, Mount Pleasant, Pa. Nov. 25.

HENRY WEGAND, German Ref. ord. pastor, Lycoming Co. Pa. Nov. 25.

S. W. CRAMPTON, Epis. ord. priest, Hancock, Maryland, Aug. 22, 1841.  
 JAMES ABERCROMBIE, Epis. ord. priest, Cunderland, Md. Sept. 19.  
 T. E. POWLER, Epis. ord. priest, Nanjemoy, Md. Sept. 19.  
 K. J. STEWART, Epis. ord. priest, Spring Hill, Md. Sept. 19.  
 ABRAHAM DE WITT, Pres. inst. priest, Rock, Md. Dec. 7.  
 SAMUEL P. HELME, Pres. ord. pastor, Middletown, Delaware, Nov. 2, 1841.  
 WILLIAM HOGARTH, Pres. ord. pastor, Wilmington, Del. Dec. 6.  
 R. T. BERRY, Pres. inst. pastor, Georgetown, District of Columbia, Oct. 6, 1841.  
 JOHN SKINNER, Pres. inst. pastor, Lexington, Virginia, Oct. 6, 1841.  
 FRANCIS McFARLAND, D. D., Pres. inst. pastor, Lexington, Va. Oct. 16.  
 WILLIAM H. MUSE, Bap. ord. pastor, Nashville, Tennessee, Oct. 17, 1841.  
 THOMAS G. KEEN, Bap. ord. Evang. Nashville, Ten. Oct. 31.  
 JOHN E. McMULLEN, Pres. inst. pastor, Knoxville, Ten. Nov. 21.  
 JOHN W. MUZZY, Pres. ord. pastor, Sharpsburgh, Ohio, Oct. 6, 1841.  
 ALVAN NASH, Pres. inst. pastor, Chester, O. Oct. 6.  
 HIRAM A. BABCOCK, Pres. ord. Evang. Chester, O. Oct. 6.  
 S. W. BURRITT, Pres. inst. pastor, Lynde, O. Oct. 27.  
 EDWARD E. ATWATER, Cong. ord. pastor, Ravenna, O. Nov. —.  
 OLIVER N. CHAPIN, Cong. ord. pastor, Freedom, O. Nov. 18.  
 H. L. HITCHCOCK, Pres. inst. pastor, Columbus, O. Nov. 24.  
 JAMES Y. McGINNIS, Pres. inst. pastor, Lewistown, Illinois, Sept. 18, 1841.  
 A. D. WILSON, Ref. Dutch inst. pastor, Fairview, Ill. Nov. 14.  
 CHARLES KELLOGG, Cong. ord. Evang. Romeo, Michigan, Nov. 10, 1841.

Whole number in the above list, 101.

### SUMMARY.

		STATES.	
Ordinations.....	64	Maine.....	7
Installations.....	37	New Hampshire.....	9
Total.....	101	Vermont.....	6
		Massachusetts.....	15
		Rhode Island.....	1
		Connecticut.....	9
OFFICES.		New York.....	20
Pastors.....	78	New Jersey.....	3
Evangelists.....	12	Pennsylvania.....	8
Presbyters.....	9	Maryland.....	5
Foreign Missionaries.....	2	Delaware.....	2
Total.....	101	District of Columbia.....	1
		Virginia.....	2
		Tennessee.....	2
		Ohio.....	7
		Illinois.....	2
		Michigan.....	1
DENOMINATIONS.		Total.....	101
Congregational.....	33		
Baptist.....	14	DATES.	
Presbyterian.....	31	1841, August.....	2
Episcopalian.....	8	September.....	14
Unitarian.....	4	October.....	30
Ref. Dutch.....	10	November.....	37
German Ref.....	1	December.....	18
Total.....	101	Total.....	101

### QUARTERLY LIST

OF

### DEATHS OF CLERGYMEN.

ASHEURY CALDWELL, et. 32, Meth. Kennebunkport, Maine, Dec. 1, 1841.  
 JOSEPH SHARPLE, et. 32, Cong. Harrison, Me. Dec. 3.  
 EBENEZER KNOWLTON, F. W. Bap. Montville, Me. Dec. —.  
 JOHN FOSTER, Cong. Beverly, Massachusetts, Oct. 7, 1841.  
 PHILANDER SHAW, et. 72, Cong. Eastham, Ma. Oct. 10.

JOHN GODDARD, et. 28, Cong. Egremont, Ms. Nov. 4.  
 JOHN EDWARDS, et. 46, Cong. East Douglas, Ms. Nov. 8.  
 JAMES R. WHEELER, et. 51, Cong. at Pearl St. House, Boston, Ms. Nov. 24.

SYLVESTER SELDEN, et. 35, Cong. Hebron, Connecticut, Oct. 24, 1841.

THOMAS S. ANDERSON, et. 35, Meth. South Danville, New York, Sept. 14, 1841.

JOHN H. REDDINGTON, et. 41, Pres. Moscow, N. Y. Sept. 15.

ISAAC GRANT, et. 55, Meth. Oneida Conference, N. Y. Sept. 19.

HENRY L. LOOMIS, et. 28, Pres. Fulton, N. Y. Sept. 23.

GEORGE MAIRS, Pres. Argyle, N. Y. Oct. 14.

JOHN ORMSBEE, Bap. Stockbridge, N. Y. Nov. 1.

FREDERICK KUCKERMAN, et. 70, Pres. Poughkeepsie, N. Y. Nov. 14.

WILLIAM BAKER, et. 40, Meth. Hope, New Jersey, Sept. 30, 1841.

DAVID R. DOWNER, Pres. Westfield, N. J. Nov. 21.

JOHN WISHART, Meth. Port Elizabeth, N. J. Nov. —.

JOHN MCINLEY, et. 26, Pres. Milton, Pennsylvania, Oct. 5, 1841.

JOHN B. MCCOY, Pres. Hookstown, Pa. Oct. 13.

DAVID G. ANDERSON, et. 53, Lutheran, Carlisle, Pa. Nov. 8.

ANDREW HARRIS, et. 27, Pres. Philadelphia, Pa. Dec. 2.

WILLIAM BRYANT, et. 51, Epis. Philadelphia, Pa. Dec. 12.

DAVID SPERRY, et. 43, Meth. Baltimore Conference, Maryland, Aug. 17, 1841.

JOHN RICE, et. 26, Meth. Baltimore, Md. Sept. 9.

WESLEY HENDERSON, et. 27, Meth. Queen Ann's Co. Md. Sept. 13.

JAMES REILEY, et. 58, Meth. St. Mary's Co. Md. Sept. 23.

JOHN DELEPHANE, Epis. Hancock, Md. Oct. 11.

WILLIAM GILMORE, et. 74, Meth. Russell Co. Virginia, Oct. 17, 1841.

Rt. Rev. RICHARD C. MOORE, D. D. et. 79, Epis. Richmond, Va. Nov. 12.

U. M. WHEELER, Epis. Society Hill, South Carolina, Oct. 11, 1841.

JASPER ADAMS, D. D. Epis. Pendleton Dist. S. C. Oct. 24.

N. W. HODGES, Bap. Cookham, S. C. Nov. —.

RANDOLPH STONE, et. 51, Pres. Tuscaloosa, Alabama, Oct. 7, 1841.

O. R. FINCHING, Epis. Dom. Miss. Charlestown, Mississippi, Sept. 4, 1841.

GEORGE WELLES, D. D. Epis. Vicksburg, Mi. Nov. 11.

T. M. RICE, Bap. Pleasant Grove, Tennessee, Oct. 2, 1841.

J. L. PETERS, Bap. Circleville, Ohio, Nov. 1, 1841.

SIMON H. CRANE, et. 48, Pres. Madison, Indiana, Sept. 2, 1841.

CHARLES PRINDLE, Epis. Lawrenceburgh, Ind. Nov. 2, 1841.

FRANCIS CHILDS, et. 34, Pres. Greenfield, Michigan, Oct. 1, 1841.

Whole number in the above list, 42.

### SUMMARY.

		STATES.	
From 20 to 30.....	5	Maine.....	3
30 40.....	4	Massachusetts.....	6
40 50.....	5	Connecticut.....	1
50 60.....	7	New York.....	3
60 70.....	1	New Jersey.....	7
70 80.....	4	Pennsylvania.....	6
Not specified.....	16	Maryland.....	5
Total.....	42	Virginia.....	2
		South Carolina.....	3
		Alabama.....	1
		Mississippi.....	2
Sum of all the ages specified.....	1,238	Tennessee.....	1
		Ohio.....	1
Average age of the 26...47 1-4		Indiana.....	2
		Michigan.....	1
DENOMINATIONS.		Total.....	42
Congregational.....	7		
Baptist.....	4	DATES.	
Methodist.....	10	1841, August.....	1
Episcopalian.....	8	September.....	10
Presbyterian.....	11	October.....	13
Lutheran.....	1	November.....	13
F. W. Baptist.....	1	December.....	5
Total.....	42	Total.....	42

**JOURNAL**  
OF  
**THE AMERICAN EDUCATION SOCIETY.**  
**FEBRUARY, 1842.**

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**PRAYER FOR THE COLLEGES.**

THE last Thursday of February has, for many years, been observed at the Colleges, and in a considerable number of the churches of this country, as a season of special prayer for the outpouring of the Holy Spirit upon our Colleges and other Literary Institutions. It is a matter of great interest and encouragement to Christians who are disposed to unite in this Concert, to know that the day is solemnly observed in the Collegès themselves; and that the appropriate means of producing a deep religious impression on the minds of the young men there assembled, are employed under the most favorable circumstances, and with the most powerful concentration, in connection with this annual observance. God, in his infinite mercy, has often been pleased to regard the supplications of his children, offered for this important object; and, it may be said, with confidence, perhaps, that he has more frequently answered them *while they have been yet speaking*, than at other times, even when the influences of his Spirit have been the blessing sought. We are fully authorised to believe that the Most High regards with peculiar favor the solicitude of his people manifested in behalf of the spiritual prosperity of these institutions. The young men who are gathered there are peculiarly the hope of the country, and the importance of their conversion, and of their early and sound attainments in Christian character, is not esteemed of less importance, certainly, by the Saviour himself, than by any of the friends of Zion. It surely need not be feared that God will turn away his ear from hearing the prayers of his people on such an occasion as this; unless, indeed, he may do so as a rebuke for their too great habitual indifference towards an object of so much magnitude. We say habitual indifference; because it is painful to observe how generally our Colleges and Literary Institutions are forgotten in the supplications of Christians. Students, while at college, being withdrawn in a great measure from the ordinary intercourse of society, fail, in too great a degree, to retain a due share of the affections and sympathies of the people at large. The families from which they come, compose too small a proportion of any community, even if they were all religious families, to impart to the body of their Christian brethren the peculiar interest which they may feel in the state of religion at college. And it may seem to them, perhaps, although their hearts should be ready to burst with suppressed emotions, that they would be, in an unbecoming manner, obtruding their personal concerns upon the attention of the public, if they, much more

frequently than others, were to advert to this particular topic in their exhortations and prayers.

If, however, this subject is too liable to be overlooked by Christians at large, a reason exists for its being pressed the more earnestly upon their attention at the season of the general concert. Nor is it by any means a subject without interest, and even great interest, to the minds of Christians of every class, provided a little pains is taken, on the part of the pastors of churches, to spread it before them in its intimate connections with the prosperity of our social, civil and religious institutions. The annual concert of prayer for Colleges furnishes an opportunity for familiar communications of this kind; and, in our own experience, while in the pastoral relation, we have found every effort for this purpose most abundantly repaid by the appropriate interest, both intellectual and spiritual, which it has readily awakened among the people.

If there are at all times sufficient reasons to commend the devout observance of this special season of prayer, there are at the present time considerations of peculiar force which may be urged in its favor. Most of our Colleges are in a prosperous state, so far as numbers and outward advantages are concerned; but scarcely any of them have enjoyed, for some time past, those special Divine influences which, not only for the sake of the youth there assembled, but also for the great cause of Christ in our own and other lands, are so much to be desired. A deep and genuine work of grace in many of our Colleges, granted in answer to the supplications of the people of God, would now be a blessing of inestimable value. How important that the piety of those youthful members of the church of Christ, who are placed in these institutions to become qualified for high stations of Christian usefulness, especially of those who are destined to the sacred ministry, should be fully sustained against the temptations incident to their age and situation, and, with their intellectual powers, nurtured to a sound and vigorous manhood! Unless spiritual religion becomes a controlling element of the character during the period of college life, it can scarcely be expected afterwards, even in aid of the labors of the ministry, to exert that high commanding influence which is requisite. Is it now the complaint that the tone of piety in the churches of our land, amidst the multitude of external enterprises, and the distractions of many disturbing causes, has apparently suffered a sad decline?—Let it, then, be our earnest prayer that the churches in our colleges and theological seminaries, being in a good measure exempted from the trials which agitate the world without, may invite the peculiar presence of the Holy Spirit; and, by the beauty of their true conformity to Christ, tend powerfully to recall the affections of all to whom the light of their example may extend, to the unobtrusive but substantial graces of an eminently holy life.

An interesting class of students, found in almost all our Academies, Colleges and Theological Seminaries, who have devoted themselves to the work of the ministry, and have been encouraged, in their preparation, to depend in part on the assistance of the churches, through the agency of the American Education Society, are, by their trying circumstances at the present time, especially commended to a remembrance in the prayers of Christians. The Society, owing to the deficiency of its funds, has been compelled to withhold from all its beneficiaries one entire appropriation the present year. A painful uncertainty still remains whether the Society will be able hereafter to sustain all who are looking



to it for aid. In this state of things the young men are necessarily placed in circumstances of trial. This trial is aggravated too, we are sorry to add, by an apparent feeling of coldness and distrust, on the part of a portion of the religious community, toward the recipients of this excellent species of Christian beneficence. The great body of worthy young men are subjected to a wound in their feelings, and perhaps in their reputation also, by the too indiscriminate censures which are bestowed on them as a class, on account of the deficiencies or errors of a few who are regarded as unworthy. These things are discouraging, and should if possible be avoided. Were it not better that a *spirit of prayer* should be excited in reference to this class of young men in our literary institutions, who are struggling with the difficulties into which they have been brought, partly at least by the failure of the churches to sustain them in that course of preparation for the ministry on which they have been encouraged to enter. We do not necessarily impute this failure to any fault on the part of the churches. It is for every Christian to decide with himself whether he is acting according to his ability and sense of duty in his efforts to meet the increasing demands of Christian benevolence in its varied forms; and whether, if compelled by the narrowness of his means to choose, among several objects, those which he will support, he has had a due regard to their respective wants and merits.

Nor on the other hand is it to be admitted that, in the great majority of cases, the young men are brought into these circumstances of trial, altogether by their own act. Ministers, and Christian friends, the calls of our Domestic and Foreign Missionary Societies, and the operations of an enlarged System of instrumentality for their assistance in obtaining an education for the ministry, have all conspired to bring them to a conviction that it was their duty to commence so serious an undertaking. And, now, when the majority of them have half accomplished their object, shall they go back? Shall many of them be compelled to abandon their purpose? With this prospect but too plainly before them, is it too much that we should ask in their behalf, an interest in the supplications of all who love Zion? We trust that a spirit of prayer for this important interest of the kingdom of Christ will be greatly revived and extended, by the approaching annual concert.

As a suitable accompaniment to these remarks, we present an extract from the joint letter of the beneficiaries of the American Education Society, in one of the New England Colleges, recently addressed to the Secretary.

"Permit us," they say, "to mention some of the things which are very trying to us, and which often serve to abate our zeal in the cause of Christ, and to discourage us from pursuing a course of study preparatory to the ministry."

After referring to one of these topics, the letter proceeds:

"Professor Hopkins, in his narrative of revivals in Williams College, says, that 'our institutions of learning are only society in miniature;' and it seems to us that this fact is fully confirmed, not only in the history of that college, but in the history of every institution in the land. How can those, who have felt the breathings of maternal love, but exhibit that tenderness and affection, which is a sure result of parental faithfulness; and on the other hand, how can the youth who has never been taught to say 'Our Father,' but be a heedless, reckless student? What is there so peculiar in the atmosphere of a college, which should drive away the infectious damps which settle down on the surface of a religious community? A literary institution, under a good religious influence, is a fountain sending forth sweet, and life-giving waters, to many a thirsty

soul; but, if its ten thousand sweet reservoirs are all cut off, can it be thought strange, that it should belch forth dark streams of death? Dear Sir, we are guilty, in permitting so many to go forth from this college with unregenerate hearts, and prepared only to oppose the progress of the cause of Christ; but our fellow Christians are also implicated in the guilt. We have neglected our duty; but our friends and patrons have also forgotten theirs. They have not remembered us in the closet, at the family altar, and in the social circle; and, when the churches have met to fast, and pray for colleges, those assemblies have not been thronged, nor have they been pervaded by a deep solemn stillness;—a spirit of fervent holy wrestling with God has not been manifest.

“Allow us to mention one more discouragement—the unwillingness of the Christian community to discriminate between those beneficiaries who are exemplary in their conduct, and those who have sadly wounded the Saviour in the house of his friends. When one of our number has proved a Judas, many lose confidence in *all* of us, and withhold their prayers, and support. Whether this be right, it is not for us to decide; but it seems to us, that we, not only, are regarded blamable, but that some guilt is charged upon the officers of the Education Society, for that which the most untiring vigilance never can prevent. When a Lucifer falls, all are astonished, and put in consternation; but scores of planets and their satellites may move on in unvarying circles, year after year, and age after age, and but few observe the harmony—but few admire. Dear Sir, could we but feel that we are the property of the church—that we have a strong sympathy with Christians, and that they cherish the same towards us—that we are all one body in Christ; and, as a result of this union, could we hear their fervent prayers in our behalf, and be encouraged by their counsels, how could we but feel, that none were worthy of such prayers and such tears, but those who are truly, and sincerely devoted to the service of Christ? How could we but be uncommon Christians?”

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## THE COMING OF CHRIST'S KINGDOM.

WE have given in the February number of the Journal, as often as we have been able, a history of revivals of religion in one of the Colleges, that it might serve especially as an incitement to the duties of the annual concert. This year we have no such article on hand; and in place of one, we present the following extracts from an interesting Discourse, delivered by Rev. Sewall Harding, of Medway, Ms. before the Auxiliary Education Society of Norfolk County, at their Anniversary in June last. The article will be read with interest, and will be found to contain a rich variety of thoughts appropriate to the circumstances of the churches at the present period, particularly in relation to benevolent operations.

The discourse opens with a view of the coming and kingdom of Christ, which will serve to animate the faith and zeal of Christians. At the same time it may tend to check the influence of opinions which, so far as they prevail, must paralyze all efforts for the general diffusion of the gospel, by promoting the belief that Christ will not universally extend and establish his king-

dom until the period of his second coming; and then, by the destruction, rather than the conversion, of the unevangelized nations.

God has clearly revealed his purposes respecting the future enlargement of Zion and the universal reign of the Saviour, and he will overturn, and overturn, and overturn this world, with all its interests and designs, until the heathen shall be given to Christ for an inheritance, and the uttermost parts of the earth for a possession. The prophet Isaiah saith, “It shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it.” Daniel says, “The kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.” And John, by the spirit of prophecy on the mount of vision, looked forward and heard the seventh angel sound, and the echo of many and great voices in heaven, saying, “The kingdoms of this world are become the kingdom of our Lord and of his Christ, and he shall reign forever and ever.”

And what the Scriptures teach on this subject is confirmed by the providence of

God. From the first promise of a Saviour, God has been ordering the events of his providence so as to preserve and gradually enlarge this kingdom. Under the ancient dispensation, the mighty power and the miraculous interposition of God were often seen in behalf of Israel. The opening of the Red Sea, the water from the rock, the manna from heaven, and the rolling back of the waters of Jordan, are so many proofs of God's interposing care.

And successively God raised up leaders in Samuel, David, Hezekiah, Josiah, Daniel, Ezra, and Nehemiah, who were made, each in their turn, the instruments of enlarging Zion.

And when the fulness of time had come, and Christ came and planted the Christian church, he appeared for their defence and enlargement from time to time.

When the church has become corrupted, when error has come in like a flood, and infidelity has assumed a threatening aspect, when her real friends have become few, and her enemies numerous, and it has seemed as though she must soon be destroyed, God has then appeared in her behalf, unfolded the standard of the cross, and given a new impulse to all her friends and helpers.

And tracing the church from the beginning till now, we find that by all her conflicts and trials she has been strengthened and enlarged. And the doings of the church at the present time are indicative of the same onward and progressive movement, and encourage the belief that the predictions of the universal spread of the gospel will all be fulfilled. Why is it that we behold such an array of means already in successful operation? For what purpose are Bible Societies, Missionary Societies, foreign and domestic, Education and Tract Societies multiplying almost without number, and expending their millions of dollars to send the Bible, the missionary and the tract throughout the earth, and to furnish an order of men competent to preach the everlasting gospel? Why such an interest awakened and such instrumentalities put in requisition? And why the extraordinary spirit of prayer, disposing Christians to unite in concert to pray for the universal spread of the gospel? Are not such unparalleled means to accomplish new and glorious results? The poor widow is casting in her mites, while the rich are beginning to feel that the silver and the gold, and the cattle upon a thousand hills, are the Lord's. The liberal are devising liberal things, and an immense preparation is making for a great ingathering into the kingdom of Christ. Who can reflect upon the past history of the church and the world, and then look at the efforts and movements of the present day, and not believe that the nations are to be evangelized?

Dark, ignorant and wicked as the world

is, yet a process has commenced, and which we believe will never cease to augment its resources and increase its power, until its end is accomplished.

The restlessness of some, the radical and reckless spirit of others, and the worldliness of many, are but eddies, ruffling here and there the surface, while a steady and irresistible under-current is setting strong, and bearing onward to final triumphs that kingdom for which all other kingdoms were made, and for the glorious consummation of which God's faithfulness is pledged.

Many indeed are the strange things of the present time which serve to awaken the fears, as well as to try the faith, the patience and the perseverance of the child of God; but yet there is one source of unfailing support. *God's faithfulness is pledged, and it cannot fail.*

And the signs of the times, mysterious as many of them are, and with so many base and conflicting elements in motion, yet indicate the approach of the coming of the Son of man.

If we glance our eyes over the world, we shall see that all the political revolutions for the last half century, have been so many preparatory steps for the triumphant spread of the gospel. A spirit of free inquiry has gone forth through the nations, and there is a movement in the civilized world which indicates some mighty moral revolution. The tide of public feeling in favor of humane sentiments and universal liberty is rising, and will, we believe, continue to rise, until it shall have swept away the last relic of oppression and cruelty. The removal of obstacles—the rapid spread of the temperance cause in this country, and in other countries—the prostration of the Ottoman power—the toleration of free inquiry—the check given to the spirit of war—the religious instruction of seamen—the desire of the Jews to return to their Holy City—the moral revolutions in the Isles of the sea—the increasing facilities for rapid communication—the improvements in the arts capable of being made tributary to the diffusion of Christian knowledge—in fine, all the movements of Providence, when regarded with an eye of faith, seem to be preparatory to the coming of the Millennium. They all go to confirm what we learn from the Scriptures, that the Millennium is to be ushered in, not according to the modern notions of some, by the sudden destruction of a whole generation of the wicked, by the resurrection of the pious dead, the conflagration of this material world, and the personal reign of the Saviour; but by the spread of the gospel through the earth, and the conversion of men to its spirit, until 'Holiness to the Lord' shall be inscribed upon all; and the spiritual dominion of Christ lead every accountable creature captive to his will.

We do not suppose it so near as do some;

for very much yet remains to be done, and much land to be possessed. To suppose it will all be done at once, would require the faith of miracles, or evince the wildness of fanaticism. But in *due* time it will come. The veil of unbelief will be taken from the Jews—the idolatry of the pagan, and the superstition of the Roman power, will be abolished. The delusion of the false prophet will yield to light and truth, infidelity in all its covert forms and corrupting influences will cease, all the extravagance and restlessness of those who cry, *Lo here!* and *Lo there!* will be exchanged for sober realities, and all the blinded votaries of every false way will be brought to bow submissively to the cross of the Saviour of the world.

The church in its various branches is now beginning to act on the principle that the world is to be converted to Christ. Feeling the force of her ascended Saviour's last command, as she casts her eyes over the field which is the world, she is not content merely to offer up the prayer of the text, but begins to realize that it is to be done by her own instrumentality. This leads me to speak,

II. Of some things requisite on the part of the church to extend the kingdom of Christ.

It is not my purpose here to dwell on those more immediate, obvious, and generally admitted requisites of extending the kingdom of Christ in the world. The church have often been told, and they generally well understand, that the greatest part of the world yet lieth in wickedness—that three fourths of the human race are yet destitute of the Holy Scriptures, and the living preacher—and that God has deposited in trust with the church the great work of evangelizing the world; and yet they do but in small proportions, and feeble measure, come up to the great work assigned them.

It is believed to be a well ascertained fact, that more than half of the members of our churches, as yet, do nothing for the great charitable movements of the day, and that one half of the remainder do but very little, compared with their ability. When speaking of means, then, it is not enough to say that the Bible must be translated and sent abroad—that ministers must be educated, and missionaries sent forth, till the knowledge of the Lord shall cover the earth: no, there is a prior consideration—a wheel within the wheel. Until the *inner* wheel be set in more vigorous motion, the outward, if not stayed in its progress, will move but tardily.

The text,\* given us in that memorable form, by which all the children of God are taught how to pray, makes it the constant duty of all to *pray* for the coming of Christ's kingdom.

This prayer, we have said, involves desires, sincere and ardent, which must issue in all those practical duties and efforts, which may be necessary to secure the object prayed for.

We see not how any one can bear the Christian name, and indulge hope of the divine favor, who does not offer up the prayer of the text. Nor will the formal, heartless, though oft repeated service, sustain a good Christian hope. The sincerity of our love is proved by its natural fruits. And that the fruit may abound, the tree must be in a healthy condition. All extended benevolent action is the result of correct and enlarged views of the designs of God in the plan of redemption brought in contact with fervent piety of heart.

The main springs to be moved, then, are the knowledge and piety of the church. Her members must be kept enlightened by the plain and continued exhibition of divine truth. Periodical exhortations to come up to the help of the Lord, however earnest and impassioned, will be but little heeded by those whose minds are not enlightened, and whose hearts are not sanctified by the truth. Said Christ to his disciples, "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches; he that abideth in me and I in him, the same bringeth forth much fruit."

One reason why many Christians are so slothful and inactive is, that they are so little acquainted with the great principles of religion, and the consequent duties which Christ expects of them, while professedly governed by those principles.

The Christian parent does not instruct his children and impress upon them the weighty truths of religion, because he is himself so ignorant of the truths in which they need to be instructed. Christian brethren do not teach every man his neighbor, saying, *Know the Lord*, because they themselves are so destitute of a knowledge of the Holy One.

The friends of Christ do not enter with all the heart into the benevolent design of evangelizing the world, because they remain so ignorant of the nature and extent of Christ's kingdom, and consequently of the desirableness of its universal extension.

The zeal and activity of the real Christian in extending Christ's kingdom will be much in proportion to the religious knowledge he possesses. It is when the real child of God has a clear intellectual perception of the great truths of the gospel, that his heart is moulded into its spirit, and feels a sense of obligation.

Would we then become instrumental in saving the souls of our fellow men, including the millions of the heathen, we must acquaint ourselves well with the revealed truth of God. The want of holy energy,

\* Thy kingdom come. Mat. vi. 10.

and of that noble spirit of Christian benevolence which ought to distinguish every member of a Christian community, is owing, in part at least, to a deficiency of religious knowledge. The study of the Bible and of the religious state of the world has been too much neglected.

The power of avarice will not be overcome, the legitimate use of property on the principles of Christianity will not be appreciated, neither individuals nor communities will come forward with their influence and their substance, with a sense of their responsibility as stewards, until the great principles of Christianity be more clearly perceived, and the wants of a lost world be more deeply felt, than they are at present by the members of the Christian church.

An extension of Christian knowledge, and an elevation of Christian piety, are what is now most of all wanting to secure the object, for which our missionary, Bible, education, and tract societies were formed.

We may state the wants of the world, we may describe the responsibilities of Christians, and enforce the motives to benevolent action, and all to little or no purpose while the mind is incapable of *appreciating*, and the heart not prepared to *feel* the force of the appeal. Like the seed sown by the wayside, or among thorns, it will neither bear fruit, or vegetate. Growth in the knowledge and grace of God, though they are the more remote, yet they are the most efficient means of promoting and extending the kingdom of Christ. A benevolent heart is the main spring of all benevolent action.

There are a variety of considerations which lead to a partial and temporary support of the institutions designed to extend the Messiah's kingdom. Sympathy, popularity, a desire to avoid the imputation of covetousness, and other selfish considerations may induce some, occasionally, to give small sums to benevolent institutions, to spread the gospel. But all motives, other than the love of the gospel itself, are so fluctuating and capricious, that no dependence can be placed upon them. All true and lasting zeal for benevolent institutions has been originated and sustained by a knowledge and love of divine truth.

What but the *love* of the truth dwelling in the heart, will dispose the Christian to enter into the desire of his Lord to have all men come to the knowledge of the truth? What but this, will constrain the Christian to do his duty, to take up his cross, to overcome the love of property, to rise above selfish gratifications, and to labor humbly, cheerfully, and perseveringly in any way, and by any self-denial by which the gospel of God's grace can be spread abroad through the world?

The benevolence of the gospel will never be felt in its full power, and seen in its full efficacy, in overcoming the selfishness of

men, and in self-sacrifices to enlighten and save the world, but by the knowledge and love of the truths of the gospel. Would we then see the contributions for benevolent purposes greatly increased, we must raise the standard of piety in the churches. Or would we multiply the men worthy to be educated for the Christian ministry, we must first train the young men in our churches to a higher sense of Christian obligation—to a more humble piety—and to a more unreserved and self-denying consecration of themselves to the service of God.

Why is it that so many in all the churches, as yet, contribute nothing to send the gospel through the world? Why is it that those who do contribute, generally contribute so little compared with their ability? Can any other reason be assigned, than the low state of religion? It cannot be expected that men will make sacrifices and vigorously pursue an object, until they clearly perceive, and deeply feel its value and importance.

The members of the churches must perceive more of the excellency, feel more of the power, and enjoy more of the consolations of religion, before they will duly appreciate its value, and greatly increase their efforts to disseminate it through the world.

We often hear the prayer offered up, "Thy kingdom come, thy will be done in earth as it is in heaven." We often hear it conceded that all we have and are, belongs to God. But how seldom are the principles here involved carried out in practice. And why, but because of the low state of piety? Would it be so, if each professor realized that he was purchased with the precious price of Christ's blood, and possessed an humble, grateful and obedient temper of heart? Would it be so, if the love of Christ constrained all the members of his church thus to judge, "that if one died for all, then were all dead, and that he died for them, that they who live should not henceforth live unto themselves, but unto him who died for them and rose again?" Were the simple principle that we are stewards of the Lord's bounty, and that we hold our possessions as subordinate agents for God, clearly understood and duly felt, and allowed to have its legitimate influence in our practice, it would give an entirely new aspect and impulse to all our benevolent operations. Let all the members of the churches have this principle wrought into their minds as an ever present conviction; let them, at the foot of the cross, learn at what price they have been purchased, and have their hearts filled with the expansive, disinterested and conquering power of the Saviour's love; and the result will be, that they will no longer live unto themselves, but unto Him who died for them.

Numerous are the channels of benevolent effort, but they are sisters of the same family—all prompted by the same love, and all tending to the same end. They are all entitled to our sympathy and our efficient support. But on this occasion our attention is directed particularly to the *education of pious young men for the gospel ministry.*

The American Education Society have done and are doing a great and good work. The whole number aided by the Society during the twenty-five years of its existence is 3,359. During the last year it has assisted 810 young men in the various stages of their education. Nor is the country yet supplied with a competent number of ministers. Even in New England it appears that there are more than 200 Congregational churches destitute of pastors. And the calls from the West continue to reach us. In a recent communication it appears that 100 ministers are wanted immediately in the Western States. And more than a thousand, could they be found of an apostolic spirit, willing to undergo hardships, to bear with perils, and to count not their lives dear that they might win souls to Christ, might be immediately and successfully employed. A single glance over that part of our country, with a population increasing almost beyond a parallel, fills the mind with alarming apprehensions. That none but a virtuous community can be free, and that virtue cannot be supported without religious institutions, are maxims universally acknowledged. But how can religious institutions be supported without an adequate number of able and devoted ministers?

Vigorous and increasing efforts are making to extend the interest of domestic and foreign missions, of Bible and tract and other benevolent societies. We rejoice in all these efforts, and would gladly cooperate in any means to give them success. But what can missionary societies do without missionaries? What can Bible and tract societies do without ministers to distribute and explain the word? Whatever other institutions for promoting religion and morality are sustained, if they are not accompanied with the regular ministrations of the gospel, they will shortly languish and die. Ministers are needed to carry into effect all the extensive plans of benevolence and moral reform which are annually increasing in our land and through the world. I need not here speak of the wisely adapted instrumentality of the preached word, nor of its extended and blessed influences in promoting the temporal and eternal interests of man. These things are well understood by this Christian assembly. It is sufficient to say, that without the divinely appointed institution of the Christian ministry, all our efforts to sustain or extend the knowledge and worship of God would soon fail.

But this ministry is of earthen vessels, that the excellency of the power may be of God and not of men. The present generation of ministers must all soon pass off this stage of action. Others must be raised up, educated and consecrated to the sacred work. Each successive generation must not only preach the word and minister the ordinances, but give their influence to perpetuate the sacred treasure to other generations. And our desires should be enlarged, and our efforts in this direction multiplied, in proportion to the rapidly increasing population and necessities of our country and the world.

“And when we who minister at the altar can address our fellow sinners no more, and can only cast our eye over the valley of vision and survey the vast fields of the slain, it will rejoice our hearts to see other prophets taking their stand by the side of that valley to prolong the prophecy, till all the dry bones have become living men,” and the kingdom and the dominion be given to Christ.

When we look down the vale of time and contemplate the destinies of our country and the world, in the days of our children and our children's children, amid all the gloom that intercepts our prospect from the remaining corruption and the many and powerful evil influences now at work; how comforting the fact that we have a great national institution well organized, sharing the confidence of the churches, sanctioned by the blessing of God, and to live and increase its power and influence in perpetuating the preaching of the everlasting gospel. We would then rejoice in the privileges of this day, when we are again favored with the opportunity of mingling our sympathies, of giving our public testimony, and of bringing together our offerings for such an institution as the American Education Society.

But while we thus labor, let us remember that the blessing depends on God.

It is true here as elsewhere, Except the Lord build the house, they labor in vain that build it. Paul may plant and Apollos water, it is God who giveth the increase.

Our plans may be well devised, our organizations numerous, and our contributions liberal, and yet all be in vain without the influences of the Holy Spirit. Let us carry this cause then unto God who alone is able to hear our prayers and bless our efforts. Here again we are reminded of deep and humble piety, without which our prayers will not be offered with that sincerity and fervency which will secure the blessing.

We must not depend on Education Societies, or on literary and theological institutions to provide for the ministry. After men are provided they may be taken up and educated by these institutions. They may educate those who come to them, but when the number fail or diminish, they

cannot supply the want. And where shall we look for this supply but in the churches? Should not every church then have some pious and devoted young man or men on their way to the ministry? Should they not have their consecrated Samuels growing up under the light of the sanctuary? If so they must have their Elkanahs and Hannahs to wrestle with God in public and private until they obtain their desire.

Says a distinguished Professor\* in one of our Theological Seminaries, "It will startle some of our good people to hear it alleged as a fault that particular churches are rearing no candidates for the ministry. But there must be a grievous fault somewhere in relation to this important concern. And as it is a matter of common duty, when there has been a continual barrenness, there must have been a want of due culture. Why have you no pious young men on their way to the ministry? Have you not many sons, who, if their hearts were touched by the finger of God, might be useful? But you say, We cannot give them grace. True; this is not the ground of your accountability. But have you, as a church, prayed for the conversion of the dear youth, that they might be prepared for the work? Every church rich in members, as well as worldly substance, which has no young men in a course of training, ought to appoint a day of fasting and humiliation to inquire into this matter, and to beg of God not to leave them like a barren fig tree in his vineyard. You say that you contribute every year to the Education fund. This is well; but it is not all, nor the half of your duty on this subject. You must furnish men as well as money, and the men are by far the most important part of the means. Without suitable men, money in this concern is worthless. You must bring forward young men of ardent piety"—of a devoted, self-sacrificing spirit, of decision and firmness of principle—such men as the church needs—men who will be ready to endure hardships and privations, and to go cheerfully wherever they may be needed to preach Christ and him crucified. "Do you ask how you can accomplish this? I answer, 'Pray ye the Lord of the harvest.' Lay it before God in secret, in your families and in the church. And be not contented until you receive this blessing of the ascended Lord, to be the honored instrument of furnishing the harvest field with more laborers." But this will be the result only of a state of elevated, devoted piety in the churches. Without this, persevering prayer will not be made. Without this, the men, if furnished, will not be of the right spirit; and their *character* is far more important than their *number*. So we are brought again to the same conclusion as before, that this, as well as all our benev-

olent societies, depend for success on the state of the churches. Complaints may have been made, and in some cases not without reason, of the improprieties, or extravagance, or want of seriousness of the beneficiaries. And here it may, with deference, be said to the guardians of this institution, that too great caution and vigilance cannot be exercised in the selection of candidates for their charity. But while the churches have a right to expect that their gifts in this noble work will not be misapplied, they should at the same time consider that the beneficiaries emanate from themselves, and will partake of their spirit. Would we have the streams pure, we must look after the fountain.

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The quotation from Dr. Alexander, above, has been included in the extracts given, (although not equally applicable, perhaps, to every portion of the American churches at this time,) for the sake of the remarks which the author of the discourse has added at the conclusion. The Board of the American Education Society are prepared to respond to the righteous and most essential requisition, that "great caution and vigilance should be exercised in the selection of candidates for their charity." The Rules of the Society on this subject are as strict, perhaps, as any that could be devised; especially when the recent extension of the period of probation is taken into account. A faithful administration of the system, it may be hoped, will secure as great a measure of success, as can be attained by any similar labor of human hands.

It were presumption, however, to expect that Providence should interpose to exempt this, or any other branch of benevolent effort, in the hands of fallible men, from every sort of incidental error or embarrassment; especially such as results from evils which may have been, for any time, inherent in the state of the religious community. A superficial or low state of piety in the churches; a defect of caution and discrimination in applying the tests of the word of God to the evidences of personal religion; or an undue prevalence of worldly excitements to withdraw professing Christians from the duties of spiritual cultivation and communion with God; will be certain at length to impair the moral, and even the intellectual substance of the material out of

\* Dr. Alexander.

which our rising ministry is to be formed ; and, in the same degree, to increase the difficulty of accomplishing, with uniform success, such a service as that with which the Education Society has been intrusted. Let there be always sound instruction and discipline, both for the mind and heart, in the family, in the school, and in the sanctuary ; let there be eminently searching and subduing operations of the Spirit of God in the experience of youthful Christians ; and let the spirit of prayer, at once fervent and humble, in the church, be the element in which their social piety is moulded ; and a great security will be realized, as to the results of this branch of benevolence, of which no degree of caution or supervision on the part of the Society itself could offer a substitute.

#### YOUNG MEN'S EDUCATION SOCIETY, NEW YORK CITY.

THE Seventh Anniversary of this Society was held in the Broadway Tabernacle, on the evening of November 17th, 1841. Mr. William A. Booth, President, in the chair. The Annual Report was read by Rev. Asa D. Smith, Corresponding Secretary of the Society. Addresses of a highly interesting character were made by Rev. Joel Parker, D. D., President of the Union Theological Seminary, New York, and Rev. Edward N. Kirk.

The Report, which is brief, and to the point, we publish nearly entire. The interest which will be generally felt, by the friends of the Education Society, in the operations of an Association of Young Men for the promotion of its important objects in such a City as New York, and especially in the success and usefulness of the Cornelius Institute, which this Association are engaged in sustaining, will secure an attentive perusal of their Report.

More than seven years have now elapsed since the New York Young Men's Education Society was formed. And with every passing year, the Board of Managers have had increasing evidence of the importance of such an organization in a community like this. It cannot but here possess important facilities for usefulness. A mere glance at our population suffices to show, that it embraces an unusually large proportion of young men. Hither they come—to

this great thoroughfare of the country, this emporium of commerce, this scene of intense, constant, varied activity—from every section of the land, and especially from the Eastern and Middle States. And the very attractions that draw them here, assure us that they bring no small amount of character with them. It is not commonly the timid, the irresolute, the indolent, the inefficient, that come ; but rather the bold, the enterprising, the diligent, the men of native power. How important that their energies be enlisted in every worthy cause ! Of what consequence in respect not merely to the present, but to that future period—a period not remote—when they shall stand in the places now occupied by their seniors, and wield an influence unsurpassed, it is believed, by that of any like number of young men under heaven. We say not this with the poor design of flattering them, but solely to set forth and magnify their responsibilities, and to commend the object of turning their energies to good account. The magnitude of this object will further appear, if we consider the great numerical force of the class referred to. We have, in the City of New York, the population of a State, as it were, crowded within the narrow limits of a single township ;—the young men of a State, so to speak, all living in the same neighborhood, all accessible to our daily influence, all so situated that they can easily act together in any common cause. A young men's society for the City of New York, in respect to the number it may embrace, is much like a young men's society for all New Jersey, or Vermont, or New Hampshire, or Connecticut. Nay, it may be deemed more efficient, as we have not only about the same number to interest, but they are better situated for intimate mutual sympathy and effective co-operation.

Now, the Education cause may be confidently commended to the love and patronage of all classes of men. It aims to furnish the world, not with its monarchs or its judges, its heroes or its statesmen, not with its professors or teachers of mere human science, but with a class of men more important than all these. It seeks to train up, for all the destitutions of earth, ministers of the everlasting gospel, expounders and promulgators of that heavenly word, which is mightier in its influence than all earthly lore, than all royalty, or jurisprudence, or heroism, or statesmanship. Does any one deem such representations exaggerated, let him consult the page of history, and inquire, as he muses on the manifold changes of man's condition, what part the religious element has had in them all. Let him consider, too, what relations to that element the clerical order sustain, how it languishes without them, and receives from them its peculiar shape and bearing, and he will doubt no longer the importance of any institution designed to raise up ministers of



the gospel. For any warm-hearted disciple of Christ, it would be sufficient to think of his own relations to the gospel ministry, to recognize it as the channel through which all spiritual good has visited his own soul, as his light in darkness, his solace in sorrow, his strength in weakness, his guide to glory. It would be enough for us all—it would furnish a most plain and palpable argument—just to ask what our City would be, and what our favored land, if the gospel ministry were utterly to cease among us. Nor is it a sufficient reason for indifference to the Education cause, that in some portions of our country there is an adequate supply of ministers. In other sections there is an urgent demand for them, and the wail of destitute and dying millions is ever borne to our ears from the heathen world. He who would pronounce educational efforts needless, because his own town or county happens not to be destitute, is much like the man, who, though vast fields are parched with drought around him, has no heart to pray for refreshing showers, because his own little garden plot has by some means been irrigated. Nay, were there nowhere a *present* want of ministers, he who would make no further provision for training them up, would be hardly wiser than the man, who, because the fields are now verdant and rejoicing, would think it well that all the fountains and streams should be dried up, and the morning and the evening dew, the early and the latter rain, cease forever.

The Education cause is worthy, then, as we have said, to be patronized by all. But it may be specially commended to the attention of *young men*. From their ranks the ministry is to be filled. And from a class of young men like those of this City, a peculiarly large demand must be made. The very traits of character which render the scenes of business here attractive to them, and which those scenes are fitted to strengthen, are of no little importance as qualifications for the sacred office. It is not, indeed, affirmed, that all who succeed in secular pursuits, even as conducted here, would of course be successful in the higher duties of the ministry. We would be far from lowering, we would elevate rather, the standard of ministerial character. But it may be safely said, that the young man who has sufficient energy, perseverance, readiness of mind, and soundness of judgment, to act well his part as a man of business—to give promise of an honorable standing among our "merchant princes," our more gifted artisans, or our professional men—should most solemnly ponder the question, whether he may not better serve God and his generation in the preaching of the Gospel. It should occasion thankfulness, that, within the last ten years, so many of the young men of this City have laid that question to heart, and determined to seek the sacred office. But we are pain-

fully convinced, that there is yet much neglect of duty touching this matter. On many others still, it is believed, the ministry has imperative claims—claims which a society like this is well suited to enforce. And as to those who evidently ought not to become themselves heralds of salvation, they will naturally be interested in such of their fellow youth as do. Here, especially, it might be presumed, that interest would be deep; ready and intense as, on all subjects, are the sympathies of our young men with each other.

With impressions like these, the New York Young Men's Education Society was formed. It was designed to be auxiliary to what is now called the Central American Education Society. But for reasons sufficiently indicated by preceding remarks, the Board of Managers have, from the first, made it a prominent object, to search out in this City promising candidates for the ministry, and aid them in making experiment of their capabilities. For this purpose, they established, in 1835, a Classical School, now styled the CORNELIUS INSTITUTE. This School has, from the first, been under the able and faithful instruction and supervision of the Rev. John J. Owen, and has been eminently successful. The outlines of its plan have been fully given in former Reports. It will be only necessary here to say, that in some of the details important improvements have been made during the past year. A well devised system of notation for the several recitations has been introduced, and also a thorough course of semi-annual examinations. New and strict regulations have been adopted by the Board, to prevent any of the students from leaving the School for College without thorough preparation. And never, it is believed, has there been greater diligence on the part of the students, or more of the spirit of thorough scholarship, than at the present moment. The whole number in attendance the past year has been 37. Four of these have entered College. The present number of members is 28.

Of the whole number of young men who have been connected with the Institute, after deducting those who, from various causes, have discontinued study, there remain 123; a number nearly equal, probably, to that of all the evangelical pastors in the City of New York. And the Board of Managers cannot refrain from expressing their belief, that a body of young men of greater promise, as a whole, have seldom if ever been put in training for the gospel ministry.

As illustrative of the good accomplished by the School, and of the importance of its peculiar characteristics, it may be stated, that, but for its influence, more than fifty of the above named young men would, in all probability, never have entered on a course of preparation for the sacred office.

The Report concludes with a statement of the financial concerns of the Institute; from which it appears, incidentally, that its efforts are in a great measure auxiliary to the Central American Education Society, although it is not a Branch of that Society. Most of the young men, who are preparing for College with a view to the ministry in the Cornelius Institute, are so far sustained by the facilities there afforded as to require no assistance from the funds of the Education Society.

#### WANT OF MINISTERS IN VERMONT.

THE last Report of the Directors of the Domestic Missionary Society, of Vermont, prepared by the Secretary, Rev. Samuel Delano, contains the following notices of the existing destitution in that State.

I beg leave to give a bird's eye view of this field which opens around us. There are in Vermont not far from sixty towns in which are no Congregational churches, and which, so far as our denomination is concerned, are without the institutions of the gospel. In most of these towns the regular administration of these institutions is needed, and should be had. To these should be added sixty towns in which are churches without ministers, permanently destitute. And the fact is, churches without a minister, are scarcely, at the best, more than no church, and in truth very soon they cease to be. Very many of those churches in Vermont, which have been long destitute of the stated ministry, though they have a name to live, are dead. This calculation gives us one hundred and twenty towns.

But there is one part of these destitutions in respect to which we are under special obligations, and to which we would now call attention. The destitute churches are referred to. By the statistics published by Convention last year, it is found that sixty of the churches in Vermont are destitute of the ministry; and a much larger number destitute of pastors. It is not conceived necessary here to argue that a church is not fully organized until it has its pastor. The pastor is the head of the church: a church, then, without a pastor, is a body without a head. If this be the principle, it follows that no church, when collected, should be left without its pastor and head. The principle forbids that we should go into a place and collect a church, and then leave it to seek a pastor, or languish and die without one, unwatched and unassisted. The principle binds us to hold on to a work which we begin, until it is finished. No church should ever be collected but with a view to its complete organization with its pastor.

If we have not so conceived the principle, then perhaps we have not conceived it right, and are guilty of a double sin. This principle would lead us to take hold of the work with the sixty destitute churches in Vermont, to supply them all with pastors. If the internal geographical features of any place, and its external geographical relations, indicate that the church is not needed in that location, which is no doubt the fact in some instances, let the church be disbanded, and provision made in some other form. Let the question be decided how many and which of these churches the cause of truth requires should be sustained, and let these be organized with a pastor, ordained in every place, and thus the things which remain be set in order, according to apostolic direction. This should be done. The Church in Vermont is bound to do it, both by the direction of the word of God and by her own acts. The collecting of those churches implies a covenant to see to it that they have pastors. One church in Vermont, and that not the richest nor strongest, but perhaps the first in good works, entertains this view, and says to the Domestic Missionary Society, "Go on, and give to every church a pastor, and we will stand by you." This ought to be done. Let this be done, and then might we say, in one respect in which we cannot now say it, "They that be with us are more than they that be with them." Then should we have two hundred churches with pastors, in the two hundred and forty-eight towns of Vermont; which, taking into the calculation the towns where there are more churches than one, would leave certainly no more than sixty towns without the institutions of the gospel, in that form and after that order which we believe puts forth most truth with the greatest power. And might we not hope, thus strengthened, soon to light up a lamp in those places? Many in our churches receive the thought that the church ought to enter upon this work. It is thought that it ought to be set up definitely as an object to be sought, at once and perseveringly;—to supply Vermont with the ministry, and so the means of grace,—to place the candlesticks in the proper locations, till the light from one shall meet and mingle with the light from the others throughout, and thus the whole region be illumined; and no soul be left to grope in darkness, and go down to death for want of the means of knowing the way of life.

#### GEM FOR THE CHRISTIAN.

Christians are too apt to think that God's assistance is only needed in adversity; whereas prosperity presents, perhaps, even more temptations to sin by forgetting God; and, therefore, so much more need of his restraining grace.

## AMERICAN EDUCATION SOCIETY.

THE Quarterly Meeting of the Directors was held at the Rooms of the Society, on the 12th of January, 1842. The usual business was transacted, and the quarterly appropriations to beneficiaries were granted, to be paid under the direction of the Financial Committee. It has been the intention of the Board to pay this appropriation promptly, at the time of granting it; that the beneficiaries, after having suffered the entire privation of the last, might not be further subjected to embarrassment in being obliged to wait, nearly to the end of the quarter perhaps, for what has been promised them at the beginning. This the Financial Committee will be enabled to do; not, however, without leaving a part of the debt, incurred in the payment of the two first appropriations of the year, to be paid from the receipts of the ensuing quarter. As the Directors, in the discharge of their responsible duty, have resolved that the debt of the Society, existing at the beginning of the year cannot, with prudence, be suffered to increase by the aggregate of its current expenditures, they must necessarily apply so much of the income of the remaining quarter as may be necessary, to the cancelling of the excess above referred to. This renders it but too probable, to the great regret of the Directors, that the Board will not have the means of granting the usual appropriation to the beneficiaries, at the next quarterly meeting. Knowing as they do, however, the embarrassment this must occasion to the young men in their course of study, they will exert every energy they possess, to avoid the necessity of again withholding an appropriation. *But for the ability to accomplish what is so desirable, the Board look anxiously to the churches who are to make their con-*

*tributions during the winter. It is encouraging to be able to state, that, even under the pressure of so many other extraordinary calls upon the liberality of the Christian public, a disposition begins to be more decidedly manifested to come to the help of the Education Society; and the Directors are certainly not without the hope, that the state of the Treasury at the end of the quarter, will enable them to do much better than they have dared to venture, in present circumstances, to promise.*

## REPORT OF REV. MR. NASH.

To the Secretary of the American Education Society.

*Rev. and Dear Sir,*—Since my last quarterly report, I have been principally occupied in the western section of Vermont, and in the counties of Windham and Tolland in Connecticut. In all the course which I have pursued, I have been happy in being able to report a kind and cordial reception. From all intelligent men, ministers and others, I have heard expressed a decided conviction, that the Education Society has been the instrument of much good, that it must be still maintained; that to suffer it to cease from its operations or in any considerable degree to languish, must, in a short time, produce most disastrous results. Indeed, I do not remember to have met with an individual who has expressed any different opinion. I have heard that opposite sentiments are entertained, that this institution is in less favor with the public than formerly; that some have grown cold towards it, and hence its resources have been essentially diminished. If these things are so, I can only say they have not fallen under my observation. From what I sometimes hear, I should be led to suppose that there does exist somewhere, and in the breast of some body, a dislike of the Education Society not formerly known. But from what I have yet discovered, I should be led to conclude that this dislike is more a matter of conjecture than of reality. That it is not now and that it has never been a favorite with the Christian community I am well aware. That an institution of this character, conducted on such principles as it has always been; an institution aiming with so much wisdom and efficiency at such a result, as the thorough preparation of men for the Christian ministry; an institution to which our own country and the world are indebted, for so many of their most able and successful ministers; one on which heaven

has in many ways placed the seal of its approbation, and made the means of so much good, both direct and indirect, that such an institution has from the beginning found it so difficult to secure to itself the public favor in a degree proportioned to its merits, must at first view appear somewhat unaccountable. The reasons for this fact, seemingly so anomalous, I have not at present time to state.

That the Education Society has, within a little time past, done anything to forfeit a share of the confidence and favor with the public which it once enjoyed, or that it has in any considerable degree actually lost this confidence and favor, I have not been able to perceive. True it is, that less is now given to sustain it than a few years since. But it is well known that there is in the country a less amount of disposable funds. Other benevolent institutions have also found increased difficulty in obtaining the means of sustaining their operations;—and this while the standard of Christian benevolence has evidently been rising among us. The urgent importunity with which one other cause has been lately pressed, has had a temporary effect in diminishing the amount bestowed on the object of which I am speaking. Not a few individuals have said to me they have felt so deeply in view of the condition of the Foreign Mission Board, and have been constrained to give so much to relieve its embarrassment, that they must for the present, wholly, or in great measure, withhold from every other object. At the same time they have professed a strong desire that other objects, and the Education Society in particular, might be sustained.

That the Education Society has been for a season past less favored from a supposed surplus of educated ministers in the country, is to me more doubtful than I once imagined. To every person well informed on this subject, it is well known, that, taking the whole land, into account, every supposition of this kind involves a strange misapprehension of facts. What, though in some of the older and more inviting parts of New England, some few individuals who would have desired it, and who are qualified for it, have not been constantly occupied in the appropriate work of their calling? Does this prove that there are ministers as many as are needed in all parts of the United States? Or does it prove that they are increasing among us in a degree at all proportioned to the increase of our population? Because peculiar circumstances have detained or have thrown back among us at the East some ministers, who might otherwise have been employed in the extensive, fast populating regions of the West, does this show that our country is in such danger of being surcharged with spiritual instructors, that an approved method of bringing them forward should be

abandoned? No man in his senses believes that these circumstances can be expected always to exist. We cannot suppose that heaven has put a final end to our nation's prosperity; that our pecuniary embarrassments which have lasted so long are to last forever. But if not, then that prosperity must again flow, and those embarrassments must be relieved. No sooner however shall these things take place, than hundreds and thousands of Christian ministers may be sustained, where the need of them is now most distressing and alarming.

I have many times heard the opinion expressed, that if the work of qualifying men to become preachers of the gospel should be suspended or curtailed, the prospect which must thus be made to open before us, is such as to occasion the most anxious concern; that hence it must happen, that in a few short years the best supplied parts of the country will not be able to procure pastors for their vacant churches, and our missionary operations, both domestic and foreign, must be checked not for the want of money but of men. But it is an alarming fact, that this work is already curtailed. While the number of souls in the country is almost one quarter more than it was ten years ago, the number of young men in preparation for the ministry, has not, so far as we can judge, been increased at all. Moreover, we have reason to conclude that the diminution of which I speak has not been comparative only, but absolute. We know that the number of beneficiaries aided by the Education Society has, during the last five or six years, been diminished about one quarter. From this fact it is a fair inference, that the whole number of young men in the country, in preparation for the sacred office, has, in this period, been diminished in the same proportion. At the same time, we are well aware, that in this period the demand for missionaries to the heathen, as well as to our own countrymen, has been continually increasing. It is confidently believed that the spirit of missions, and, what is identical with it, the spirit of Christian liberality, has also increased. Hence the opinion is often expressed, that in what light soever the Education Society may be at present regarded, the time cannot be far distant, when our community will hold it in higher estimation and show it more favor than ever before.

As I have traversed the country, I have been somewhat surprised to find that so many of our ministers have received assistance, more or less, from this institution;—also that so many who were thus trained to their work, occupy the first rank both in point of location and public esteem. Surely but a limited knowledge of facts is needful to show that the objection, on which so many changes have been rung, that many of the individuals whom the

Education Society has assisted have disappointed public expectation—*have not turned out well*—is founded more on ignorance and prejudice than on a careful inquiry into facts. Whoever the men are who are destitute of employment in these days, when ministers are supposed to be so superabundant, it is rare indeed to find this true of one who has been aided by the Education Society.

Though the success of this Society has been as great, and the cases of failure as few, as the public ever had a right to expect, still a more careful selection of the objects of its favor, as well as a more careful supervision over them, might have served to advance its interests. The rule lately published by the Directors, that a year's probation be required of these young men as to both their Christian and their intellectual character, has been received with favor. Hence the hope has been expressed, that if the number of beneficiaries shall in future be diminished, the deficiency may be supplied by their higher qualifications. No man, surely, acquainted with the human heart, can expect this institution to carry on its operations free from mistake and failure; at the same time too much vigilance cannot be exercised, that its credit be not impaired, and its usefulness diminished, by confidence and patronage bestowed where they are not merited.

The late withholding from the beneficiaries of their quarterly appropriation, has awakened much concern. The hope has been expressed, that this fact, the like of which has not before occurred, may be overruled for good. The ground taken by the Directors, that they are to the young men only almoners of the public, that they can devote to the object before them, only what they receive, is such as commends itself to every enlightened mind. There is reason to hope that an increase of liberality in favor of this object of charity will prevent the necessity of a similar withholding in future. It is thought that the current of opinion begins to set more in favor of this institution, and that a little improvement in the mode of its administration will be effectual in removing the most formidable opposition which it has had to encounter from the first.

*Litchfield County, Ct. Jan. 1842.*

### WORTHY EXAMPLE.

James Easter, who died in Hartford, 1775, has the following in his will:—"I give for the Public School where I now dwell [South side] two acres of meadow land, [South Meadow] to be used and improved for the benefit thereof forever. I give to the Rev. Mr. Edward Eells, of Middletown, a sufficient sum out of my estate, to enable him to educate one of his sons at the college, (which son I choose should be James

Eells,) that is to say, a sufficiency for the whole expense from the time of entering the college until he hath taken his first degree." This James Eells, was afterwards minister in Glastenbury, Ct.

George Masters, of Hartford, who died in 1756, gave all his property "unto the Rev. Mr. John Graham, of Woodbury—and it is my desire that he would expend it and lay it out in bringing up his son Crouch Graham at the college." Richard Crouch Graham, was afterwards minister in Pelham.—*Cong. Observer.*

### FUNDS.

*Receipts of the American Education Society, for the January Quarter, 1842.*

INCOME FROM FUNDS	279 63
LOANS REFUNDED	1,351 21

Donation from Rev. Geo. H. Apherp, Missionary in Jaffa, Ceylon, by H. Hill, Esq.	30 00
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#### LEGACIES.

Lenock, Pa. James Johnson, by Thos. Scott Woods, Esq.	50 00
Essex, Mr. Mrs. Mary P. Choate, by Mr. John Choate and Mrs. Sally A. Norton, Esqs.	83 33—133 33

#### AUXILIARY SOCIETIES.

##### ESSEX COUNTY SOUTH.

[Hon. David Choate, Essex, Tr.]	
Wenham, Edmund Kimball, Esq. ann. pay't. by Dr. Alden	5 00

##### ESSEX COUNTY NORTH.

[Col. Ebenezer Hale, Newbury, Tr.]	
Amesbury and Salisbury, Soc. of Rev. James B. Hatley	5 17
Boxford, Soc. of Rev. W. S. Coggin	12 00
Georgetown, Soc. of Rev. Isaac Braman	19 00
Haverhill, (East) Soc. of Rev. Jas. R. Cushing	1 00—37 17

##### HAMPDEN COUNTY.

[Mr. Samuel Reynolds, Springfield, Tr.]	
Standford, Legacy of Mr. James Henry, by Mr. Charles J. Hunsale	25 75
Brimfield, Soc. of Rev. Joseph Vail	47 00
Chester, Ladies' and Gent.'s Assoc.	2 52
Longmeadow, (East) Cong. Ch. and Soc.	5 50
Ludlow, Ladies' Assoc. 806, Gent.'s do. 10 49	19 55
Palmer, Cong. Ch. and Soc. by Moses Barnes, through Rev. Mr. Cross	25 07
Springfield, Soc. of Rev. Dr. Osgood, hsh. D. Ames, Esq. 10 reams of letter paper.	1 50
	126 89
Deduct expense of publishing Ann. Report, &c.	8 54—118 35
[Most of the above by Rev. Joseph Emerson, Agt.]	

##### HAMPSHIRE COUNTY.

[Hon. Lewis Strong, Northampton, Tr.]	
Northampton, Ladies' Ed. Soc. by Mrs. Walliston	10 75
Individuals in 1st Parish	3 50
J. F. Williston, Esq. 1st Parish	100 00—114 25
Plainfield, Collection, by Rev. Mr. Hawley	7 20—121 45
[Most of the above by Rev. Joseph Emerson, Agt.]	

##### SOUTH CONFERENCE OF CHURCHES, MIDDLESEX COUNTY.

[Mr. Otis Hoyt, Framingham, Tr.]	
Holliston, by Rev. Jos. Emerson, Agt.	51 68

##### PLYMOUTH COUNTY.

[Dea. Morton Eddy, Bridgewater, Tr.]	
Abington, Soc. of Rev. James W. Ward	32 00





JOHN WILKINS, Esq. of the Middle Temple.

*Engraved by J. Smith.*

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## MEMOIR OF REV. CHARLES NISBET, D. D.

FIRST PRESIDENT OF DICKINSON COLLEGE, PA.

SOME account of Dr. Nisbet, the first President of Dickinson College, may be found in the history of that college, by Prof. Caldwell, in the 9th volume of the American Quarterly Register, p. 119, seq. We now present a more extended Memoir. For the materials from which we have compiled it, we are indebted to the interesting volume, prepared by the Rev. Samuel Miller, D. D., of Princeton, N. J., and published in New York, in 1840, by Robert Carter.

CHARLES NISBET was born in Haddington, Scotland, Jan. 21, 1736. He was the third son of William and Alison Nisbet. His brother, Rev. Andrew Nisbet, pastor of Gervald in the presbytery of Haddington, died, unmarried, several years before the decease of Charles. Another brother, William, a merchant, died about the time that Charles came to this country. Charles remained with his father till the 16th year of his age, diligently employed in studying the Latin and Greek languages, and the various studies which were required for admission to the university. In 1752, he entered the University of Edinburgh. From the funds which he received as a private teacher, he was enabled to meet all his college expenses. At this early age, he furnished that evidence of accurate scholarship, dignity of demeanor, and capacity for instructing others, which gained at once the confidence of his friends. He was graduated in 1754. He then entered the Divinity Hall in Edinburgh, as student in theology. In this new situation, he supported himself by editing a popular periodical. During this period, he gave earnest attention to the subject of personal religion. On the 10th of March, 1756, he recorded an act of solemn dedication to God, drawn up in a spirit of enlightened and ardent devotion. On the 18th of April, 1756, he drew up another paper of similar import. He remained in the Divinity Hall six years. He was licensed to preach the gospel, Sept. 24, 1760, by the Presbytery of Edinburgh. He was in the 24th year of his age.

In the course of his education, young Nisbet became acquainted with Dr. Witherspoon, who was about fourteen years older than himself. Under his direction, some of his studies, particularly that of the French language, had been conducted. The first sermon, which Mr. Nisbet preached, was in Dr. Witherspoon's pulpit in Paisley. They continued to be affectionate



friends till Dr. Witherspoon's death in 1794. Mr. Nisbet's first engagement, as a stated preacher, was to supply a church in Glasgow. Here he remained about two years. The congregation had stipulated, besides paying the salary mentioned in their call, to furnish him with a house. This stipulation, however, they failed to fulfil. Though Mr. Nisbet was highly acceptable, yet as he had no family, they postponed a compliance with their engagement. Receiving a call to another church, he thought it his duty to accept it. On taking leave of the congregation, he preached from the words, "and Paul dwelt two whole years in his own hired house, and received all that came in unto him."

The call referred to was from the parish of Montrose, a large and flourishing town on the east coast of Scotland, a royal borough, and a place of considerable importance both for its maritime trade, and its valuable manufactures. The church was large and intelligent. Having been for some time in want of an assistant to their aged and infirm pastor, they applied to the Rev. Dr. Gillies of Glasgow, to recommend to them a suitable candidate. The Doctor immediately named Mr. Nisbet, as the most promising preacher he could think of. Mr. Nisbet accepted the invitation, and soon entered on his new charge. He was regularly ordained on the 17th of May, 1764, by the Presbytery of Brechin. The church was uncommonly large. The tradition is, that in the administration of the Lord's Supper, which, in the church of Scotland is dispensed at tables, and not in pews, there were usually fourteen or fifteen tables. Such a charge, with the duties of visiting, catechising, &c., must have been a formidable undertaking to a young man. The senior minister was aged and infirm, and was seldom able to appear in public. He lived, however, nearly ten years after Mr. Nisbet was brought into connection with him. He died in 1773, leaving his young assistant in sole charge of the congregation.

About two years after Mr. Nisbet settled at Montrose, he was united in marriage with Miss Anne Tweedie, daughter of Thomas Tweedie, Esq., of Quarter, about thirty miles south of Edinburgh. They lived together about thirty-eight years in great harmony and comfort. On occasion of their marriage, and that of another distinguished individual at Montrose, Dr. Beattie, the celebrated philosopher and poet of Aberdeen, composed and transmitted a beautiful poem, which he styled *Epithalamium Montrosianum*.

It is well known, that Dr. Witherspoon declined the first invitation which he received to the presidency of the college of New Jersey. He, thereupon, recommended Mr. Nisbet "as the fittest man of all his acquaintance" to be at the head of a college. In a short time, however, Dr. Witherspoon, having reconsidered the subject, determined to accept the call. Mr. Nisbet was now regarded as among the most learned ministers in Scotland. He was proverbially called the "Walking Library." His thirst for knowledge was insatiable. His habits of study were singularly diligent. The libraries within his reach were large and valuable. His access to the society of literary men, both in and out of the church, was such as seldom falls to the lot of one so young. The secret of the last mentioned circumstance was his almost unrivalled wit and humor. He was qualified to instruct and entertain any circle, literary or religious, of the most elevated class. He was intimately acquainted with several of the nobility of Scotland, with some of whom he carried on a protracted correspondence.

When Mr. Nisbet entered on the ministry in the church of Scotland,

that church was divided, and had been long divided, into two great parties, the orthodox and the moderate. The former were distinguished for their attachment to evangelical truth, and faithful preaching, and by their opposition to patronage. The moderate party, of whom Dr. Robertson, the historian, was a long time leader, were more lax in their doctrinal views, less evangelical in their preaching, friends to patronage, and more accommodating to politicians. Mr. Nisbet associated himself, from the first, decidedly with the orthodox party, along with his early and faithful friend, Dr. Witherspoon. His piety, his learning, his wit, his powerful appeals, sometimes prevailed over all the talents and the tactics of his opposers. His skill as a debater was remarkable. Two good specimens of his speeches, Dr. Miller has preserved in the memoir. His memory was such as to furnish him with apt quotations from every department of literature, with the peculiar pertinence and point of which, he sometimes demolished his opponent, and often electrified the body which he addressed. It appeared as if no argument, no quotation, no *bon mot*, could ever take him by surprise.

Not many years after Mr. Nisbet's settlement at Montrose, the troubles between Great Britain and her American colonies began. Mr. Nisbet was with the colonies in principle and feeling, though he did not allow himself to violate the duty of a loyal subject. His friend, Dr. Witherspoon, had in 1768, removed to America, and was known there as the firm and active friend of his adopted country. As Mr. Nisbet's friendship for the rebellious colonies was no secret, it attracted the notice of the partisans of government, and drew down upon him their frowns. On occasion of a national fast, he took for his text the passage in Daniel, which closes with the words, "*Mene, mene, tekel, upharsin.*" On another public fast day, the town council of Montrose, who occupied a pew in a conspicuous situation, perceiving from the commencement of the discourse, that its character was by no means likely to suit their taste, rose in a body, and left the church. Mr. Nisbet, stretching forth his hand towards the seat which they had just occupied, said with emphasis, "the wicked flee when no man pursueth." Though such things drew on him no little odium, yet his eminent talents, piety and faithfulness enabled him to retain his station without difficulty. In his friendship for the oppressed colonies, he was warmly seconded by other eminent men, among whom was the Rev. Dr. John Erskine, of Edinburgh. In 1782, he prepared a series of letters to the members of the established church of Scotland, in which his views of the unhappy policy pursued by the church, are given with great strength and eloquence. In the same year, he cordially coöperated with a special effort which was made to obtain from the Parliament a repeal of the Patronage Act.

Though Mr. Nisbet was regarded with much jealousy, on account of the prominent part which he took in favor of ecclesiastical and civil liberty, yet he had warm friends among the nobility and gentry as well as the clergy. Some specimens of the letters of the Countess of Leven to him, are given by Dr. Miller, which are highly honorable to her piety and good sense. Some amusing specimens of his correspondence with the Earl of Buchan are also inserted.

In 1783, the college of New Jersey conferred on him the degree of Doctor in Divinity. He was then in the 48th year of his age. His reputation had been, for several years, honorably known on this side the Atlantic.

Soon after the return of peace, measures were taken to establish a new

college in the town of Carlisle, Cumberland County, Pennsylvania, one hundred and twenty miles west of Philadelphia. Among the gentlemen most zealous in their efforts for this purpose were John Dickinson, Governor of the State, Dr. Benjamin Rush, William Bingham, Henry Hill, and others. The institution took the name of Dickinson College, in honor of the distinguished statesman and political writer, who nominally took the lead in its establishment, and who was its most liberal benefactor. On the 8th of April, 1784, the trustees made choice of Dr. Nisbet, as president of the college, not only with unanimity, but with great warmth and cordiality. Measures were immediately taken to induce him to accept of the appointment. Besides the official communication, Gov. Dickinson and Dr. Rush, each addressed to him several private letters, in which, with great zeal, the reasons in favor of an affirmative answer were spread before him. Dr. Rush had acquired his medical education at Edinburgh, had had some agency in prevailing on Dr. Witherspoon, to accept of his appointment at Princeton, and had become acquainted, it is believed, with Dr. Nisbet.

"The fact is," says Dr. Miller, "the establishment of Dickinson College was not called for, either by the resources of the country, or its literary wants. The University of Pennsylvania, at Philadelphia, and the College of New Jersey, furnished all the means of instruction which were really demanded, and indeed more than could receive adequate patronage in the impoverished state of the country." "But some movements in the legislature of Pennsylvania," continues Dr. Miller, "in 1779, in founding and endowing the University, had exceedingly disobliged a number of gentlemen in Philadelphia, and none more than Dr. Rush." He had little cordiality of feeling with the Rev. Dr. Ewing, the provost of the University, or with the Rev. Dr. Witherspoon, president of the College at Princeton. From these disturbed feelings, there is little doubt, arose, at least in part, the plan of founding a new College at Carlisle. Even the clergy and other literary men in the immediate vicinity of Carlisle, did not at first see the wisdom or the practicability of establishing the new institution. But in process of time objections were obviated; a charter was obtained; and the College was set in motion.

Every thing appeared to be now depending upon the wise selection of a president. Chiefly through the influence of Dr. Rush, the corporation make choice of Dr. Nisbet. He was one of the most eminent clergymen of the established church, a gentleman of fine talents and learning, and known to be a warm friend to the American colonies. Situated as he was, however, with an ample pecuniary support, in the midst of affectionate parishioners and friends, and honored by persons of distinguished piety and intelligence, he would necessarily find many obstacles in the way of the new undertaking. Some of his most cherished friends remonstrated against it. Some persons, also, in this country, opposed the measure. They feared to excite expectations which could not be fulfilled, strongly doubting the propriety of inducing so distinguished a man to come from Great Britain, to a situation necessarily uncomfortable, at least compared with that which he was invited to leave. A few individuals feared that the erection of a new College at Carlisle, might interfere with the prosperity of institutions already existing. Some of them took measures to inform Dr. Nisbet of their apprehensions. But, after much hesitation and conflict, he accepted of the invitation.

Dr. Nisbet sailed from Greenock, with his family, April 23, 1785, and landed in Philadelphia, on the 9th of June. He was now in the 50th year

of his age. He had lost by death four children in Scotland. The family, which he brought with him, consisted of Mrs. Nisbet, two sons, and two daughters. Thomas, the elder of the sons, was a graduate of the University of Edinburgh, and a man of uncommonly fine talents.

Dr. Nisbet reached Carlisle on the 4th of July, and was cordially welcomed by the citizens. The next day, he entered on the arduous duties of his office. The introductory discourse, which he delivered, was on the importance of the union of piety and learning. It was an able performance, and was published.

Scarcely, however, had he commenced his labors, before he and several members of his family, were attacked with severe and protracted illness. They underwent what has been called a *seasoning to the climate*, of the most trying kind. Most of them were seized with an obstinate fever, which brought them very low. The Doctor was confined to his house, in a great measure, for several months. He was so completely discouraged, that he sent in his resignation on the 18th of October following, and determined to return to Scotland. The trustees yielded to his request with great reluctance. Before spring, however, the Doctor and his family had so far recovered their health and spirits, that they concluded to remain in the country. On the 10th of May, he was unanimously reelected to his office. Happily, in the good providence of God, the climate of Carlisle, never afterwards subjected him to a similar trial. As soon as his health was established, he entered on the preparation and delivery of four co-ordinate courses of lectures, on Logic, Mental Philosophy, Moral Philosophy and Belles Lettres, including interesting views, historical and literary, of the principal Latin and Greek writers. They were all carried on at the same time, and with the greatest apparent ease; the lecture of each successive day being, for the most part written, so far as it was committed to writing at all, on the preceding evening. But it was not necessary for *him* to write more than the leading outlines of a lecture on almost any subject. Besides the four courses already mentioned, he delivered a fifth on Systematic Theology, which his biographer supposes to have been the first on that subject ever prepared and delivered in this country.

A number of pious students, who graduated in 1788, requested Dr. Nisbet, to give them instruction in theological studies. With this request he complied. His first lecture was delivered Oct. 31, 1788, and the last, January 5, 1791, thus extending to a little more than two years and two months. The whole number of lectures comprised in the course, was four hundred and eighteen. One was delivered each day, for five days in the week, and was read so slowly that each student took down a complete copy. He drew freely from such writers as Turretin, Witsius, Rivet and Le Blanc. After this course was completed, he delivered twenty-two lectures on the pastoral office. In addition to these labors, he regularly preached in the Presbyterian church in Carlisle, alternately with the Rev. Dr. Davidson, Vice-President of the College, and pastor of the church. In this part of his duties, as well as in others, he was highly acceptable and popular. The first commencement in the College was held September 26, 1787, when nine students received the degree of B. A.

Still Dr. Nisbet was not a little disappointed. The first five or six years after he arrived in this country, formed one of the most unfortunate periods in which a stranger could have transferred his residence from Great Britain to the United States. Public and private credit had sunk to a low ebb. Government was powerless. Commerce was almost at a stand. The College, necessarily, partook of the national embarrassment.

From the first but slenderly endowed, it was beset with difficulties. Money was too scarce to allow many parents who desired it, to give their children a liberal education. The State legislature was not then sufficiently alive to the interests of literature to make any considerable grants to seminaries of learning. And to crown all, the trustees of the College were a body so large, and consisted of gentlemen so little homogeneous in their principles and character, that united and energetic action for any length of time together could not be expected. The social and literary state of the country, too, was such as was ill adapted to answer the expectations of one, who in Scotland, had been the idol of a large circle of friends; who, whenever he went to Edinburgh, is said to have had at least one hundred intelligent and literary acquaintances, gentlemen of wealth and leisure, some of them among the first noblemen of the country, who rejoiced to see him, and in whose society and conversation, he enjoyed the purest satisfaction. It is unnecessary to say that the situation of things in our country, particularly in the interior of Pennsylvania, was then altogether different. This striking contrast could not but deeply affect a gentleman of Dr. Nisbet's fine sensibilities. In addition to these unfavorable considerations, his salary, which was by no means large, was but imperfectly paid. It is easy to see from the language of several of his correspondents in Britain, that his situation was far from being one of unmixed comfort; and that as late as 1794 or 1795, the idea of his return to Scotland, though laid aside by himself, was not wholly abandoned by his transatlantic friends. In 1787, he wrote as follows: "With regard to my own situation, it is tolerable, though not according to expectation, and must improve only by the improvement of the public. I have more trouble with the old than with the young. Our trustees are generally men of small acquaintance with letters, even those that have been bred to learned professions, and can scarcely be made to understand their duty. The importation of books has almost ceased since the war, except novels, plays and such trifles. There is little curiosity, and consequently, little knowledge. The youth readily receive the superficial and introductory parts of knowledge; but are little fit for abstract studies, and sit down contented with low attainments. My department in the College is Moral Philosophy; but, for the want of an adequate number of teachers, I am obliged to give a course on Logic and Metaphysics. We have but four effective teachers, though we need two more at least. Donations have raised our library to 2,800 volumes. It contains many good books; though our wants in that department are still numerous. Our numbers are short of a Scotch seminary, but nearly equal to those of this country."

In 1790, Dr. Nisbet's eldest daughter, Mary, was married to William Turnbull, Esq., a native of Scotland, who had been for a number of years a respectable merchant of Philadelphia, but who was, at that time, a resident of Pittsburgh. This proved to be a happy connection, and contributed, with other circumstances, to bind Dr. Nisbet to the United States, and to render him less and less disposed to withdraw from the important station to which he had been called.

In 1792, he paid a visit to Governor Dickinson, who then resided at Wilmington, Delaware, in that dignified enjoyment, which became an affluent, enlightened, retired statesman. This visit was a highly gratifying one on both sides. Governor Dickinson seems to have retained, what some of the other original trustees did not, a deep sense of the obligation, resulting from their written pledges, in calling Dr. Nisbet from Scotland, to consult, and endeavor to secure, his personal comfort. He, therefore, ever treated him with the most pointed attention and respect. A gentle-

man, who was present at the interview, says, that the conversation, in the evening, turned on the following subject, "The probable effect of a zealous and ardent prosecution of the study of the physical sciences on the religious character; or, the tendency of a long-continued and earnest investigation of the wonders of nature to produce a forgetfulness of the Creator and Governor of the world." In this conversation, Dr. Nisbet, as was expected and desired, took the lead. At the close, Gov. Dickinson said to him, "Doctor, what you have said would form an invaluable octavo volume. I would give a large sum to have it in that form." He urged his guest to pay him an annual visit. On Dr. Nisbet's return home, he received notice, that Gov. Dickinson had deposited 500 dollars in one of the Philadelphia banks, subject to his order, for defraying the expense of the future visits which he had solicited. Accordingly, for several years, Dr. Nisbet paid an annual visit to the venerable statesman.

In 1793, the rebellion broke out in Pennsylvania, occasioned by the tax laid by the government of the United States, on the distilling of ardent spirits. A military force was called out, of which Washington took command. The popular excitement in Carlisle was very great. Drs. Nisbet and Davidson concurred in the opinion, that it was proper to say something from the pulpit adapted to allay the excitement. Accordingly, Dr. Davidson, preached in the morning, a mild discourse, which, though not very acceptable to the populace, gave but little offence. In the afternoon, Dr. Nisbet preached from the text, "And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you." He endeavored to show, that all men were not equally fitted to be philosophers, legislators and statesmen, but that some were intended for working with their own hands. This sermon gave great offence to a part of the congregation, insomuch that his house and life were endangered. The whiskey insurgents were actually proceeding towards his dwelling, but were stopped by a friend, who informed them that the Doctor's youngest daughter was lying very ill, and that to assault his house, under such circumstances, would be brutal rather than patriotic.

In 1795, Dr. Nisbet's youngest daughter, Alison, was married to Dr. Samuel M'Coskry, an eminent physician residing in Carlisle.

Dr. Nisbet took the deepest interest in the progress of the French Revolution, which so terribly distinguished the closing years of the last century. At the beginning of the movement, he predicted no good either to France or Europe. He denounced in the most energetic manner, the principles which were then at work. As the horrors of the tragedy were unfolded, his feelings were wrought up to the highest pitch. The thoughts, with which his mind was crowded, appeared in the letters which he then wrote, in his sermons, in his conversation, and in his lectures to the students. Indeed Burke himself was not a more uncompromising opponent to the French experiment.

For a number of years before his decease, Dr. Nisbet was not only diligent, but unceasing, in his attendance upon the duties of his office. From the time of his recovery from the severe illness which reduced him so low soon after his arrival in this country, until the beginning of that disease which terminated his life, such were his fidelity and zeal, that he had scarcely ever been prevented, for a single day, from attending on the public duties of his station. Literary labor, and especially that which consisted in imparting the elements of knowledge to young men, was the delight of his heart.

In the early years of the present century, his letters bear the marks of great depression of spirits, and the gradual ceasing of those fond expecta-

tions which he had once entertained in regard to the cause of literature in the United States. Instead of enlarging and improving the system of public instruction, the trustees of the College, several years before Dr. Nisbet's death, directed the course of study to be shortened, and required as much to be done in one year as had formerly occupied two years. Against this measure he strongly remonstrated, as a kind of literary quackery; as adapted to impose upon the public; and to deceive young men who were seeking a liberal education. His remonstrances, however, were of no effect. The salary, which the trustees originally promised to pay him, was £250 sterling, or about \$1,200. A few years before his death, finding the number of students small, and the finances of the institution declining, they reduced the stipend to \$800, a sum altogether insufficient for the comfortable support of his family. Even this sum, however, was miserably paid. At the time of his decease, the arrears had nearly reached the amount of four or five years' salary; and were recovered at last only by a legal process.

About the beginning of January, 1804, Dr. Nisbet was seized with a severe cold, accompanied with inflammation of the lungs and fever, which gradually gained ground, until it terminated his life. He endured his severe pains with uncommon patience and fortitude. The only faculty of his mind, which appeared to be impaired, was his memory, which in health was one of the leading powers of his intellect. This prevented his holding much connected conversation with those around him during his last hours. The exercises of devotion appeared to occupy his heart and his lips, as long as he was able to utter them. The last efforts of vocal utterance which could be distinguished, were employed in articulating with great tenderness, the name of his wife; and in saying with peculiar fervor, "Holy, Holy, Holy!"—With these words on his lips, he gently fell asleep, on the 18th of January, 1804, being within three days, of completing the sixty-eighth year of his age.

The departure of the venerable president, covered not only his family, but also the whole College with the mantle of mourning. The feelings of a widely extended and peculiar attachment and veneration were called into exercise. The College, the town, the whole neighborhood, appeared as mourners. The funeral was attended by multitudes. The trustees, faculty and students of the College, appeared in a manner which marked their deep sense of the loss which they had sustained. A sermon was preached on the occasion, by the Rev. Dr. Davidson. A Latin ode to his memory was composed by Mr. James Ross, who had been a professor in the College. A monument was erected to his memory, by his only surviving son, the Hon. Alexander Nisbet, Judge of the City Court of Baltimore.

Mrs. Nisbet survived her husband more than three years. Her health and strength declined from his decease. She died on the 12th of May, 1807, in the hopes of the gospel. She was an excellent woman, and peculiarly fitted to support and comfort her husband.

Dr. Nisbet's eldest son, Thomas, survived him only a short time. He was never married. Alexander, graduated at Dickinson College, and studied law with Judge Duncan, of Carlisle. He has been twenty-three years judge in Baltimore. He married Miss Mary C. Owings, of Maryland. They have had seven children, three sons and four daughters. The daughters only survive. Dr. Nisbet's eldest daughter, the wife of William Turnbull, Esq., died about twenty years after her father. She left nine children, four sons and five daughters. All but one son, are still living, and in various highly respectable situations. The youngest daughter, Alison, wife of Dr. M'Coskry, was left a widow in 1818, and is still living.

She had six children. Of these one son only and two daughters survive. The son is the Rt. Rev. Samuel M'Coskry, D. D., bishop of the Episcopal church in Michigan. Mary, the second daughter, is the wife of Rev. Erskine Mason, D. D., of New York. Alison, the youngest daughter, is the wife of Prof. Charles D. Cleaveland, of Philadelphia.

In closing this brief sketch, we subjoin a few notices in relation to the character of Dr. Nisbet.

"He was, beyond all comparison," says the Rev. Dr. Ashbel Green, "a man of the most learning that I have ever personally known. Of this learning, however, he was never ostentatious." "Besides his own language, he was skilled in Hebrew, Chaldee, Greek, Latin, French, Italian, Spanish, German, and probably Erse. When he left Europe, he was supposed to be among the best Greek scholars it contained. While at the University, during one of his vacations, he read all the Homilies of Chrysostom. Of the *Iliad*, he could repeat by memory, a great, if not the greater part. But he was not merely a linguist. There was scarcely a subject or topic, in any department of liberal knowledge, and even in some of the mechanic arts, with which he was not acquainted. Of what are usually called the exact sciences, I think his knowledge was only general." "In memory and wit, I always viewed him as a prodigy. Every thing that he had heard, read or seen, seemed to be immovably fixed in his mind, and to be ready for his use. His wit appeared to be instinctive, and to gush out, almost involuntary, on all occasions. He did not, however, intentionally admit any effusion of wit into his sermons."

The Rev. Dr. Brown, president of Jefferson College, remarks, "It was my privilege to sit under his ministry several years. After I became familiar with his Scotch dialect and tone, I was delighted with him as a preacher. There was in his discourses a rich fund of thought, expressed with peculiar vivacity and force of language; and when exposing error and vice, accompanied with a vein of satire for which he was so remarkable. His sermons were not written; but they were very systematic, and always well arranged."

"His delivery in the pulpit," says Dr. Miller, "was not remarkably graceful, or conformed to the rules of art. His voice was small, scarcely sufficient to fill a large house, without extraordinary effort. He used very little gesture. He seldom rose to much vehemence, but poured out a flood of precious truth, good sense, and unaffected piety, with a uniformity and solidity, which never failed to fix and reward the attention of those who were more intent on richness of thought, and sound theological instruction, than on the ornaments of rhetoric."

"As the president of a college, Dr. Nisbet had many peculiar difficulties to contend with; but amidst them all, he maintained an honorable standing in the estimation of all sober and competent judges."

"The domestic character of Dr. Nisbet, was eminently amiable and exemplary. In the relations of husband, parent and master, he exhibited a bright example of the most vigilant fidelity, affection and benevolence. No one could enter the door of his dwelling, without perceiving that his family was the abode, not merely of order and harmony, but of the most endearing attention and love."

"As a Christian, he was truly pious and devoted, an Israelite indeed in whom was no guile. As a divine, he was profoundly learned and orthodox, and in every respect eminently furnished; and as a preacher, not what the multitude call an orator, but solidly and inexhaustibly instructive, and deeply interesting to all intelligent and pious hearers."



## LAWS AND LAWYERS, JEWISH, ROMAN, ENGLISH AND AMERICAN.

[By HON. WILLIAM D. WILLIAMSON, of Bangor, Me.]

Continued from p. 251.

### ROMAN LAWS AND LAWYERS.

A CONSIDERATION of the Laws and Lawyers among the Romans, leads to inquiries truly interesting to every American jurist. For there are not only in our Cis-Atlantic laws, multitudes of principles and maxims, derived from theirs; but in our professional practice, also, there are features which give striking evidence of a Roman origin.

That wonderful people, when first noticed by authentic history, could turn out only about 3,000 fighting men; and these were mostly malefactors and fugitives, adventitiously clustered together; who lived on the banks of the Tiber, in 1,000 cottages, constructed of splinters and mud-mortar, and thatched with reeds.\* In this rude condition, however, they formed a coalescence under Romulus, their leader, for the purposes of rapine and mutual defence; and he drew an outline of civil polity, which, being received and established, 750† years before the birth of Christ, gives original date to the city and nation. The thirteen subsequent centuries, to the close of Justinian's reign, are divided into three great periods—their *monarchy*, *republic*, and first six centuries of their *empire*; the *first* embraced 245 years, to A. C. 505; the *second*, 480 years, to A. C. 25; and the *third*, 590 years, to the death of Justinian, A. D. 565.

Romulus, in his system, first classified the citizens or inhabitants into *three* Tribes, to which, long afterwards, another was added; and these four were the *City Tribes*. All the people in the regions without the city, were also formed into territorial districts, in ages subsequent, which were enlarged or increased, as conquests or population multiplied, till there were *thirty-one*—called the *Country Tribes*.‡ To form a perpetual Council of State, each of the first three Tribes chose thirty-three of their wisest and gravest *seniors*, to whom Romulus added another, who was to preside in his absence; and they constituted the *Senate*; themselves and their dependants being denominated *Patricians* of noble rank; all the rest of the people were *Plebeians*—the commonalty. Eight years afterwards Romulus united the Sabines to his government, when there was an accession to the Senate from that people, of another hundred members, on equal terms§ with the former.|| To these, the sixth king of Rome added from the Plebeians, one hundred more; and though their posterity were not thereby ennobled, they themselves were *registered* and enrolled with the rest, and the 300 Senators were collectively addressed by the title of *Conscript Fathers*. The number was subsequently increased, till finally settled, by the first emperor, at six hundred.¶

To fill vacancies—at first the Kings, next the Consuls or Tribunes, then the Censors, and at last the Emperors, designated, usually from the Patricians, sometimes from the Equestrian order, and rarely from the Plebeians—men most distinguished for their wisdom, wealth, and merits, who had been among the great magistrates; and who, when registered, were always deemed the most

\* In Pliny's time, the wall of the city of Rome, was 13 miles and 200 paces, in circumference, entered through 37 gates: and within it were 420 temples.

† Chronologists differ—some say A. C. 753, some, A. C. 745.

‡ 2 Dionysius, p. 7—23.

§ Some authors suppose the descendants of these Sabine Senators were not to be a noble, or of Patrician rank.

|| A law of the 12 Tables says, "Let not the Patricians marry with the Plebeians." But this was soon abolished. 4 Livy, 6.

¶ 2 T. Livy, p. 1. Cicero ad Verrem, 54—7.

worthy of all ranks. Before a man could be a Senator, he must have been, at least, 30 years old; and in the midst of the Republic, and perhaps earlier, it behooved him to possess a fortune of not less than 800 sestertia, about \$31,000 of our money.\* He received no pecuniary reward for his official services; and should any Senator's fortune sink below that amount, or he do any act unworthy of his dignified place, he was removed by the Censor, who always, at the end of every five years, revised the list or registered enrolment.†

In the Senate, the great magistrates, or officers of state, had seats, of whom there were thirty,‡ in times of the Republic, namely, two Consuls, six Prætors, two Censors, ten Tribunes, four Ædiles, and six Quæstors; several of whom were also such in the monarchy and the empire. But the executive and legislative, judicial and military departments of political power, were not studiously kept distinct and separate as in modern times. For the same Roman might propose a law, sit as a judge, act as an executive officer, and command a legion; sustaining all these and even other offices at one time.—I. The *Consuls*,§ taking the place of the kings at the beginning of the Republic, bore the sceptre, or ivory staff, gave audience to ambassadors, levied soldiers, appointed military tribunes or generals of the legions, and other officers; and had the chief command of the army and of the provinces. After the end of the republic, their power was exercised by the emperors. To be eligible to this office, a man must have been 43 years old, and also been previously Quæstor, Ædile, and Prætor; nor could he be elected a second time, till after an interval of two years. Usually the Consuls were taken from the Patricians, seldom from the Plebeians; never controllable by any other of the magistrates than the Tribunes of the commons. II. *Prætors* were first created A. C. 365, generally taken from the Patricians, were increased, in after ages, to 10, and in Cæsar's time, to 16 in number, there being always two in the city. One of these, in the absence of the Consuls, took their place in the Senate and in the administration; and generally had the ensigns of consular dignity, except the sceptre. But the functions of the Prætors' office were principally *judicial*—hereafter to be considered; though the pro-prætors sometimes were governors, as well as judges. III. Two *Censors*, first created, A. C. 443|| were subsequently elected, once in five years, either from those who had been Consuls, or from the Plebeian magistrates, possessing the greatest weight of character. They were not eligible a second time; their powers being too great and too peculiar, to be intrusted longer in the same hands. Their station was in rank, too, the summit of all preferments; for they, on being elected, assembled in the Campus Martius, the whole of the citizens; took a census of them, and a valuation of their respective estates; revised the three kinds of Comitia; adding new tribes or new centuries; and degrading, if thought just, a citizen from a tribe more honorable, to one less so. Nay, they had the power to vacate, for a sufficient cause, or fill any seat, either in the Senate,¶ or in the Equestrian order. It was also among their duties, to provide dwelling-houses for the curule magistrates; to let the public lands; to farm out the taxes; and superintend the erection and repairs of the public works, such as temples, streets, bridges, and aqueducts. They were even inspectors of the people's habits and morals, for they inquired what man had neglected his duty in war—had failed to cultivate properly his farm—had violated his oath—contracted needless debts—lived too long unmarried, or led a dissolute life. In the provinces, their duties were performed by pro-censors, through whose reports communicated to the Senate, that body might be made acquainted with the population, wealth, and condition of the whole country. IV. The *Tribunes of the Commons*, so distinguished from the military Tribunes, were first created A. C. 494, to counteract the arrogant influence of the Patricians, and to keep in check the power exercised by the Senate. At that

\* About £7,000 sterling.

† Suetonius, in *vita Aug.*: A Senator wore the *Latitave*—a rich purple, studded garment, a gown, and half boots of a black color. He was not permitted to be of a trade.

‡ The Pontiff, and the minister of Jupiter, had seats in the Senate; but no other priest had; nor the two *Plebeian Ædiles*.

§ Art. Consul. Vide Catalogum de Consulibus. Lempriere's *Class. Dic.*

|| Dr. Lempriere's art. *Censors*.

¶ Sallust, the historian, "was degraded from the dignity of a Senator, A. C. 50." Julius Cæsar "degraded Senators for bribery and extortion." Suetonius, § 32.

period, there were only five tribes, in each of which there were then chosen from the Plebeians, two Tribunes, *ten* in all—a number not altered, to the end of the Republic. From the first, so entirely were these the *people's* magistrates, that no Patrician could be a Tribune, unless previously adopted into a Plebeian family; and under the emperors, if not earlier, he must always have been one who had been a Plebeian senator. While in office, his doors were open night and day, to hear requests or complaints, and to give advice; and whoever injured him in word or deed, became an execrated outcast, and had his goods confiscated. Their power was exceedingly great; though jurisdictionally, it extended only over the city and a territory around it one mile in width. For they could arrest the course of justice, the collection of taxes, the enlistment of soldiers, and the election of magistrates; and under a plea of defending popular rights, they presumed to do what seemed right in their own eyes, even to incarcerate a Consul. Seated together in a section of the senate-house, they took the deepest interest in every thing proposed, debated or done; and though the united voice of six was required to form an affirmative majority, yet if only one Tribune met a senatorial act with the single word *veto*, [I forbid it,] the negation was fatal to it; and a majority had power to veto an enactment of the people in Comitia, and thus prevent its becoming a law. But under the imperial government, all their powers were transferred to the sovereign; and thereby his person became sacred, and was held to be above law. V. There were four *Ædiles*,\* first created A. C. 494; of whom two were *curule*, and two *Plebeian*. The former were chosen either from the Patricians, or Plebeians; voted in the Senate; and had charge of the public buildings, baths and streets within the city, as the Censors had of those in the country. They also inspected taverns, markets, weights and measures, and regulated the expenses of funerals, and the exhibitions of stage-plays. To the *Plebeian Ædiles*, were committed the decrees of the Senate, and the new-made laws of the Comitia—all which, being engraven on tablets of brass, were deposited by them, and kept in the public treasury. VI. Among the most ancient magistrates, were two city *Quæstors*, whose duty it was, to keep the temple of Saturn, to take charge of the Roman treasury; to receive and disburse the public monies; and to preserve the military standards, which were always polished eagles, either of gold or silver. Besides these, there were four others—two *military*, and two *provincial Quæstors*. The former, as keepers of the public funds, attended the Consuls into the wars; and the latter provided for the soldiers and paid them, also exacted the tribute due, and sold the spoils taken in foreign parts. The *Quæstorship* was the first step in the ascent of public preferment; being the lowest magistratic office which entitled a man to a seat in the Senate, and might be enjoyed at the age of twenty-five.

There were also other executive officers,† particularly a Dictator, appointed for a short period, in times of great emergency, and invested with supreme power; Præfects of the navy, being admirals of the fleet; pro-consuls and pro-prætors for the provinces, appointed by the Senate, and often clothed at the same time with civil, military, and judicial powers. But none of them, except the Dictator, had a seat in the Senate.

As to the preceding magisterial officers and ministers of state, the kings were elected by the Senate, and the emperors were nominated or declared by the army. Of the latter, there were repeatedly two, and not unfrequently more, at the same time. They being confirmed by the Senate, levied money, raised armies, undertook wars, and made peace, at pleasure. But the Consuls, Prætors, and Censors were elected by the Comitia of Centuries; and the Tribunes, Ædiles, and Quæstors, by the Comitia of Tribes; all of whom were annual magistrates, except the Censors; and *all* except the Tribunes and Quæstors, were *curule*‡ officers. These were so distinguished, because they sat in a chair

\* T. Farro. *Ling. Latina*.

† Small officers were Scribes or Notaries, [Clerks]; Heralds, [Præcones,] or public criers; also Criers in Court; Viators, who attended on the Tribunes, and summoned the Senators; the Curiafix, or public

executioner. Julius Cæsar "constituted *Præfects*, instead of *Prætors*."

‡ Being nobles, they had a right to images—which were wax figures, or busts of themselves, with inscriptions of the offices they had held or filled. 3 *Livy*, 58.

studded and adorned with *ivory*, the emblem of dignity and power. Also within five days after election, they all took an oath, that they would observe the laws. So all of these except the Tribunes and Quæstors, wore the "*Toga prætexta*,"\* a white robe, like that of the Jewish priests, reaching down to the ankles, bordered with purple. The Consuls were preceded or attended by twelve *Lictors*; the Prætors by two, and when abroad, by six;—and the Tribunes by a beadle. These *Lictors*, being inferior plebeians, severally bore on their shoulders a bundle of rods, and an axe in the midst of them, collectively called the *faces*, the insignia of life and death.

The Senate and great magistrates had their sessions in the temple or capitol; one of the Consuls, or, in their absence, a Prætor presiding; but they sat only during daylight. Here were debated all the great affairs of state; and here was exercised great power, both provident and political. For though they, like the Jewish Sanhedrim, passed no laws, their decrees and edicts, their ædilest and appointments, were observed and obeyed, as having the force of law and of supreme authority. In the Senate, when come to order, there was observed the utmost decorum. Each member spake standing, and voted sitting. Their opinions were taken either by dividing the house; or by ayes and noes, and, on solemn occasions, by recorded yeas and nays.†

From the *executive* and *cabinet* departments of the Roman government, we proceed to that which was *legislative*. This was exercised in three kinds of *Comitia*,§ next to be described.

As before stated, Romulus originally classified the people of his new-founded city into three tribes. Each of these was, at the same time, also divided into ten *Curie* or wards—a number into which every tribe, in country as well as city, was subsequently divided. The *Curie*, or wards of the three original tribes, were thirty; and when convened, they constituted the *Comitia of the City*. In this assembly, presided originally the King, and then a Consul, or one of the great magistrates; and those citizens only had a right to vote, who lived within the city, and were included in one of the wards. At first, there were no other *Comitia*; and here, of course, every thing important was considered and determined. But their jurisdiction, when others were formed in the country, was, according to the original design, confined to city affairs, such as testaments, heirships, legacies, and other local and prudential matters.

Through the enlargement of the territory and population, new tribes were necessarily formed from time to time, till A. C. 492, when it was settled, that there should be one added to the city tribes, and that the number in the country be *thirty-one*; thus forming as many territorial component parts of the Republic, each being divided into ten *Curie* or wardships, like the others. When the whole thirty-five assembled, they constituted the *Comitia of the Tribes*. In this, which was the most democratic or true plebeian assembly, and which met annually or oftener, presided a Consul or Tribune; and every Roman citizen had a right to vote. Here were chosen the Tribunes of the commons, *Ædiles* and *Quæstors*,—the chief priests, and augurs—the pro-consuls and pro-prætors; and here were passed certain preceptive orders [*ordines*] or resolutions, relating to the national peace, the freedom of Roman citizenship, and the management of public triumphs. To ascertain the opinion or mind of the *Comitia*, in any case before them, there was assigned a separate place to each tribe, in which the vote of every individual was taken, either *viva voce* or by ballot, and the result declared.

But the most important of the three, were the *Comitia of Centuries*,|| instituted before the end of the monarchy. In their origin, a census of the people and a valuation of their estates were taken upon oath. The citizens were then formed into six classes—every one worth 100,000 pounds of brass, equal to \$1,450 of our money, was put into the first class; and those worth severally

\* Worn also by youth—the border being the insignia of office. Young men at 17 put on the *toga virilis*, or manly gown, purely white.

† "*Senatus Consultum*—an order, vote, or resolution." 1 Inst. tit. 2, § 5.

‡ The Senate gradually lost their dignity under the emperors; and by Justinian, was abolished.

§ See Dr. Lempriere's art. *Comitia*; *Curia*, *Centuria*, *Senatus*. The Senate commonly had three sessions in a month, viz. "on the *Calends*, *Nones*, and *Ides*."

|| 26 Livy, 18. 36 ib. 6.

three fourths, one half, one fourth, and one eighth as large an amount, formed, in numerical series, the next four classes; and all others fell into the sixth and last class. This was a classification, exclusively according to property, the owners of which were the constituents of the class wherein they were enrolled. To each of the six classes were apportioned a certain number of military centuries, or companies of 100 soldiers each, whose ranks were filled by men of name, as determined by the respective classes. The number assigned to the first class, was 98 centuries,\* namely 80 of foot-soldiers, and 18 of light-horse; to the second 22; to the third and fourth, severally, 20; to the fifth, 30; and to the sixth, only one century or company; so that the aggregate of the last five classes was only 93 centuries, five less than the first one alone. Of course, the soldiers of this, were 98,000, and of all the others collectively, 93,000 only; though there were in fact more polls in the sixth class probably, than in either of the others.

This arrangement, when settled, continued five years, namely from census to census; an arrangement under which the assemblage of the people convened to act; and was denominated the *Comitia* of Centuries. It is true, it gave to the richest citizens the chief power; for here the suffrages were always taken by centuries, each being entitled to one vote; and as there were 98 of those in the first class, should these be unanimous in favor of any candidate or measure, it would be in vain for the other classes to vote, their total number being only 93 centuries. Still, however, it was alleged as an offset, that the first class sustained a similar quota of soldiers, paid a proportionable part of the taxes, and had at stake an adequate interest and responsibility.

In the *Comitia* of Centuries, embracing all the voters of the Republic who chose to attend, presided one of the Consuls; who had the first right to propose a measure, or submit a proposition. Here the census and valuation were retaken once in five years, by the Censors; and the centuries revised and corrected. Here were elected the Consuls, Prætors, Censors, Pontiff, and military Tribunes; † here were passed nearly all the laws ‡ which had the force and form of statute enactments; here taxes, decreed by the Senate, were confirmed; and here were tried high-treason, and other great crimes against the Republic. Every prograph or bill, before being offered to be made a law, was revised by some skilful lawyer, and posted three market-days in the city for inspection. When any vote was to be taken, the presiding Consul exclaimed, "go into suffrage." Instantly, each citizen, joining his century or hundred, entered his respective "ovile" or poll-place, and voted, either *viva voce*, or by casting his ballot § into an open chest. As every century acted and voted by itself, a majority was its vote; 96 would constitute a majority of all the centuries in the six classes. It is manifest, that the manner of passing laws in these *Comitia*, was not unlike the way in which the American people rectify their Constitutions in their primary assemblies.

But one branch of the Laws, being considered a body of Constitutional Ordinances, deserves more particular consideration. These were the *Twelve Tables*; being always from the first esteemed of the highest authority. For it seems, that the few laws made under the monarchy, were considered, after its end, to be mere practical usages; and therefore in the course of the next half century, a body of laws was found to be so much wanted, as to educe a decree of the Senate, A. C. 451, in favor of a compilation. Materials being collected from the codes of Solon, and of the Grecian States, were committed to a board of Decemvirs, or ten sages, created from the patricians, for the express purpose of preparing a system; which, with subsequent additions and improvements, was ratified by the *Comitia* of Centuries, and formed the *Twelve Tables*, so famous in all subsequent time. Though a perfect copy of them can nowhere

\* If there were not actually so many soldiers in the class, the whole number would be divided and classified into 98 parts—and each must provide and pay 100 soldiers, when called for; and each part would be entitled to one vote. But there was generally, if not always, an excess; and though all voted, the majority *pro* or *con*, formed only one vote.

† These were the original three Tribunes—others were appointed by the Consuls.

‡ "The Laws of a nation form the most instructive portion of its history." 4 Gibbon, chap. 44, p. 244.

§ By *Gabinian Lex*, A. C. 136, the votes were required to be on "*tabule*," i. e. by ballot.

be found;\* the most, perhaps the whole of them, have been recovered—in which each Table is divided into short laws, and numbered; the whole covering about nine or ten octavo pages. The subjects on which they treat, are these: 1, Lawsuits; 2, Robberies; 3, Loans, and Creditors' rights over their debtors; 4, Rights of fathers of families; 5, Inheritances and Guardianships; 6, Property and Possession; 7, Trespasses and Damages; 8, Estates in the Country; 9, Common Rights of the People; 10, Funerals; 11, Religion, and Worship of the gods; and 12, Marriages and the Right of Husbands. They were engraved on plates of brass, and became law throughout every department and region of the Republic.

The *Senate* had their sessions in the *Capitol*—a stupendous edifice, in the highest part of the city, and 200 feet square, which was divided into three temples; the middle one consecrated to Jupiter; that on the right to Minerva, and that on the left to Juno. The several *Comitia* held their respective elections in the *Campus Martius*; but passed laws and transacted other business in the Forum. The *Campus Martius*† was a spacious plain on the banks of the Tiber, below the city, adorned with statues, columns, arches, and porticos—the arena, where the Roman youth in their athletic exercises learned to wrestle, to throw the discus, to hurl the javelin, to ride the war-horse, and to drive the chariot. The *Forum*‡ was a large open space of a parallelogram form, between the Capitoline and Palatine hills,§ surrounded by edifices, covered piazzas, halls of justice, and buildings for other public business. Towards one side was a stage, called the *Rostra*, from the beaks of ships taken in victory, which surrounded and adorned it. Here, on public occasions, were seated the great magistrates, in their curule chairs; here orators displayed their eloquence; and here advocates pleaded the causes of their clients.

It is from this view of the polity and legislation of the Roman government, that we find connected with the laws, the departments of a *military* and *religious* character, which are subjects too much blended with the others, to be passed without a few remarks.

Romulus and his associates were warriors, and his system partook largely of their martial disposition. For, in the very outset, he appointed from each of the three original Tribes, 1,000 foot-soldiers, and 300 light horsemen, who were commanded by a *military Tribune*, or Chief of the Tribe, the whole being a "Legion" of 3,300, under himself. The 300 mounted dragoons were his life-guard, his videtts, his flying cavalry—the flower of all the legions. To this honorable service, selections were made promiscuously from the most promising patrician and plebeian youth at the age of 18; when they were severally furnished with a gold ring, a war-horse, and means of support.|| In their own language, they were collectively termed *Equites*, [horsemen,] whence originated the *Equestrian* order,¶ intended to occupy an intermediate place betwixt the Patricians and Plebeians. Though the cavalry were chosen principally from *this* body till the time of Marius, a century before Christ, yet "this third, or equestrian order does not appear to have been numerous," nor to have acted a mediatorial part in the domestic collisions of the two others—the Patricians and Plebeians. It was the alpha of subsequent *Knighthood*;\*\* but the soldiery were apportioned by the Censors, through the medium of the *Comitia of Centuries*; and arranged into *Legions* of 6,000 men, each being divided into ten cohorts of 600 men, and 60 companies severally of 100 men, under a *Centurion*, as among

\* See the best collection of them "From Fathers Catrou and Rouille." 2 Hook's Rom. Hist. p. 314. Cooper's Inst. of Justinian, p. 656.

† Strabo, 5, 6.

‡ This was uncovered, and open at top, "so that the assembly was often dissolved in rainy weather." But in after times, spacious halls were built around it called *Basilica*, into which the people would retire. 26 Livy, 27.

§ Rome stood on seven hills; the *Circus Maximus*, a mile in circuit, was between the Palatine and Aventine hills, with rows of seats all around, sufficient to accommodate 250,000 persons. Pliny 30, 15.

|| 6 Henry's Hist. G. Britain, Bk. 3, C. 7, pp. 314—

327, describes what *knighthood* was in England, after the Norman Conquest.

¶ "Those whose estates were 400,000 aesterces, [\$13,000] were reckoned of the Equestrian order." Nota C. Nepes, in vita de Attico.

\*\* The Roman *Knights*, so often mentioned in History, belonged to the *Equites* or *Equestrian* order. Nero, at one shew of the Gladiators, "exhibited no less than 400 senators, and 600 knights." The Emperor Augustus, was of the Equestrian order. Mago, a Carthaginian general, after the victory at Cannæ, over the Romans, A. C. 216, is said to have presented to his Senate, "three bushels of gold rings, taken from the Roman Knights."

the Jews—the whole commanded by a Consul, whose lieutenant-generals were the military Tribunes. The equestrian horsemen, however, before the end of the monarchy, amounted to 1,800; and in Cicero's time, to tenfold more, in number. When not in the army, particularly in times of peace, they were appointed to civil functions—namely, to act as "Judices" [jurymen] and underfarmers of the public revenue.

The *Religion* of the Roman laws consisted chiefly in virtue and reason, highly seasoned with superstition; while the spirit of the Divine law was piety and obedience towards the supreme Deity. Moderns do not know, it is true, whether Romulus or his cotemporaries were acquainted either with letters or with the Jewish polity or customs; but it is evident from the political and religious features of his institutions, that they were not strangers to either. Their city was founded in the reign of Jotham, king of Judah, 741 years after the Hebrews left Egypt, and 160 years before the Babylonish captivity; and certainly the relative situations of the two countries in geography, and not less the splendor of Jerusalem, leads the mind to believe that the founders of Rome had no inconsiderable knowledge of the Jews. Nor will a view of the *Religious System* adopted by the Romans—their priesthood and their rituals, though of a *mythological* character, have a tendency to weaken that belief; so manifestly do many of them resemble those of the Jewish nation.

To believe in the "Immortal Gods," as the Jews did in a threefold Godhead, might be expected from such a people as the Romans; but they soon disclosed their need of divine revelation. For they early had their *Greater, Middle and Minor\* gods and goddesses*—in three classes; the most of whom are supposed to have been persons deified, because of their particular perfections. Certainly in the first class, of twelve, were Jupiter, the god of heaven; Neptune, of the sea; Mars, of war; Mercury, of eloquence and trade; Apollo, of poetry, music, augury, medicine, and archery; and Vulcan, of fire and smithery; also the goddesses, Juno, the queen of heaven; Minerva, goddess of wisdom; Vesta, of chastity and light; Ceres,† of corn and grain; Venus, of love and beauty; and Diana, of woodlands and sylvan scenes. . . . . The *middle* class included Saturn, the god of time; Janus, of peace and war; Pluto, of hell and the furies; Bacchus, of wine; and Genius, of families—tutelar patron of the household-gods. . . . . Of the *Minor gods*, were Hercules, the god of strength; Pan, of the shepherds; Hymen, of nuptials; Æsculapius, of physic; Romulus of the city; Castor and Pollux, twin gods of mariners; and others of less note, in all, including the semi-human, perhaps thirty.

As these ancients, furnished with the lights of reason are supposed not to have acted without an object, real or imaginary; some have had the ingenuity to liken Jupiter to Moses, the wonderful guide of the Hebrews, who was in the mount amid the thunderings and lightnings, when God gave him the Law:—Mars, to Joshua, who subdued the nations of Canaan:—Apollo, to David, the warrior, prophet, poet, and sweet psalmist of Israel:—Bacchus, to Noah:—and Hercules, to Samson.

But the resemblance is more striking, in the Priesthood and Sacrifices. Of the former, were *four Colleges*; and in the latter, the rituals and omens were numerous. At the head of the order, was the *Pontiff*, like the *High Priest* among the Jews. He was chosen for life, by the *Comitia* of Centuries, from those who had borne the first offices in the Republic. He was a functionary of great sanctity and power. It belonged to him to inaugurate new-chosen priests; to dedicate temples; and to consecrate a General by prayer, when he devoted himself to his army. As it was, too, his special duty to see that the *sacred rites* be properly and timely performed, all the priests in this service were subject to his direction, as among the Jews. He reviewed certain public transactions; and he and his college of priests annually revised the calendar of festivals; and in a few instances, could condemn to death,‡ especially any one of the vestal virgins who had violated her vow of chastity. He resided in a royal

\* *Dii Majores, Selecti, Minores.*

† Let him who, "privately by night treads down another's field of corn, or reaps his harvest, be put

to death as a victim devoted to Ceres." 2d of 12 Tables.

‡ "Let the Pontifices punish incest with death." Law of 12 Tables.

palace near them, as the Jewish high priest dwelt in the temple at Jerusalem. It was an office that was continued into the Christian era.\*

In his College of Priests, the number was fifteen—like the 24 Jewish Chief priests. At first, vacancies were filled by the institution itself; afterwards by the Comitia of Centuries—and always for life. Their power could be controlled only by the Tribunes of the Commons. They assisted in the several sacrifices, rites and festivals; and took care that the inferior priests did their duty. All of this order, including the High priest, wore a robe, bordered with purple, and a conic formed cap, with the apex tasselled; and were highly respected both for their great authority and dignity. They were exempt from all military duty and taxes; and they were called the doctors, keepers, and administrators of sacred things.† . . . . The Sacerdotal College however, that consisted of nine *Augurs*, formed a body of greater consideration than any other in the Republic; nothing being done, without consulting their auspices. These were the oracles to foretell future events—mistaken by their countrymen for the inspired prophets of Judea. They were chosen as the priests were, and could never be deprived of their office. The sources whence augury developed the auspices, were six. 1, The signs in the heavens, as thunder and lightning; 2, The entrails of animals sacrificed; 3, The voice and flight of birds, to wit, the raven, cock and owl, the eagle and vulture; 4, The chickens, when they will or will not eat or drink; 5, The movement, or peculiar local place of quadrupeds; and 6, Accidents—always most prolific of omens. The augurs wore a robe of purple and scarlet, and carried a wand or staff as a badge of office. . . . The third college of 15, were the keepers of the *Sibylline books*;‡ and the fourth assisted the priests, in offering feasts to the gods.

The Romans had many temples—such being always asylums, though they thought the gods most frequently visited the woods; and therefore groves were especially consecrated to their worship. This exercise consisted principally of prayers, which were offered with the head covered, and face towards the east; vows—such as oaths, consecrated engagements, and thanksgivings, celebrated by feasts and by sacrifices. In the latter, animals without blemish or spot from the flocks or herds were killed, and the auspices were taken by inspection of the entrails. He who offered sacrifice must have been first bathed and clad in white—then come to the altar chaste and pure, being crowned with the leaves of any tree thought most acceptable to the god worshipped.

But still, so given to change were the Roman polytheists, and they manifested so much disposition to repudiate certain ancient gods for others more modern, that, in the *XII Tables*, it was expressly commanded to "Honor the gods of heaven, not only those who have been always esteemed such, but likewise those whose merits have raised them thither, as Hercules, Bacchus, Romulus, Æsculapius, Castor and Pollux;"—"Let no person have particular gods of his own, nor worship any new or foreign one in private, not allowed by public authority:" "Let every person observe the rites used by his ancestors in the worship of his domestic [household] gods: "Let no worship be paid to any vice:" but, "Let those exalted qualities, by which heroes obtained heaven, be ranked among the gods, as understanding, virtue, piety, fidelity; and let temples be erected to them." So the six *vestal virgins*, priestesses of the goddess Vesta, clad in white robes, an emblem of innocence, were supported by the public, saluted by all the great magistrates meeting them. They rode in the richest chariots—sat in the best seats at the games, and were otherwise revered, both because they were intrusted with the *Lares*, the *Palladium*, and the sacred fire always burning, and because they personated the milder virtues—chastity, innocence, modesty, vigilance, purity and amiableness—supposed to have been so divinely exemplified by Rhea Sylvia, mother of Romulus, and by other Roman ladies.§

\* Julius and Augustus Cæsar were both pontiffs. —*Suetonius*. In later times called *Pontifex maximus*. "The title of High Priest always belonged to the Roman Princes, till the Emperor Gratian, a Christian, refused the office, because it was "idolatrous." 2 *Milner's Chh. Hist.* 180.

† Called from the Greeks, "*Sacerum doctores*,"

administratores, custodes et interpretes."—See *Lemp. art. Haruspex*. *Adams' R. Antq.* 247—the probable origin of *doctores*.

‡ "Supposed to contain the fate of the Roman empire."—38 *Livy*, 45.

§ *Adams' Rom. Antq.* 263—278.



Such were the sources of the Roman Laws;\* such the gods and goddesses under whose influences the law-makers were actuated; and such the sacerdotal orders that ministered in sacred things. But what better was the motive, so far as it touches religion, than to secure the favor or avert the wrath of deities characterized by the same passions with themselves?—deities whose attributes and perfections were not above excesses and quarrels? What man would aspire to be better than his gods? No wonder they had fitful wars, when we consider how their fabled spheres of power interfered with each other. But what was thought of sin?—what known of divine pardon? In a word, what could be expected of a body of laws imbued with such a spirit of polytheism?—This is the argument. The Jews had every advantage. Their laws were divine. Their Lord was their light—a revealed as well as an “immortal” God. Yet how much better, or worse, was the Jewish Levite, or the Mosaic Lawyer, who had his “teraphim,” or “worshipped the host of heaven;” than the Roman civilian, who had his household gods, deified fabulous beings, and adored personified virtues?

The Roman *Judicature* was another, though inconsiderable source of Law; involving, however, numerous legal principles, both of profession and practice. In the judicial and jurisdictional powers of trial, an early distinction was taken between cases *criminal*, and cases *civil*; though the *Prætors* were the presiding officers or judges in both. As before stated, they were annually elected by the *Comitia of Centuries*; first from the patricians only, afterwards from the plebeians also. Beginning with the origin of the office, in the appointment of a single one, A. C. 365, the number was from time to time increased to ten, and in Cæsar’s time to sixteen. They were next in dignity to the Consuls; but the office became extinct about the time of Justinian. After being chosen, and having sworn to observe the laws, they published an *edict*,† or code of rules and orders, according to which they were to administer justice, through the ensuing year. This code was prepared by them, and then one of the two city-prætors being first in rank, published it from the *Rostra*, to the assembled people, and caused it also to be recited by a herald. All these prætorial prescripts were, by direction of an emperor, collected, collated and formed into a “*perpetual edict*,” they having been previously for some ages considered by the lawyers highly worthy of their attention. By casting lots, two Prætors remained in the city, and the others departed for the Provinces.‡ For it is to be noticed, that all trials of Roman citizens within the *Republic*, criminal and civil, were had in the city, however inconvenient and expensive to suitors, as it may appear to us of other habits. The Romans having no Sabbath, every ninth was a market-day, when they came there from the country to trade, and could ascertain what days were *auspicious*,§ when law-suits might be instituted, or trials had. When a Prætor held his court, it was in the Forum, till a hall of justice was erected, and at either place, he always sat enrobed, or gowned, in a curule chair, on the “tribunal,” which was a staging of a square or semi-circular form, somewhat elevated, and large enough to accommodate all immediately concerned in the trial.

As to the jurisdiction of *crimes* and *criminals*, culprits were at first tried before the kings, next before the Senate, and at length, the power was divided among two of the *Comitia* and the Prætor.¶ All capital trials, such as related to the “life or liberty of a Roman citizen,”‡ were had before the *Comitia of Centuries*; and offences incurring a fine, were triable in the *Comitia of Tribes*. These assemblies were convened in the *Campus Martius*; a Consul or Prætor presided in them, and the trials were transacted much in the same manner as

\* Gibbon divides the 1,000 years between the XII Tables and Justinian, into three parts, nearly equal in length: the first ends at Cicero’s birth; the third begins with Alexander Severus, A. D. 235. The middle part was the Augustan age. 4 *Gibbon*, chap. 44, pp. 248—305.

† The edicts of the Prætor are of great authority. 1 *Inst. tit. 2*, § 7. The Prætor was a kind of “Chief Justice.” *Suetonius*, in vita Julii Cæsaris, § 13.

‡ To wit, two to Sicily and Sardinia, after they

were reduced to provinces, A. C. 227; and two to hither and further Spain, when subdued. *Livy*, pp. 20—7.

§ Called *Fasti*—*Nefasti dies*, were days when no law-matter was heard, or *Comitia* held.

¶ Under the Emperors, most criminal trials were before the Senate.

‡ “Life, liberty, or rights of a Roman citizen,” 9th of XII Tables.

when laws were made or passed. An Inquisitor, usually one of prætorial rank, was specially appointed or designated to conduct each trial, till the Prætor himself had the power of perpetual Inquisitor given him for the year. In the process, the accuser, who must be a magistrate,\* assembled the Comitia, mounted the Rostra, pronounced the malafactor's name and crime; and then a herald notified him to appear on the trial-day appointed. Should he avoid, he was, of course, to receive the adjudication of banishment;† but if he appeared, every thing possible was urged in his defence, by himself and his patron, to touch the people's sensibilities—to convince their reason, or win their favor; whence their suffrages, taken in the usual way, determined and settled the decision.

At length, to avoid so much trouble in trying minor offences, all those not capital, were assigned to the jurisdiction of the Prætors. To assist them, the City Prætor every year selected between 300 and 600 judges‡ or jurymen from the senators, the equestrian order, and the plebeians; men not under twenty-five, nor over sixty years old, and put their names into an urn; from which the presiding Prætor drew by chance the number which the law or his discretion prescribed—perhaps 12 or more. These, when sworn, took seats together on the “tribunal,” and thence the name they had of “assessors.” A bill or libel§ like an indictment, was then produced; witnesses examined, advocates heard; and the verdict was determined by black and white balls cast into an urn, and was, as the majority on the one side or the other was found to be.

In the trials of *civil actions*, the actor or plaintiff first commanded his adversary to appear, and if he refused, actually forced him to go with him before the Prætor; for, by a law of the Twelve Tables, no one, if required, was excused from appearing in court. Next, a script or writ was drawn with great precision; bail was given by the defendant; and the cause was tried either by the Prætor only,¶ or by *Judges*,¶ i. e. *judicial jurymen*; or by *Recoverers*,\*\* selected from them by the Prætor; or by the “centum,” judges,†† being a body formed of three men, collected from each of the 35 tribes, making 105 in all, who sat on questions of inheritance and testaments; or in fine, by Arbiters, chosen by the parties. These last sat alone; the others constituted a part of the Prætor's court. But the tortious causes were tried by one or more of the above “judices” or judicial jurymen. These were either selected by the parties, appointed by the prætor, or perhaps drawn from the urn by him; and having been sworn to judge according to law and the best of their understanding, they were, as before said, seated near him. If there was only a single judex, juror, judge—or even more, he or they frequently associated for their assistance some lawyers for advice, who were thence called their “*Counsellers*,” and also termed “assessors,” because seated together. Then the witnesses were examined, advocates heard; and the voice of the majority taken, being the verdict. If the defendant, when defeated, did not pay or perform according to the judgment, within thirty days, he was “given up, by the Prætor, to his adversary, and led away by him to servitude.”‡‡

The *Laws* of the Romans admit of a twofold classification—*Republican* and *Imperial*.§§ They embrace both the government's ordinances, which command and direct what shall be the rules of civil conduct; and the *rights* of its subjects, which imply the privileges of civil liberty, security and justice. In every law, there is obligation and right; as it requires each one to do what is just, and vindicates what is due to him. Among the Romans, *Law* was expressed by two Latin words—*Lex* and *Jus*; the former being a written statute, ordinance, or a sanctioned usage; the latter, implying what is just and right in itself.

\* Though any citizen could accuse another before the Prætor, as he had cognizance of all except capital crimes. *Cicero de Off. ii. 14.*

† Criminals were bound to appear. *Pand. § 48. 1, 3*—absence was a proof of guilt.

‡ “Judices.”

§ “Libellus.”

¶ Let the Prætor hear the cause from sun rising till noon; and let both parties be present, when it is heard, whether it be in the Forum or

Comitia.” 1 *Cap. of XII Tables*. The Prætors were vested with equitable powers. *Dig. l. 1. 7. 1.*

¶ In Latin, *Judices*.

\*\* “*Recuperatores*,” Commissioners to recover private rights, especially goods alleged to be forfeit. *Suetonius, 351.*

†† “*Centum viri*.”

‡‡ He might “be sold to foreigners beyond the Tiber.” *Law of XII Tables*.

§§ Not a law under the monarchy has been found.

Of the *Republican Laws*, the *first* in authority, were the *Statute-enactments by the two Comitia*—of Centuries and of Tribes; principally the former. Some of these have been preserved entire, and the heads of nearly three hundred have come down to us; the most of which retain the names of the magistrates who proposed them; and state the year they were passed. . . . . The *second* were the *Decrees of the Senate*, which, however, though sanctioned by the Tribunes, were never of the greatest authority, and became even feeble in the decline of the Republic. . . . . The *third*, were the *Prætor's edicts*, ultimately a perpetual edict, or body of rules and orders, as previously mentioned. . . . . The *fourth* branch consisted of legal *opinions*. These being only the writings of learned Lawyers, or rather, answers to questions propounded to them, were not, during the Republic, considered to be authorities, though read with avidity, and treated with great respect. Their opinions, however, were of more considerable force, because they often sat as Counsellors or Assessors, in difficult cases, with the "Judices," or judicial jurors, and constituted a part of the Prætor's court. Indeed, the third Valentinian directed the jurors to be guided in their decisions by the opinions of certain Civilians, in points of Law. These four were the sources of the Roman *Republican Jurisprudence*.

The *Imperial Laws* consisted of *Rescripts* and *Compilations*. Of these were 1, the *Epistles*, being the Emperor's opinions, in cases of doubt and difficulty; 2, his *Decrees*, which were his judgments, given in court, when he sat there; 3, his *Edicts*, being what the Senate's decrees were, in times of the Republic; 4, the *Imperial Constitutions*,\* known as the acts of his declared will, which came at length to have the force and effect of law; and 5, his *Novels*. These were his decisions of *new* questions arising out of several *Compilations* extant. One of them was made and published by order of the 2d Theodosius, A. D. 438; but it only contained the imperial constitutions of the preceding century, and did not meet the exigency of the public wishes. Others were the works of individual lawyers; and at length the laws and law-books were multiplied, so as to exceed, before the end of another age, 2,000 volumes. To administer the relief desired, the Emperor Justinian appointed Tribonian and sixteen other eminent Lawyers, to reduce the whole Roman law to method and order.† Accordingly, in A. D. 529, appeared the *Code*, containing the Imperial Constitutions; and A. D. 533, was published the great Tribonian compilation, under the title of *Digests* or *Pandects*—arranged into 50 books,‡ divided by *titles*, which were subdivided by *laws*, duly numbered. This work was a collection out of all the sources of the Roman Laws—including the solemn opinions of the most learned Civilians. The same year were also published the *Institutes*,§ composed by three Lawyers, which contained the elementary principles of the Law, in *four books*, divided into *Titles* or *Chapters*, and these severally into paragraphs. Thus, the *Justinian Code*, ["*Corpus Juris Civilis Romani*,"] is constituted of the Code or Imperial Constitutions—the *Institutes*—the *Pandects*, and the *Novels*; all which being confirmed by the Emperor, "in the name of our Lord, Jesus Christ," became law throughout the Eastern Empire, till A. D. 1453, when Constantinople was taken by the Turks.

From this view of the Civil Law, we proceed to the consideration of the *Civilians* or *Roman Lawyers*.

This order of men may be traced to the institutions of Romulus himself. For when he had originated the distinction between noblemen and common people—the *patricians* and *plebeians*, he ordained, that every plebeian in the character of a *client*, should choose some patrician his *patron*,|| thus, in the true spirit of this wise policy, forming an artificial parentage and sonship, somewhat compensatory for the distinction established. Hence, to the priests and those

\* "Whatever the Emperor ordains by rescript, decree, or edict, is law. Such acts were called constitutions" 1 *Inst. tit. 2, § 6*.

† "Civilians, who lived under the first Cæsars, are seldom permitted to speak, and only three names can be attributed to the Republic,—in the compilation." *Gibbon*.

‡ An abridgement of 2,000 treatises, and 3,000,000

of lines or sentences, reduced to 150,000, is the pandects. *Gibbon*.

§ These were compiled by Tribonian, Theophilus and Dorotheus, "from all the Institutions of the ancient Law, chiefly from the commentaries of the famous Caius. *Pro. to the Institutes, § 6*."

|| 2 *Dionysius*, 10.

of patrician rank—to men illustrious, educated, magisterial and influential, the poor, the young, the ignorant and the afflicted, had a right to look and apply for advice, assistance, and defence, as able and trust-worthy helpers; while they received in return, from their dependent clients, every testimony of respect—even a devotion of life itself, to their service. The parties were always fast friends, distinguished by mutual acts of fidelity and affection; and never allowed to testify, nor even speak against each other. To have a good patron, was esteemed a mark of divine favor; to have numerous clients, was thought to be proof of proportionate merit.\*

The rival collisions which ensued between the parties patrician and plebeian, and resulted in the overthrow of the monarchy when it had existed 245 years, and the triumph of the plebeian claims, in the creation of the Tribunes, 15 years afterwards, paved the way for the Twelve Tables, which were ratified the 300th year of the city, and 450 before Christ. All laws prior to this period, were nothing more than usages and customs.† Differences were determined by the kings, according to the principles of natural equity; while their orders and decisions, being observed as laws, were published either by pasting them on a whited wall in some public place, or by having them inscribed on tablets, and proclaimed by a herald.‡ But after the expulsion of the kings, not a vestige of these laws was allowed to remain valid, except such as were sanctified by common usage. The Consuls, their successors, however were under the like necessity of deciding cases upon the same equitable principles, there being no established rules to guide them, and the evils of uncertainty in every act of distributive justice, were increasing. All this being noticed by the intelligent plebeians, one Caius Terentius Arso, a Tribune of the Commons, proposed to have a body of laws established; and though violently opposed by the Patricians, he obtained a decree of the Senate,—confirmed by the Comitia of Centuries, in favor of his proposition. Hence, three envoys were sent to Athens, to copy Solon's famous laws, and likewise to collect similar materials from the other Grecian States. Their report was committed to ten Patricians, who prepared and presented the Laws of the *Twelve Tables*, previously mentioned; which, being ratified in the Comitia of Centuries, A. C. 450, became the National Constitution, and were ever afterwards the foundation, rule, and ordinance of public and private right through the Roman world. Cicero said, that the work, in his opinion, was superior to all the philosophers' libraries extant.§

These Tables form an era in the history of Roman jurisprudence.|| Plebeian influence was now aware of its strength and ascendancy; and within another century, all the great officers of state, not excepting the Pontiff himself, might be elected from the Plebeians. Thus office and honor were brought within the reach of every citizen; and though war was a favorite employment, it was presently found, that the arts of eloquence, like exploits in arms, commanded a sure passport to the heights of fame, so much the object of Romans. It had been apprehended, that literature would abate military ardor, and divert the mind from the field of glory;—an idea now inceptively treated as a prejudice, rather than a truth. Soon rhetoric became a favorite study, and other branches of education were ardently pursued as pre-requisites to its triumphant success.¶

It was in the age subsequent to the Twelve Tables, that the *profession of Law*, as such, had its origin. The patricians had engrossed the learning of prior times; they had also, like the Levites of Israel, been the oracles of the law, and they still thought themselves its sole depositaries. At first the Tribunes of the Commons vied with them for the palm, by keeping their doors open from morning to night, and giving aid and counsel to all who called upon them. Aspirants for office and promotion, they at once perceived, that all the orators in the Comitia or elsewhere, appeared to the greatest advantage, who were best acquainted with the principles and precepts of the law.\*\* This

\* 10 *Juvenal*, 44.—Term of education was five years. 2 *Gibbon*, 97.

† 3 *Livy*, 32, 57.

‡ 1 *Livy*, 32.

§ 1 *Cic. de Oratore*, p. 44.

|| After the XII Tables were ratified, the "law became a profession." *Gibbon*.

¶ 3 *Bigland's View*.

\*\* "Arms, eloquence, and a knowledge of the law, promoted a citizen to the honors and public employments of the Roman State." 8 *Gibbon*, *Hist.* &c. 32, old edition.

stimulated to research and study; a course of reading was commenced and pursued. During this period, there were framed, from time to time, many rules and forms of indispensable use in making bargains; transferring property; constituting agencies; and instituting and prosecuting law suits. It likewise required skill to know what days suits at law might be commenced, and justice lawfully administered; some days being festival and lucky, some not. A knowledge of these matters was for a long time confined to the Priests and Patricians; and particularly the festivals, and consequently the court-days, were exclusively known to them; as the priests annually regulated the Roman Calendar. Alive to the subject, one Cneus Flavius, a notary or scribe of Appius Claudius Cæcus, a Lawyer, surreptitiously copied his book of forms, A. C. 310, and published it. For this service the Comitia of Tribes made him *Curule Ædile*, and afterwards the Centuriat Comitia elected him *Prætor*.\*

But the present was an eventful era in the world. The canon of the Old Testament Scriptures had closed an age before; the Jews were now subject to the Grecian dynasty; spiritual darkness was shrouding that devoted people; and mighty potentates, in succeeding ages, strove to avert pure religion and the laws of God from the earth. In so dark a period, how exhilarating to behold the lights of science blazing in Greece, and shining in Rome. Of the Roman literature, however, prior to this period, there is scarcely a vestige remaining; nor did the laws make very rapid progress, subsequently, towards system; much less, did Roman jurisprudence for many ages deserve the inscription of perfectibility. To qualify a young man for the profession of law, which had been so great an ornament to the patricians, and the means of raising many of them to the highest honors of the Republic, presently became a subject of anxious pursuit. The youth, therefore, first attended the elementary schools, which were established in all the large towns of the Republic. They then went to the grammar seminaries, in which "the teachers of the liberal arts" were supported by salaries;† and thus acquired all the knowledge of letters at home, which their means allowed them. A taste for Grecian literature, in those ages, exclusively predominated, and groups of young men finished their education at Athens, and in other Grecian cities; many of them becoming able to speak the Greek, with the facility they could their own vernacular Latin. Nay, as the Roman conquests and diplomatic intercourse extended, it was found to be important for learned scholars to be acquainted with Egyptian, Carthaginian, Persian, Hebrew, and other languages; and with the geography, history, laws and science of other countries.

A young man entering upon the study of law‡ and jurisprudence, attached himself, on terms stipulated, to some eminent Civilian; read, and often transcribed the few law-books published; made careful researches into the *Prætor's* formulas of Rules, the laws of the Comitia, and decrees of the Senate; consulted the written opinions of distinguished jurists; collected legal forms; and especially, committed the Twelve Tables to memory.§ But there were, during the Republic, very few law-writers, whose names have come down to us. Sexus Ælius Pætus, Consul, A. C. 194, was an inconsiderable writer, though a most able lawyer. His exemplary application commends itself to every student; being one whom Cicero greatly praised for his legal learning; and Ennius, surnamed Catus, was distinguished for his skilful knowledge of the law. There were two eminent Lawyers, by the name of Quintus Martius Scævola, who were cotemporaries. One of them, so much applauded by Cicero,|| as his learned instructor in the study of the Civil Law, achieved, when Consul, a victory over the Dalmatians, and signalized himself greatly in the Marsian war. The other, appointed pro-consul of Asia—a learned, ingenious, and eminent orator and law-

\* 9 *Livy*, 46. 1 *Cic. de Orat.* 41. The lawful, or auspicious days, *Fasti Dies*, [*Festum*] were ascertained from the feast days in the Calendar, kept by the Priests—now by Flavius made known among other fasts.

† 1 *Sullivan Lec.* 67, says "famous academies at Rome and Borytus furnished excellent Lawyers."

‡ Before Justinian's *Corpus Juris Civilis* was

published, "students could scarcely sit down to the imperial constitutions, under four years' previous study—now they apply themselves immediately to that course of reading." *Proem of the Institutes*.

§ 2 *Cic. Leg.* 23. *Pand.* § 1. 2. 2. 46.

|| *Cicero de Oratore*, 1, c. 48, also mentions Marcus Manilius, as sustaining the character of a great Lawyer, and of an eloquent and powerful orator.

yer, governed his province with so much discretion, as to be held up afterwards as a pattern of equity and moderation. He was murdered 82 A. C. in the civil wars of Marius Sylla. But lawyers in this period, sought fame rather by the sword, than by the tongue and pen. However, Caius Trebatius Testas, in Julius Cæsar's time, was eminently distinguished for his learning and integrity, his military experience, and his knowledge of law. He wrote nine books on religious ceremonies, and also treatises on the Civil law. These were of no small service to the student. So was a treatise written by Lucius Ælius Gallus, concerning the signification of all law-words—being a law-dictionary. But it was under the imperial government, that the names of the most celebrated lawyers were recorded. The opinions of twenty\* or more, appear in the Pandects. Two only can be mentioned—Domitius Ulpian, a persecutor of the Christians, who was deservedly killed, A. D. 226; and Æmilius Papinian, his cotemporary, from whose famous school proceeded many able Lawyers, called "Papinianists." The students in these law-schools were called *auditors*, and one can imagine better than describe, what relief Justinian's Body of Civil Law, when it appeared, afforded to their studies, and how much it promoted their progress. When thoroughly read in legal science, and sufficiently versed in practical forms, they were fully examined,† and if found qualified for admission to the bar, their patron brought them forward, by introducing them to the management of causes jointly with himself.‡ Each legal junior was then a *Legisperitus*, a *Legista*, or *Lawyer*; and after years of practice and experience, he was a *Jurisconsultus*, § Civilian, or *Counsellor at Law*.||

At all times it is to be kept in mind, that the law was not undertaken during the Republic for the sake of pecuniary emolument. It was a science studied principally to qualify men for distinction as orators, statesmen, or military officers. The relationship of patron and client continued to exist, though gradually losing strength. Patrician patrons, when wealthy, resided on their estates in the country; professed lawyers dwelt in the city. Here were holden the several Courts and Comitia; here was the theatre for public speaking; and here consultations were had, and advice given. An eminent Lawyer was a kind of oracle of the city. His gate was open to all, and oftentimes his doors were beset with clients before day-break. Seated in a separate apartment, on a floor a little elevated, like a Prætor's tribunal, he listened to his client's stories and statements—to which he gave his opinion or advice, sometimes verbally, sometimes in writing. This service was originally granted by none other than by persons of the highest rank, distinguished for their superior wisdom and knowledge. But Titus Coruncanius, the most ancient *plebeian* pontiff, A. C. 250, is said to have been the first who gave advice freely to all the citizens, clients or not, without distinction. This being popular, was imitated—no one being, at any time, forbidden to give advice about matters of law; even a patron was only under obligation to his clients. It was common for such voluntary lawyer, to walk in the forum, and to such as sought his advice, he gave it on the spot or at his own house, as suited convenience. Their opinions were highly respected; being given with much thought and care; and sometimes lawyers, indeed, consulted together on very difficult questions, in the temple of Apollo.

It was among the offices of a patron to explain the law to his clients; to give them advice; to manage their suits, and argue their causes. But because a *patron*, though a man of wisdom and learning, was not always a professional lawyer or eloquent orator, it was often found necessary to employ a learned and

\* Namely *M. Antistius Labeo*, of incorruptible probity, and *C. Atreus Capito*, of a pure though more dominant spirit. These, from their different characters and opinions, gave rise to sects of lawyers: *Q. M. Scævola*; *P. Alfenus Varus*; in the time of Augustus. *Sextus Pomponius*, a disciple of Papinian; *Cassius*, principal of the Cassianian school; *Masurius Sabinus*; *Lucinius Proculus*; *Neratius Priscus*; *Juventius Celsus*; *Priscus Javolenus*; *D. Ulpian*; *A. Papinian*; *Julius Paulus*; *Reverennius Modestinus*; *Salvius Julianus*; *Cavius*; *Callistratus*, of Athenian descent; *Venuleius Satur-*

*ninus*; *Ælius Marcianus*; *Ælius L. Gallus*; *C. Augustus Sabinus*; *Hermogenes*; *Caius*, whose institutes had been read in the schools:—Few, after the Augustan age. *Gibbon*.

† *Jus Code*, 2 8. 3—2. 7. 8. et. 17.

‡ 6 *Pliny*, Ep. p. 22.

§ "Anciently licensed by the emperor, and called *Jurisconsulti*." 1 *Inst. tit.* 2, § 8.

|| Five years were spent in the course of education and studies, and then the young lawyers sought their fortune in the Provinces. 3 *Gibbon*, 53.

popular *advocate*,\* to plead the cause. After advice given, therefore, he who for another took inceptive consueance of a controversy, and the first steps in legal process, was a *cognitor*, similar in power and place to a modern attorney. A fourth agency in legal affairs, was that of *Proctor*,† who acted for his client under special authority, and perhaps in his absence, though the law always required the parties to be present in all their trials.‡ Those, moreover, known as *Cantores* in the Civil Law, were scribes or draftsmen—lawyers, or perhaps notaries, of technical skill and learning, as special pleaders and conveyancers. In all civil causes, a patron or advocate, called the *orator*, and a cognitor, or attorney, were allowed; and sometimes such, on the request of parties who were poor, would be assigned to them. But no advocate nor cognitor, was allowed to a notorious or capital criminal,§ who had forfeited his liberty or his life. To be but charged with such heinous turpitude, forfeited all claims to the allowance or aid of a legal advocate. There was no commissioned prosecutor; the accuser of high officers, was a magistrate—in other cases, he might be a private person, though seldom a lawyer; and hence the public policy of withholding all appearance of succor from so daring and depraved an offender. To the examination of witnesses, succeeded the orations or pleadings of the patrons, [or advocates, when allowed,] being often the finest specimens of argument and oratory. Then it was, that they displayed the fruits of their erudition, and the flowers of their eloquence.¶ For the fine speaker, whether in the Senate, the Comitia, or the Forum, was sure of his laurels. Mean time, the culprit on trial, wore a rusty, defaced gown; and when his fate, if convicted, was death or banishment, it was allowed to him, while engaged in pleading for himself, to present his wife and children before the comitia or tribunal to awaken in his behalf the sensibilities of the assembly or court. But in process of time, the trials and speeches were extended to such an unreasonable length, as to educe the Pompeian law, A. C. 49, by which, in civil cases, the examination of witnesses was limited to three days; and the plaintiff's orator was restricted by the water-glass to two hours, and the defendant's to three, in their respective speeches. The cases were stated on each side, and then argued; and it was an immemorial usage for the lawyer to receive no pecuniary emolument. To preserve inviolate this wise policy, it was found necessary, at length, for the Comitia to interpose, and they passed the Cincian law, A. C. 201, by which, every lawyer was forbidden to take money or any present for pleading a cause, under a four-fold penalty.¶

The rewards which the able patron or eloquent advocate expected, were favor, fame, and promotion.\*\* There were now no obstacles in the way of merit; most of the judicial officers, and many other functionaries, were taken from the civilians; and the most deserving were the most prominent candidates of all others. These presented their names to the magistrates; appeared abroad in gowns, white as the fuller's art could make them; shook hands and familiarly conversed with every person they met; and otherwise paid court to their fellow citizens in the way best calculated to win favor. So frequently had they, as public speakers, the opportunity to address popular assemblies, that no other country presented superior encouragement to effort and eloquence. Their fame, especially when plumed by a knowledge of the law, often vied with the most exalted military merit in the field. The true reputation of the Civilians, was perhaps at its zenith, about an age before the Christian era. The lawyers in those times were of illustrious parentage, or of the best plebeian

\* "Advocate," 39 Liv. 55. In the 4th century of the Christian era, the profession had fallen mostly to plebeians and freedmen. Gibbon.

† A proctor must file with the clerk his mandate or power of attorney, or be nominated by his client in open court, 4 Inst. tit. 11, § 3.

‡ Asconius says four kinds of law-agents, or lawyers.

§ Code 3, 12, 8.

¶ Some were celebrated writers. Lucius C. Piso, a Tribune and Consul, A. C. 149—6, gained the greatest honors as an orator, a lawyer, a statesman,

and historian. So provident was he of time and money, as to be surnamed *Frugal*. So M. Æmilius Scaurus, Consul and Censor, about A. C. 100, distinguished for his eloquence at the bar, no less than for his valor in Spain, was a writer of eminence.

¶ The Levitical Lawyers exacted no fees—no pecuniary rewards for their services, before the canon of the Old Testament Scriptures was closed. They were, however, supported by Tithes.

\*\* A. D. 300, to A. D. 500, all the civil magistrates were drawn from the profession of Law. 2 Gibbon, 97, *new ed.*

talents:—learned, emulous, high-minded men. But their motives were entirely selfish; virtue, valor, fame—these were in their view the supreme good. They were polytheists, and most superstitious devotees to auspices and omens. Strangers to any moral law that was divine, they thought little or nothing of the fear or favor of the “Immortal [unknown] gods,” as they called the infinite Deity. Nor did all those mythological deities, priests and sacrifices, so much as deepen or refine the moral sense. Had not their pagan rites rather, influences in every way to harden and corrupt the whole heart?—so that, in consequence of riches and luxury, when introduced, and more especially when increased, after the overthrow of Carthage, A. C. 149, the wealthy plebeians joined the patricians, and they in conjunction engrossed all the honors and emoluments of the Republic. The body of the people became oppressed; the augurs were very obsequious oracles; the lawyers were overawed; the tribunes, bribed or overpowered, all gradually yielded their influence; and Roman liberty fell into ruins.\*

But the change of the *republican* to the *imperial* government, had a revolutionary effect upon the character both of the civilians, and of their profession. They were soon permitted to take fees from their clients,† though never to exceed ten sestertia—about \$300 of our money. The consequences were, that the ancient relationship between patrons and clients gradually fell into disuse; persons of the lowest rank often assumed the legal profession; advocates, from a pretended desire of assisting their fellow-citizens, made a trade of their abilities and eloquence; lawsuits were multiplied; pleadings were venal; and in short, they who once sought honor as a reward for their services, now began to live and even grow rich on the spoils of suitors’ fortunes.‡ Cicero says Lucullus received large sums in free gifts and legacies, and that he himself had been bountifully enriched in the same way.§ After the termination of the Republic, however, the Lawyers became more numerous, and yet in general far more learned in their profession than before. As the avenues to promotion closed, they devoted themselves more exclusively to their vocation. Their opinions, which had the special regard of Augustus, grew into such credit in the reign of Tiberius, that he prohibited any person from presuming to give opinions in matters of law, without a special license; and such opinions, in a subsequent reign were, under an imperial command, received by the judges as law.|| But some had their whims. One Regulus, a famous advocate, used to wear a white patch on the one or the other side of his forehead, as he was to plead for plaintiff or defendant. Largius Licinius, a Civilian under Nero, introduced the custom so much ridiculed by Pliny, of employing a herald, who followed them from court to court, to collect hearers that might applaud them while pleading; for which service he received his “dole”—a doleur equal, perhaps, to forty cents.¶ Lawyers annually attended the *pro-consuls*, *pro-prators*, and *procurators* from Rome, when they went into the Provinces. The powers of the first were mostly executive—the *second*, judicial—and the *third*, both—all the three being extra magistrates, invested with authority equivalent to the exigency of the place they were appointed to fill. The law always carefully guarded the profession. For, by the Twelve Tables, a “patron who defrauded his client, was execrable.” If an advocate used abusive language, or defended his client by false statements, or betrayed his cause, he was either suspended, removed, or penally punished.\*\*

To conclude—there were within the three first centuries of the Christian era, many able and eminent Lawyers,†† only one of whom can be particularly no-

\* Adams’ *Rom. Antq.* 162—4, 210, 224—8. Augustus was made Tribune for life, A. C. 26, and raised above law; A. C. 19, perpetual Consul; and A. C. 15, power was given him to make what laws he pleased.

† A present—“*Honorarium*.” Suetonius, *in vita Neronis*.

‡ Nepos *in vita Attici*.

§ According to one account, £200,000 sterling. *Midd. vita Cic.* 514. In Justinian’s time, the fee must not exceed 100 aurei in each cause.—*Pand.* 50. 12. 1. 12—about \$400.

|| *Code*.

¶ 2 *Pliny Ep.* p. 14.

\*\* *Code*, 2. 6. 6. *Pand.* 48. 10. 13. 1. *Code*, 2. 7. 1—3. 1. 14.

†† Besides those previously mentioned, see *L. Balbus*; *Cassellius Aulus*; *Lucius Cassius*, whose severity in the application of the law, has made the words *Cassiani Judices* since to apply, as a proverb, to rigid judges. *Cassius Longinus*, a lawyer blind with age, was put to death by Nero, because of his name, and descent from C. Cassius, one of Caesar’s assassins. Suetonius *vita de Nerone*, § 37. *Juven-*



ticed, he being worthy of universal imitation and applause, as a standard of character in all places. This was Pliny the younger. He was born A. D. 62, received the greatest part of his education under the celebrated Quintilian; and at the age of 19, he appeared at the bar. Here he distinguished himself so much by his eloquence, that he and Tacitus\* were esteemed the two greatest orators of the age. He did not make his profession an object of gain, like the rest of the Roman pleaders—he refused fees as well from the rich as the poorest of his clients; declaring, that he cheerfully employed himself for the defence of innocence, the relief of indigence, and the detection of vice. When pro-consul over Pontus and Bythia, he displayed most exemplary justice and philanthropy; and the persecution, begun against the Christians, he caused to cease; solemnly assuring the Emperor, Trajan, that “the followers of Christ were a meek and inoffensive set of men—that their morals were pure and innocent, they being free from all crimes; and that they voluntarily bound themselves by the most solemn oaths to abstain from vice, and to relinquish every unjustifiable pursuit.”† If he was popular in his Province, he was admired at Rome; for there he was the friend of the poor, a patron of learning, and an example of affable manners, and of the most excellent virtues. He expended a considerable part of his estate in his efforts to promote the instruction of his countrymen, and liberally aided youth whose poverty would otherwise have deprived them of a public and liberal education. He died in the 52d year of his age. He wrote a history of his own times, which is lost—a panegyric on Trajan, which, with ten books of letters, only is preserved. These, embracing a great number of facts and anecdotes, exhibit a purity and elegance of style, worthy the pen of a Cicero; and sentiments richly becoming the generous apologist of Christ’s disciples.‡

Still he possessed a character, devoid of one quality, and that of infinitely more importance than any other.—Pliny was not a Christian.§ In every study, he was a better scholar than in the science of religion connected with the heart. Nor is it without apprehensions, that too many, in subsequent ages, possessing talents, law-learning, and virtues of an high order, have been equally inexperienced believers in the doctrines of divine forgiveness and grace,—content with the embellishments of the outer man, and of the mind, while strangers to regenerate faith and disinterested motives. But there have been Civilians, ancient and modern, able to see the true and mighty difference between the laws of Moses and Justinian—between religious principles and moral sense; and to find in the Scriptures, pardons as well as penalties:—Christian Lawyers, who reflect Immanuel’s image, by making the law a lamp, and the gospel its glory. For they value faith above fees or fame; they counsel the widow and the orphan without price or reward, and scatter peace and benefits among friends and foes. Wise to do good, they become co-helpers with the angels of the churches, to devise ways and means for the education and relief of the poor, and for promoting the best interests of the community.

*tius Celsus*, who conspired against Domitian, the imperial monster; also, many a “*Basitus*,” i. e. insignificant lawyer. *Lucian* left the practice because of the artifices in a lawyer’s life. *Modestinus*, who compiled the *Pandects*.

\* Tacitus was also a great Lawyer. He and Pliny were great friends.

† Felix Minutius, an African lawyer, who flourished A. D. 207, wrote an elegant dialogue in defence of the Christian religion, called *Octavius*, from the

principal speaker in it. It reflects much honor upon the writer.

‡ *Lempriere Class. Dict. in vita de Pliny Secund.* The period of three centuries—one before, and two after the Christian era, was “a learned and splendid age of Jurisprudence.” Schools were instituted, books composed, and both the dead and the living contributed to the student’s instruction. *Gibbon*.

§ *1 Milner’s Chh. Hist.* 147.

## HISTORICAL SKETCH OF THE ACADEMICAL AND THEOLOGICAL INSTITUTION AT NEW HAMPTON, N. H.

[By WILLIAM E. WORDING, M. A.\*]

NEW HAMPSHIRE was early distinguished for the prevalence of a deep sense of the importance of General Education. In common with the great body of our "New England Fathers," the original settlers, with their immediate descendants, regarded intelligence and religion as the basis of equitable government; and the only security of civil rights. Common schools were every where established. Academies, though at a comparatively later date, were incorporated, and several were amply endowed by private munificence.

With similar views, in 1821, the citizens of New Hampton (a small town in the central section of the State,) then but a handful in numbers, and with very small pecuniary means, determined upon establishing an Academy, or Grammar School, within their own limits. And such was the zeal and fixedness of purpose manifested in the enterprise, stimulated by some opposition of a local character, that, in five days after the preliminary meeting to devise means for the erection of suitable buildings, the frame of an edifice, twenty-six feet by thirty-two, with two commodious halls, was put upon its foundation. Previous application having been made, June 27, 1821, an act incorporating "the Proprietors of New-Hampton Academy," passed the Legislature of New Hampshire. The building above mentioned, which was commenced April 12, having been nearly completed, at the first meeting, under the act of incorporation, July 16, 1821, a committee was authorized to procure an instructor; and subsequently Mr. George Richardson, then about to graduate at Dartmouth College, was appointed Preceptor. The income of the school was voted for his support. At a subsequent meeting of the Proprietors, Aug. 6, 1821, agreeably to the provisions of the charter, a Board of Overseers, consisting of five members, was chosen; viz. Hon. John Mooney, of Meredith, Rev. Thomas Fowle, of Holderness, Rev. Thomas Perkins, of New Hampton, Moses H. Bradley, Esq., of Bristol, and John K. Simpson, Esq., of Boston, Ms. November 12, 1821, a Board of Trustees was also appointed, consisting of George Richardson, (he having entered upon his duties as Principal,) W. B. Kelley, Esq., Stephen Magoon, Esq., John Harper, and Joshua B. Drake, all of New Hampton. The immediate direction of the affairs of the school, aside from personal instruction, was placed in the hands of the Trustees, subject to the ultimate control of the Board of Proprietors. The powers and duties of the Overseers do not appear to have been defined, otherwise than merely to review the proceedings of the Trustees, and report to the Proprietors. However singular the creation of two such distinct organizations may appear, deriving all their power from a Corporate Body, to which the people at large were admitted by the payment of the small sum of five dollars, it was doubtless considered a wise and liberal policy; and savors strongly of that democratic principle which is so prevalent among the yeomanry of the "Granite State." It is certainly a peculiar feature in the government of literary institutions.

The first academy building, the cost of which was estimated at \$900, was completed, as has been before intimated, by subscriptions mostly from inhabitants of the town. Among the original donors, we notice as the principal, the names of John K. Simpson, Esq., of Boston, W. B. Kelley, Esq., and daughter, John Harper, Joshua B. Drake, and Nathaniel Norris, a singularly worthy and upright citizen, who has been in the service of the Institution as Treasurer, with the exception of but a short interval, since its first organization. All were anxious to contribute their mite, if not in money, at least in its equivalent, and

\* Mr. Wording, at the time of his preparing this article, was Professor of Latin and Greek Languages and Literature, in the New Hampton Institution. He has since become Principal of the Female Department in the High School at Cheraw, in South Carolina.—*Eds. Quart. Reg.*

the man who furnished his barrel of cider or bushel of potatoes, was considered, in the estimation of himself and of public opinion, as providing as useful and ample a quota, as many of his compeers. The Academy was opened equally for gentlemen and ladies; and the first year, under the administration of Mr. Richardson, the Preceptor, there were eleven ladies, and twenty-nine gentlemen. During the second year, 1822, the whole number was eighty-seven; and in 1823, seventy-seven. In May, 1825, Mr. Richardson resigned. He is represented as having been a good scholar. He was an Episcopalian, of good reputation, and devotedly pious. He has since deceased.

Mr. Richardson's immediate successor was Rev. Bezaleel Smith, then of Randolph, Vt., a graduate of Dartmouth College, and now pastor of the Congregational Church in Rye. He is said by the people of the place, though a man of decision, to have gained the affection of his pupils in an eminent degree, and to have exercised an important influence in furthering the interests and reputation of the school.

The New Hampshire Baptist General Convention being in session at Meredith the same year, overtures, soliciting its aid, were made by the Board of Proprietors of New Hampton Academy, which, upon certain conditions, were acceded to by the Convention; and in June 1826, on petition, the original charter was so amended as to give said Convention the power of appointing five Trustees and five Overseers, in addition to the number appointed by the Corporators, with the Principal *ex officio*. The name of New Hampton Academy was changed to that of the New Hampton Academical and Theological Institution, and it was provided that the Principal should be a regularly ordained clergyman of the Baptist denomination. In consequence of this new arrangement, Mr. Smith resigned his office as Principal, and the Rev. Benjamin T. Farnsworth was appointed his successor and Professor of Ancient Languages, and Mr. Smith Professor of Mathematics and Natural Philosophy. The first Trustees appointed by the Convention under the charter as amended, were the Rev. Messrs. Williams, of Concord, Pillsbury, of Hebron, Tripp, of Compton, Richardson, of Gilmanton, and Taylor of Sandbornton. The first Overseers were the Rev. Messrs. Crocket, of Sandbornton, Gibson of Goffstown, Higbee, of Alstead, Ames, of Washington, and Davis, of New London. Here commenced a new era in the history of the Institution. It not only received the patronage of the Convention, but became an object of *intense solicitude* to the denomination in the whole State. Through the blessing of God, and favored by auspicious counsels, it soon became "*the Institution*" of the Baptists in New Hampshire, and acquired a celebrity in other States, and in the community generally, rarely equalled by any institution of a similar grade in the Union. The place, from its retired situation, and its freedom from the varied temptations of city schools, was deemed a safe resort for youth from Boston, and other cities. Hence a considerable number of the scholars at first, were boys; none of whom, however, were admitted under eight years of age. As its reputation for sound learning advanced, young men, particularly of the class preparing for College, in great numbers availed themselves of its advantages. The whole number of students for the year 1826, was one hundred and sixteen; and in 1832, the last year of Professor Farnsworth's administration, the number increased to three hundred and fourteen. A plan somewhat peculiar, which was carried into effective operation, for the increase of available funds, was adopted at the same time, to bring in a large number of students. Each church, for a specified number of years, was pledged to pay the tuition of one scholar or more, with liberty to send him or not.

In August 1827, Mr. Smith resigned. The Board of Trustees, as appears from their records, testified their high regard for his character, by a formal resolution. From this time till 1832, Mr. Farnsworth was assisted principally by temporary teachers, when the Rev. William Heath was appointed Professor of Mathematics and Natural Philosophy. Meanwhile, an additional edifice had been erected, thirty-six feet square, with two commodious halls; one designed for a chapel, and the other for recitations, philosophical apparatus, minerals, &c. June 2, 1828, preliminary measures were adopted for the erection of an edifice

of brick, of three stories, one hundred feet by thirty-six. The estimated cost was eight thousand dollars. Of this sum, it appears that the Hon. Nicholas Brown, late of Providence, R. I., subscribed five hundred dollars; and Mr. Simpson of Boston two thousand dollars, in addition to his subscription of seventy-five dollars per annum, for five years, at the commencement of the school, which was to enure, in the language of the original charter, to the "the promotion of science and the useful arts." Mr. Simpson was, in the infancy of the Institution, and even, till his death, in 1837, justly regarded as its chief patron, as the recorded testimonials of the Trustees fully evince.

The above-mentioned building was actually commenced in 1829, and completed in 1831. It comprises a dining hall, and, with an attic story, thirty-seven dormitories.

With a liberality worthy of all praise, in April 1828, the citizens of Smith's village, so called, in the town of New Hampton, proposed to place by deed, in the hands of the Board of Trustees, a suitable edifice for a Female Seminary, on condition that it should be located in that place, as a distinct branch of the Institution. The proposition was gratefully acceded to, and in the following year this branch of the Seminary went into operation. Miss Martha Hazeltine was appointed Principal, and Miss Rebecca Hadley, assistant.

In June of the same year, for the purpose, probably, of securing more effectually the *religious* character of the institution, agreeably to a petition of the corporators, the act of incorporation was further amended, by giving to the Baptist Convention of the State of New Hampshire, the power of electing *seven*, instead of *five* Trustees, comprehending a decided majority of the whole Board; and providing that "no alteration shall hereafter be made, without the consent of the aforesaid Baptist Convention."

Early in the year 1833, Mr. Farnsworth resigned his station, and the Rev. E. B. Smith, a graduate of Middlebury College, and subsequently of Newton Theological Institution, at that time pastor of the Baptist church in Poulney, Vt., was appointed his successor, as Principal, and Professor of Theology. Mr. Farnsworth, since President of Georgetown College, and now Principal of the Prather Grove Seminary in Louisville, Ky., appears to have enjoyed a distinguished reputation both as an instructor and disciplinarian. He was a graduate of Dartmouth College, and his early associates in study speak in the highest terms of his literary attainments. His energy, firmness, and perseverance, contributed, in no small degree, to give that *popular* character to the Institution, which has since been so uniformly sustained. The Trustees do not appear to have failed in properly appreciating his labors. For upon his resignation, we find the following flattering testimonial:—"Resolved, that the Board of Trustees of the Academical and Theological Institution of New Hampton, regret the dissolution of the connection of Professor B. F. Farnsworth with the Institution; and that the thanks of the Board be presented him for his unwearied and successful efforts to promote the interests of the Seminary over which he has so long and so ably presided."

Although the name of the Institution had been changed in 1826, which appeared indicative of an intention to organize a Theological Department as distinct from the original design of the grammar school, yet no measures to this effect were adopted till August, 1828, when the outline of a course of Theological study, was reported by a committee of the Board. Much, however, was left to the decision of the Professor of Theology, from a consideration of the varying circumstances of students, who might present themselves for admission, and the immediate and pressing wants of the churches. The minimum requisitions, were a common English education, with the principles of Interpretation, private reading of the Old and New Testaments, with critical examinations and recitations; Dissertations on a brief series of subjects, embracing Christian doctrine, practice and experience; with plans of discourses for the pulpit. The middle course, was a thorough English education, embracing the systems of natural and moral Science; Evidences of Natural and Revealed Religion, in a course of recitations from Paley, Butler, &c.; a system of Divinity from Fuller, Dwight, Hopkins, &c., with the preceding requisitions.

The maximum requisitions were intended for those who might possess the literary attainments mentioned above, and have, in addition, a knowledge of the Original Languages, or of the Greek only, viz.: translation and critical comparisons of the original with the common English versions; Lectures on Pastoral duties, with such other exercises as the Professor might deem proper. These several courses have been modified from time to time, into the regular course, as presented in the following schedule.

#### FIRST YEAR.

- 1st Term. { Algebra, Principles of Physiology, Elements of Composition, Scripture Geography, Biblical Antiquities.  
 2d do. { Chemistry, Natural Theology, Religious Affections, History of the U. S., Principles of Elocution.

#### SECOND YEAR.

- 1st Term. { Geometry, Intellectual Philosophy, Evidences of Christianity, Inspiration of the Scriptures, General History.  
 2d do. Moral Philosophy, Political Economy, Principles of Interpretation.

#### THIRD YEAR.

- 1st Term. { Natural Philosophy, Biblical Exegesis, Biblical Theology, Ecclesiastical History.  
 2d do. { Astronomy, Ecclesiastical History, (con.) Biblical Exegesis, (con.) Biblical Theology, (con.) Rhetoric.

#### FOURTH YEAR.

- 1st Term. { Logic, Butler's Analogy, Homilectics, Biblical Exegesis, (con.) Biblical Theology, (con.)  
 2d do. { Biblical Exegesis, (con.) Biblical Theology, (con.) Pulpit Eloquence, Pastoral Care.

These plans may seem too limited; but they do not appear so upon a comparison of circumstances. There are but six or eight thousand Baptist communicants in the State of New Hampshire, and many of the existing churches *have been, and are still altogether destitute of pastoral instruction*; and not being thoroughly convinced of the utility of a course of *Classical* as well as *Theological* discipline, are continually presenting the most pressing claims for the *immediate* service of the young men whom God has called to the work of the sacred ministry. As public opinion in the denomination becomes gradually corrected, and more ample means are provided for the support of instruction, it is the design of the Trustees to extend and elevate the course, and to furnish the requisite increased facilities. We have an earnest of this, in the recent enlargement of the annual subscription by which the Professor has hitherto been sustained,—the devising of legacies contributing to the establishment of a permanent fund, and the appointment of an additional Professor, in 1838, in the person of the Rev. I. N. Brown, late pastor of the Baptist church and society in Exeter.

It does not appear that the Theological Department as a distinct branch of the Institution went into full operation, until the appointment of the Rev. Mr. Smith in 1833; at which time there were seventeen students, which number, in 1839, had increased to thirty-one. The *establishment and perpetuation* of a pious and devoted ministry, was one of the chief objects of the Directors of the Institution. Hence, in addition to the usual license or testimonial from the church to which the candidate may have belonged, he was required to subscribe a declaration "that he had earnestly consulted the Divine will with all sincerity and uprightness of heart, and submission to the sovereign control of Providence." He was required to make it his first and chief object to cultivate a spirit of deep and uniform piety, to maintain habits of strict, exemplary Christian deportment, to manifest a readiness to improve every opportunity to do good, to endure sacrifices and trials, and in every way to advance the great object to which he had consecrated his life. "And for the exercise of these active habits, the manifold character of the Institution and students has always afforded ample scope. The Department has a Library consisting of six hun-

dred well selected volumes, which is constantly increasing. There is also a Lyceum for mutual improvement in personal piety, and weekly religious discussion.

In the same year, Jeremiah Chaplin, Jr., son of President Chaplin, late of Waterville College, was appointed Professor of Languages. The finished education and accurate scholarship of this gentleman, afforded a strong guarantee to the friends of classical learning, that that great *desideratum* in most of our schools—a thorough preparation for college, would be fully realized in this Institution. His resignation, the following year, was much regretted. He was succeeded by Stephen Morse, Esq., now associate Professor of Languages in the Wake Forest College, N. C., who was in his turn succeeded by the writer of this article. Mr. Morse was an excellent teacher, and the beneficial results of his successful labors will long be remembered by the friends of the Institution, and by those graduated under his charge during their whole literary career. He seems to have been the first who set himself seriously to work in correcting the long cherished habit of mere translation, without regard to grammatical accuracy or analysis. Professor Heath was succeeded in the department of Mathematics, by I. B. White, Esq., now in charge of the same department in the college mentioned above. Mr. White seemed to have been deservedly popular both with the Trustees and students, and in all the branches of his superintendence, to have introduced those habits of strict analysis, by which knowledge, instead of being the mere “lumber of memory,” is a source of pleasure to the possessor, and of the greatest value to mankind.

A Literary Society was formed at the commencement of the school in 1821, out of which grew the present society called the “Literary Adelphi.” About the year 1830, a new society originated, under the name of the “Social Fraternity,” composed principally of seceders from the society already established. These societies have continued till the present time. They furnish nearly equal advantages, having each a well selected library of about six hundred volumes. Their Reading Rooms, furnished with much taste and elegance, are provided with the various leading political and religious papers of the State, and with the Reviews and popular Periodicals of the Union. They have always exerted an important influence in extending the patronage of the Institution.

In 1835, the Institution was visited by the Rev. Drs. Cox and Hoby, Delegates from the Baptist Union in England to the United States Triennial Baptist Convention. Their description of the examination, studies, and other exercises, in the published account of their tour, can but be gratifying to its friends.

The same year, Mr. White was succeeded by Mr. Pierce, a recent graduate of Waterville College. This gentleman after efficiently and successfully laboring for a time, was obliged, in consequence of ill health, to resign, that he might remove to a more congenial climate. He is at present the Principal of a literary institution in Macon County, Georgia. Mr. Pierce was succeeded by the Rev. Amasa Buck, in the fall of 1836. Mr. Buck brought with him, from the Academy over which he had formerly presided, a valuable Philosophical and Astronomical apparatus, cabinet of minerals, &c., the whole comprising a collection unequalled by that of any similar institution in New England. This the Institution subsequently obtained by purchase. Mr. Buck was succeeded by Prof. W. L. Eaton.

The Female Seminary, which commenced its operations as a distinct branch of this Institution in 1829, arose, in a few years, to such a degree of distinction, that, though the number of students, the first year, was but 54, the minimum average for each year for the last eight years, has not been less than 150. The permanency of the principal teachers has contributed, in no small degree, to this prosperous result. About the year 1834, a Library and Missionary Society was formed, to which most of the young ladies attached themselves soon after becoming members of the Seminary. It meets weekly, for literary exercises, and monthly, for Missionary purposes. Its character and proceedings are already made known to the public by its annual reports. In 1837, a course of study, of the most liberal character, was prescribed for the female department, which, to a considerable extent, has been adopted in practice.

From the foregoing particulars, it will be seen that the design of the Institution is 1st, To prepare young men of promise for the service of the ministry. 2d, To furnish a complete preparatory course of classical study, for college. 3d, To qualify young men for successful teachers of English schools, and for mercantile and manufacturing pursuits. 4th, To furnish common schools and female seminaries with a competent supply of qualified and efficient teachers. The patronage of the Institution for several years past, has been remarkably uniform, the whole number of students varying from 350 to 390, each successive year. Thousands of young men have enjoyed its advantages, and hundreds of them have been or are now employed in the work of the ministry.

The Institution has been singularly and extensively blessed with revivals of religion. Fifty, as was hoped, experienced the pardoning grace of God, during the fall of 1839. The Institution has been sustained by the prayers and contributions of a religious community; and its religious character has ever been one of its essential features.

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### POPULATION OF CHINA.

[Abridged from the work of Mr. MEDHURST, published in 1838.]

WE have somewhat more than probability to guide us, in endeavoring to ascertain the population of China. We have the evidence of men who have long resided in the country, and a variety of estimates taken by the natives themselves, and published by imperial authority. While the learned of Europe are sitting at home, and calculating what may or may not be, which they decide according to their several hypotheses, and partialities; we have the testimony of eye witnesses and actual residents, as to what really exists. Between these bare supposers and personal inquirers there can be no difficulty in determining on whom most reliance is to be placed. The speculators on China's population, however, aware that facts are against them, have sought to throw discredit on the witnesses produced on the other side, by bestowing on them the most opprobrious epithets, and calling their veracity into question on every occasion. The authorities most likely to furnish information on the subject of China, are the Catholic missionaries, and the Chinese themselves. The former, who penned the "Edifying and curious letters," are sometimes spoken of jocularly as "reverend gentlemen" telling their "pleasant stories;" at other times more cavalierly, as "stupid and lying missionaries, who contrived to impose upon Europeans with their absurd and ridiculous notions." Matte Brun, however, describes them as "weak and credulous, rather than wilfully mendacious." It must be confessed, that these are rather hard terms to bestow upon men who have left their native land, and ventured all, to spread what they conceive to be the truth; men, at the same time, of much learning, and, one would hope, of some sincerity—who have deserved better than to be denounced as downright liars, in matters where they had neither interest nor inclination to deceive. Their opportunities for ascertaining the fact, were many and great, as they were engaged, by imperial authority, in travelling through the various provinces, and drawing up a statistical view of the empire; so that they were not likely to be easily imposed upon by accounts inconsistent with truth.

The Chinese authorities have been treated in a still more unscrupulous manner, and the estimate given by a principal mandarin, to Sir Giles Staunton, is described as being as complete an example of Chinese mendaciousness, as any ever afforded; and, as a document, bearing on its very face, the marks of fabrication. It is comparatively easy to get rid of adverse testimony, by throwing discredit on the judgment or veracity of the witnesses; but though the Chinese may be, generally, given to fabrication and exaggeration, yet, in a matter where the only trial of veracity is to transmit returns from the people to the government,

and to record them in public documents, we do not see why they may not be believed. The documents, thus drawn up and published by the Chinese executive, are not intended for the eyes of foreigners, or meant to exalt native resources in the estimation of surrounding nations; on the contrary, the emperor, in the edicts referring to the population, does not speak of its amount in a boasting, but a complaining tone; for, like another Malthus, he is afraid lest the increase of population should entrench on the means of subsistence, and a famine be produced; he, therefore, exhorts the people to diligence in husbandry, that they may raise as many of the necessaries of life as possible, and to economy in their expenditure, that they may make them go as far as they can.

Now, however mendacious the Chinese may generally be, we can only expect them to gratify their lying propensities when interest allures, or when they have no means for ascertaining the truth. That they can have no interest in deceiving the world, is evident from their unconsciousness of these statements being published to the world; and that they have every possible means of ascertaining the amount of the population, will appear from the manner in which those returns are made, and the census obtained. The law on this subject, is as follows:—

"All persons whatever shall be registered, according to their respective professions or vocations. When a family has omitted to make any entry in the public register, the master thereof, if possessing lands chargeable with contributions to the revenue, shall be punished with one hundred blows; but if he possess no such property, with eighty blows. When any master of a family has among his household, strangers who constitute, in fact, a distinct family, but omits to make a corresponding entry in the public register, or registers them as members of his own family, he shall be punished with one hundred blows, if such strangers possess taxable property; and with eighty blows, if they do not possess such property; and if the person harbored is not a stranger, but a relative, possessing a separate establishment, the punishment of the master so offending, shall be less than as aforesaid by two degrees, and the person harbored shall be liable to the same punishment. In all these cases, the register is to be immediately corrected. In all the districts of the empire, one hundred families shall form a division, in order to provide a head and ten assessors, whose duty it is to assist and oversee in the performance of all public matters. These 'elders' must see that all the families in their respective divisions have been registered; and failure in doing this, exposes them to the bamboo. The returns of population are to be made annually."

On this subject, Dr. Morrison observes:—

"In the Chinese government, there appears great regularity and system. Every district has its appropriate officer; every street its constable; and every ten houses a tything-man. Thus they have all the requisite means of ascertaining the population with considerable accuracy. Every family is required to have a board, always hanging up in the house, and ready for the inspection of authorised officers, on which the names of all persons, men, women, and children, in the house, are inscribed. This board is called a *mun pae*, 'door tablet,' because, where there are women and children within, the officers are expected to take the account from the board at the door. Were all the inmates of a family faithfully inserted, the amount of the population would, of course, be ascertained with great accuracy. But it is said, that names are sometimes omitted, through neglect or design; others think that the account of persons given in, is generally correct."

The census thus annually called for, by the Chinese government, and published in their official accounts of the empire, is demanded with the view of enabling the ruling powers to ascertain the state of the country, in order that they may apportion the due amount of government officers, and police force, to each district, and make suitable provision for the necessities of the people, in case of famine. According to the system adopted by the reigning dynasty, a considerable proportion of money and grain is retained in the provinces for the service of the state, and the exigencies of the people; and it would be difficult to know what amount should be reserved, unless the average number of the inhabitants were ascertained. It is, then, to assist the government, in making proper arrangements for the home administration, and not to impose either on themselves or foreigners, that this census is taken. It is published in a work,



given out by imperial authority, called the *Ta-tsing-hwuy-teen*, or "Collection of statutes for the present dynasty," where the various arrangements, for the direction of the six tribunals, are fully particularized. Under the item of revenue, the account of the population occurs; and as this work has been published at different periods, it affords a criterion to judge of the state of the population through successive years.

Now the question occurs, Are these official documents to be believed, or are they not? When any European government orders a census to be made, and publishes a state paper, declaring that such and such is the result of their researches and calculations, it is generally believed. No one objects to the statement, on the ground of that government professing the religion of the Romish or Greek church, or professing no religion at all; but since it is a matter of mere civil polity, with which they must have a much better acquaintance than others can possibly have, they are allowed to make their own statement, and are believed accordingly. In negotiating with foreign powers, or in managing matters which immediately concern their individual interests, the Chinese do sometimes practice deception; but, in matters of sober fact and actual calculation, we do not see why the Chinese should not be credited as well as others. We receive, without scruple, their account of the number of their provinces, counties, and districts; the aggregate of their officers, and the amount of their revenue; and why not take their estimate of the population? at least, until we can find one made by those who have better opportunities of ascertaining the fact. It will not do for us, who have only supposition to guide us, to contend with those who are in the habit of counting the people every year, and have such efficient means of arriving at the truth. We may make some deductions for the extravagance of eastern nations, and receive with caution the statements of different years, which we can compare together, and endeavor to ascertain the rate of increase; but we are not at liberty to call them liars, till we can prove them to have erred wilfully in this matter.

It is now time to introduce to the notice of the reader, the various estimates which have been given by the Chinese themselves, with the authorities on which they rest, in order that a complete view may be formed of the gradual growth, and present state, of the Chinese population.

<i>Dynasty.</i>	<i>Emperor.</i>	<i>Year of reign.</i>	<i>A. D.</i>	<i>Population.</i>	<i>Authority.</i>
Ming	Tae-tson	27	1393	60,545,811	Kang-keen-e-cho. } <i>Ta-tsing-hwuy-teen</i> , old edition, extracted by the author.
Tsing	Shun-cho	18	1662	21,068,600	
"	Kang-he	6	1668	25,386,209	
"	"	49	1710	23,312,200	
"	"	50	1711	23,605,716	} <i>Ta-tsing-hwuy-teen</i> , new edition, extracted by Dr. Morrison and his son.
"	Keen-lung	18	1753	102,328,258	
"	"	57	1792	307,467,200	
"	Kea-king	16	1812	361,221,900	

The above items are taken from regular Chinese works, and depend on the authority of official documents. By these, it will be seen, that before the Tartar conquests, when the Chinese dwelt under their native emperors, the population amounted to 60,000,000: and that after the invasion of the empire, by the rulers of the present dynasty, the population suddenly fell off to twenty or thirty millions; at which state it continued for fifty years, when it gradually rose, till it reached a hundred, and, subsequently, three hundred and odd millions. In order to account for this, it may be necessary to observe, that the wars which took place on the transfer of the empire into new hands, greatly diminished the number of the people: that, for scores of years, a great part of the empire remained unsubdued, on which account, the Tartars could not reckon on the inhabitants of the southern and western provinces as their subjects; and that, at the commencement of the present dynasty, the revenue was levied in the shape of a capitation tax, which, of course, led a great number to evade enrolment, lest they should be held responsible for the impost demanded by the government officers. Hence, it is not difficult to account for the great falling off in the population, during the first years of the present dynasty, and for the

amazing difference between the forty-ninth and fiftieth year of Kang-he, when the capitation tax was removed, and converted into a land tax. Indeed considering the change of measures, adopted by the government, it was rather to be expected that the returns for the following year, would exhibit an increase of twenty instead of five millions; as all those who had been previously deterred from giving in their names, had now every motive for concealment removed, and would willingly allow the registration of their signatures.

From the year 1711 to the year 1753, a period of forty-two years, the population appears to have advanced, from twenty-eight millions and a half to a hundred and three millions. This may be accounted for, partly in the way above mentioned, and partly by the gradual increase of the population. This increase will not appear very great, if it be considered, that an excess of three per cent. per annum, on the births over the deaths, will make the population treble itself in the time specified. The next increase, according to the official returns, is of a like character: viz. from 102,328,258 in 1753, to 307,467,200, in 1792; or a triple sum in about forty years. And, when we consider, that during these two periods of forty years each, the dominions of the Tartar Chinese monarch were extending, and more and more persons were inscribed on the population list; besides the perfect tranquillity which the empire enjoyed during the whole series of years, it is not to be wondered at, that the population should advance at such a rapid rate.

The customs and institutions of the Chinese, doubtless, contributed much to this increase; for, according to the precepts of Confucius, "of the three degrees of unfilial conduct, to be without posterity, is the greatest;" hence the Chinese of every class and degree marry when quite young, and rejoice in nothing so much as in the increase of their families. Added to the strong desire of issue, we may allude to the bounties offered by the Tartar rulers, when fully established in the dominion of the empire, proposing grants of the land which had been previously deserted by the terrified population, to any who would settle down and cultivate it; which has induced many to spread over the country, and to prosecute the quiet and healthy arts of husbandry; by which their industry has been exercised, and their increase promoted; until now the whole land is full of inhabitants, and they are bursting their bonds on every side.

From 1792 to 1812, a period of twenty years, the increase has been inconsiderable compared with former years, being only one-sixth of the whole, and scarcely an addition of one per cent. per annum. This diminution in the rate of increase, during the last twenty years, previous to 1812, may be accounted for, partially by the growth of emigration, and, more fully, by the *introduction of opium*, which, since the latter part of the last century, has been smuggled into the country, at an enormous rate. Those who have not seen the effects of opium smoking, in the eastern world, can hardly form any conception of its injurious results on the health, energies, and lives of those who indulge in it. The debilitating of the constitution, and the shortening of life, are sure to follow, in a few years, after the practice has been commenced; as soon and as certainly, if not much more so, than is seen to be the case with those unhappy persons, who are addicted to the use of ardent spirits. The dealers in opium are little aware how much harm they are the instruments of doing, by carrying on this demoralizing and destructive traffic; but, the difference between the increase of the Chinese people, before and after the introduction of opium, ought to open their eyes, and lead them to ask themselves whether they are not accountable for the diseases and deaths of all those, who have suffered by its introduction. And if it be true that the Chinese increased at the rate of three per cent. per annum, before the commencement of the traffic, and at the rate of one per cent. per annum, since, it would be well for them to consider, whether the deficiency is not to be attributed, in some degree, to opium, and the guilt to be laid at the door of those who are instrumental in introducing it. They may flatter themselves that if the growth of population were not thus checked by the introduction of opium, its increase would be curtailed by wars or pestilences; or the superabundant populace would perish by famine, and starvation effect what opium would not accomplish. Still, whatever cause

might contribute to the balancing of the population with the means of subsistence, human life could not be sacrificed, without blame being attached somewhere; and blame, in proportion to the greatness of the evil which might result from the measure.

In addition to the official returns of the population above given, there are others furnished by different European writers, which as they appear to be derived from native sources, deserve some notice here. They are the following.

Amiot's estimate, for the year	1743,	amounting to	157,301,755
Grosier's do.	- -	1762,	do. 198,214,553
Morrison's do.	- -	1790,	do. 143,125,225
Staunton's do.	- -	1792,	do. 333,000,000

With respect to the first it will be seen that it exhibits a greater population in 1743, than is found by the official returns to have existed in 1753. Amiot professes to have drawn his estimate of the population from the *Ta-tsing-yih-tung-che*, "an account of what is essential to be known respecting China," published in the eighth year of K'een-lung, A. D. 1743. Grosier, who seems anxious "to justify the assertion of the learned missionary, and to free him from all suspicion of exaggeration," enters more into detail respecting Amiot's estimate, and remarks that the *Yih-tung-che* shows only the number of the *jin-ting*, or those who are taxable in each province, which amounted to 28,516,488; and as these are the heads of families, Grosier suggests that Amiot multiplied these by five, in order to show the number of individuals in the whole empire, thus making 142,582,440; then including the inhabitants of Füh-k'een, about seven millions, which he had before omitted, and the civil and military officers, literati, &c., he makes the sum total amount to 157,301,755. This, however, is a very unsatisfactory method of ascertaining the population of a great country; and will not warrant us, on the ground of such calculations to call in question the authority of official returns. But it is more than likely that Amiot, or his friend Grosier for him, has entirely mistaken the case. *Jin-ting* is not the expression employed to designate *families* in Chinese statistical works, but *men*: the word for *families* being *hoo*, "doors," in distinction from *kow*, "mouths," which is the proper word for individuals. Again, the work to which he refers, though published in 1743, may refer to a census of the population at a previous date, and thus nearly synchronize with the census given in the year 1711, which we have seen by authentic records to have been 28,605,716.

Grosier's own enumeration was taken from an estimate of the population in "the tribunal of lands," at Peking, which was made in the twenty-seventh year of K'een-lung, A. D. 1762, and was received in France in 1779. It was written both in Chinese and in French, and was translated into the latter at Peking. By this estimate it appears that the population amounted to 198,214,553. Upon this we may remark, that Grosier himself does not appear to have consulted the work referred to, but only an extract from it, or a translation of it. It is possible, therefore, that there may be some mistake, either in the number, or the date. Still as the census is placed between the years 1753, when the population was 102,328,256, and 1792, when it was 307,467,200, the intermediate number of 198,214,553 is not an unlikely estimate.

The account published by Dr. Morrison, in his view of China for philological purposes, exhibits the population as amounting to 143,125,225 in 1790. This estimate was taken from a new edition of the *Ta-tsing-yih-tung-che*, or "a complete statistical account of the empire under the present dynasty," published about the close of the reign of K'een-lung, probably A. D. 1790; which is the identical work referred to by Amiot, only a later edition. The edition which Dr. Morrison consulted, exhibits the original amount of the population, at the beginning of the present dynasty, and then the increase since that time. The first, says Dr. Morrison, was probably about A. D. 1644, and the last about 1790. In a note at the bottom of the page, Dr. Morrison observes, "that the work itself does not state what the time of the original census was; that it was at the beginning of the present dynasty rests on the verbal authority of the natives." Neither does it appear that the work states the precise time when the second census was made; we only know that it was taken prior to the publication of

the book in 1790, but how long previous to that date we are not aware. The dates, therefore, of 1644, for the first, and 1790 for the second, are merely hypothetical; and, as much depends on the period when a given census was taken, we cannot, in estimating a population which is constantly and rapidly increasing, take a census without date, and oppose it to the authority of those the dates of which are clearly ascertained. The first census quoted by Dr. Morrison is 27,241,129; while the second amounts to 143,125,225. Now if we refer to the official returns, the dates of which are determined in a foregoing page, we shall find that about the year 1711, the population amounted to 28,605,716, which is not far from the first statement furnished by Dr. Morrison; neither does it differ very materially from the number of jin-ting, or men, quoted by Amiot, and which he has mistaken for families, and multiplied to 157,301,755. The probability therefore is, that as both Amiot and Morrison consulted the Yih-tung-che, only in two separate editions, the number quoted by the French missionary, and the first estimate produced by Dr. Morrison, refer to one and the same period; and that that period, instead of being 1644, as supposed by Dr. Morrison, or 1723, as Amiot imagined, was most likely the intermediate date of 1710, which would make it agree with the estimate given of the population for the following year in the Ta-tsing-hwuy-t'een, quoted above. Dr. Morrison's second estimate of 143,125,225 need not be placed exactly in 1790, because the work in which it was found appeared about that time: it might as well be assigned to the middle as the close of K'een-lung's reign, and fall more about the year 1765, which would allow for the gradual increase of the people from 102,328,258 in 1753, to 143,125,225, twelve years afterwards. Besides the indefiniteness of the dates in the account furnished by Dr. Morrison, there are some inconsistencies hard to be reconciled with other returns, or with the state of the country, which will be noticed in a subsequent page; it is due to Dr. Morrison, however, to observe, that the statements above given were published in 1817; and that in a paper drawn up by him, and inserted in the Anglo-Chinese College Report, for 1829, he has given an estimate of the population as amounting to 307,467,200, in 1792.

The account furnished to Sir G. Staunton, by the Chinese mandarin, Chow-ta-jin, has been frequently referred to, and not a little reprobated and called in question. Malte Brun thinks, that because the numbers, in each province, are given in round millions, and because, in two provinces, the number of millions is precisely the same, that, therefore, the whole document is a fabrication. But, how can these be considered as the marks of fabrication? The mandarin professed to derive his information from a particular friend at Peking, and merely gave it as a general estimate, without entering into particulars on the subject; and this is, by no means, an uncommon case with ourselves. The population of England, France, Germany, or Spain, is frequently given in round millions, without the specification of the units, except when a census is particularly demanded or published by government; and when a population is thus roundly stated, it does not throw discredit on the whole, to say, that two different regions, Austria and France, for instance, contain the same number of millions. With regard to Sir G. Staunton's informant, we may look upon his statement, as entitled to credit, as far as general estimates go; and while it does not profess to give a particular account of the population, we may take it as corroborating or explaining some cotemporaneous statement derived from more authentic sources. Now this account of the population was delivered to Sir G. Staunton, in 1792, and does not materially differ from an official return, published in the same year, which makes the population amount to 307,467,200; and, considering that the one was a rough guess, in round numbers, and the other, the result of a minute investigation, we need not be surprised at the discrepancy that appears in the aggregate. The two together are sufficient, however, to prove that the population of China, at that period, exceeded three hundred millions.

On the following page the reader is presented with a comparative statement of the number of inhabitants in each province, according to the various accounts.

## VARIOUS ESTIMATES COMPARED.

Provinces.	No. I. 1710	No. II. 1711	No. III. 1753	No. IV. 1760	No. V. 1765	No. VI. 1792	No. VII. 1812
Shing-king	4,194			436,634	668,852		942,003
Chih-le	3,260,675	3,274,870	9,374,217	3,504,638	15,222,940	38,000,000	27,990,871
Keang-soo	3,917,707	2,656,465	12,618,987	28,967,235	23,161,409		37,843,501
Gao-hwuy	1,350,131	1,357,829	12,435,361	1,438,023	22,761,030	32,000,000	34,168,059
Keang-se	5,523,490	2,172,587	5,055,251	5,922,160	11,006,640	19,000,000	23,946,999
Che-keang	2,710,649	2,710,312	8,662,838	18,975,099	15,429,690	21,000,000	26,256,784
Fuh-keen	1,468,145	706,311	4,710,339	1,684,528	8,063,671	15,000,000	14,777,410
Hoo-pih	469,927	433,943	4,568,860	24,604,369	8,080,603	14,000,000	27,370,098
Hoo-naa	375,782	335,044	4,336,332	9,098,010	8,829,320	13,000,000	18,652,507
Ho-nan	2,005,088	3,694,150	7,114,346	2,662,909	16,392,507	25,000,000	23,937,171
Shan-tung		2,278,595	12,769,872	25,447,633	25,180,734	24,000,000	29,958,764
Shan-se	1,792,329	1,727,144	5,162,351	1,860,816	9,768,189	27,000,000	14,904,210
Shen-se	240,809	2,150,696	3,551,043	257,704	7,287,443	18,000,000	10,207,256
Kan-suh	311,922	368,525	2,133,222	340,086	7,412,014	12,000,000	15,193,125
Sze-chuen	144,154	3,892,689	1,368,496	7,789,782	2,782,976	27,000,000	21,435,678
Canton	1,148,918	1,132,747	3,969,243	1,491,271	6,797,597	21,000,000	19,174,030
Kwang-se	205,995	2,106,674	1,975,619	2,569,518	3,947,414	10,000,000	7,313,895
Yuo-nao	2,255,606	145,414	1,003,058	3,083,459	2,078,892	8,000,000	5,561,329
Kwei-chow	51,809	37,731	1,218,848	2,941,891	3,402,722	9,000,000	5,288,219
	27,241,120	28,605,716	102,328,258	143,125,225	198,214,553	303,000,000	361,221,900

No. I. Census taken about the beginning of the present dynasty, extracted from the Yih-tung-che, by Dr. Morrison. Probable date, 1710.

No. II. Census taken in the 50th year of Kang-he, according to the Ta-tsing-hwuy-teen, extracted by J. R. Morrison, Esq.

No. III. Census taken in the 18th year of Keen-lung, extracted from the Ta-tsing-hwuy-teen, new edition, by Rev. E. C. Bridgman.

No. IV. Census taken from the Yih-tung-che, by Dr. Morrison, published about the latter end of Keen-lung's reign. Probable date, 1760.

No. V. Census taken from the Yih-tung-che, by Grosier, published about the 27th year of Keen-lung, and referring to the year 1765.

No. VI. Census furnished by the Chinese mandarin to Sir G. Staunton.

No. VII. Census taken in 1812, according to the Ta-tsing-hwuy-teen, extracted by J. R. Morrison, Esq.

With regard to the lists of the population here presented, published at various periods, and adduced by different writers, we may observe, that the second, third, and seventh columns, being extracted from official documents with the dates annexed, may be considered as most worthy of regard: and, by a comparison of these three, it will be seen that, in almost all the items, as well as in the sums total, they advance in a progressive ratio, from 1711 to 1753, and 1812. It is a matter of regret that we are not able to furnish the particulars of the census taken in 1792, and extracted by Dr. Morrison from the Ta-tsing-hwuy-teen, but the aggregate 307,467,200 corresponds with that system of progressive increase, which has evidently been going on in China, for the last century. It will be seen also that the revenue derived from the various provinces, in the eighth, ninth, and tenth columns,\* is in such proportions as we might anticipate from the population of the respective regions as exhibited in the second, third, and seventh columns; considering that some of the provinces are more fertile than others, and therefore produce more, both in money and kind. From these considerations, therefore, we may venture to conclude, that the three columns above referred to, exhibit the most authentic and credible account of the population, at the periods specified.

Next to them in importance and credibility is the account given by Grosier, and the rough sketch brought home by Sir G. Staunton, in the fifth and sixth columns. Grosier's account exhibits a progressive increase in the various provinces, such as we might expect to find, and thus greatly corroborates the statements which precede and follow, in the third and seventh columns. The estimate brought home by Sir G. Staunton tends in some measure to the same end, though as a round statement, it cannot be expected to exceed in accuracy; and is merely introduced to show the general opinion entertained by Chinese officers, respecting the population.

We are sorry, however, to observe, that we cannot derive so much advantage from the censuses in the first and fourth columns; inasmuch as, in several points, they differ from every other account of the population, and from what

\* These columns, exhibiting the revenue, are omitted above.—Eds. Reg.

is known of the state of the country. In the first column, it will be observed that no inhabitants are assigned to Shan-tung, though that is so near the seat of government, and has always been considered a fertile and populous region; while, however, the first column exhibits Shan-tung as entirely destitute of inhabitants, the fourth column, derived from the same authority, presents the same province as swarming with more than 25,000,000 of inhabitants. During all this time, however, the province of Canton, which for the last century has been the seat of foreign commerce, has been nearly stationary; both columns exhibiting that province as containing a little more than a million of inhabitants; when it is well known that Canton is one of the most populous regions of the empire, and possesses between the provincial city and Macao, more inhabitants than are assigned to the whole province. Again, Yün-nan, which is known to be deficient in population, and which was at the beginning of the present dynasty but imperfectly subjected to the Tartar yoke, is said in the first and fourth columns to contain more than double the population of Canton; while the neighboring province of Kwei-chow, which is similarly circumstanced, contained according to the first census but 51,089, and according to the next estimate of the same writer nearly 3,000,000. There is also much inconsistency with regard to the returns for Füh-kéen; the population of that region contained according to the fourth column but 1,684,528; while we may venture to say, that there are a million emigrants from Füh-kéen in various parts of the Chinese coast, and the Malayan archipelago, and more than ten times that number in the province itself. Lastly, the province of Hoo-pih, in the centre of China, fertile, populous, and one of the first that submitted to the Tartar yoke, is rated at 469,927 in the first column, and at 24,604,369 in the fourth column. These incongruities compel us to hesitate respecting the estimates in question, and incline us to depend more implicitly on those accounts the dates of which are certain, and the items consistent with each other.

It will easily be seen from what has been before stated, that the author inclines to receive the highest estimate that has been given of the Chinese population, and to rate it at 361,221,900; and thus after the fullest consideration of all that has been said on either side of the subject,—after the most patient investigation of native documents,—and after extensive inquiries and observations among the people for more than twenty years, he cannot resist the conviction which forces itself upon him, that the population of China Proper is as above stated; besides upwards of a million more for the inhabitants of Formosa, and the various tribes of Chinese Tartary, under the sway of the emperor of China.

If the population of China really amount to such overwhelming numbers, then what a distressing spectacle presents itself to the eye of the Christian philanthropist. Three hundred and sixty millions of human beings huddled together in one country, under the sway of one despotic monarch, influenced by the same delusive philosophy, and bowing down to the same absurd superstition. One third of the human race, and one half of the heathen world, held by one tie, and bound by one spell; one million of whom are every month dropping into eternity, untaught, unsanctified, and, as far as we know—unsaved. How unaccountable it appears that one individual should be allowed to fetter the minds of so vast a portion of immortal men, and to forbid the introduction of evangelical liberty. How distressing to think, that this nation has been for ages in its present demoralized and degraded condition, with no light beaming on the people, but that derived from atheism and polytheism, with now and then an obscure ray from a questionable form of Christianity. If we were sure that this state of things would always continue, or that the Gospel was not destined at an early period to subjugate and renovate China, we might almost be led to grow weary of such an unimproving and unimprovable world. To see the demon of darkness reigning in one soul is painful; but to see him rampant over a whole nation, and that nation constituting one third of the human race, is beyond measure distressing, and might well induce one to exclaim: 'Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of this people!'

There are, doubtless, amongst such a vast concourse of human beings, numbers, who according to the light they have, lead tolerably decent lives, as it regards moral and social duties; but they must all be destitute of right views of divine and eternal things. And where these fundamental truths are misapprehended, there can be little hope of the claims of human relations being properly sustained. In fact, experience forces upon those who have had the most frequent and intimate intercourse with them, the unwelcome truth, that amongst them in a remarkable degree, "there is none righteous, no, not one: there is none that understandeth; there is none that seeketh after God; they are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre, with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways, and the way of peace have they not known;" and why—but because, "there is no fear of God before their eyes?" Now, if it be true, that they have "all sinned and come short of the glory of God;" that "without shedding of blood there is no remission," and that "without faith, it is impossible to please God;" if they cannot "call on him in whom they have not believed, nor believe in him of whom they have not heard, nor hear without a preacher;" then, how wretched must be the condition, and how dismal the prospect of a nation of sinners, and so great a nation, involved in one common ruin with ourselves, and yet ignorant of the only way of salvation. We are not warranted by divine revelation to conclude, that wilful and determined sinners will be forgiven without an interest in the great atonement; and we have no reason to imagine, that such interest can be obtained, by adult transgressors, without a knowledge of, and faith in, the Divine Mediator. How truly affecting and heart-rending is it, therefore, that so large a portion of the human race should be shut up together, under one tyrannical government, whose exclusive policy forbids all intercourse with foreigners, and whose proud self-sufficiency imagines their native institutions fully adequate to all the requirements of the present and the future world. Really, if the apostle Paul, speaking under the influence of inspiration, could express himself so feelingly and so strongly, relative to God's ancient people, as to "wish himself separated from Christ, for his brethren and kinsmen according to the flesh;" and if his "heart's desire and prayer to God for Israel was, that they might be saved;" then, surely, Christians in the present day, may be excused for feeling strongly on the subject of China's danger, and for panting eagerly after China's salvation.

But the population of China, in its present condition, not only distresses—it appals the mind. The man, who shall set himself to reform his household, or to enlighten his neighborhood, has assigned himself a task of some difficulty; yet one of proportionate ease, compared with the great object of arousing a whole nation, turning the current of popular opinion, and bringing the mass of a people to think aright on the subject of religion. The difficulty is increased, however, when the reform of such a nation is attempted, and that in opposition to early and long cherished prejudices, backed by all the array of political power and philosophical cunning. Where shall we begin, or where can we hope to end the Herculean task? And what proportion do our present means and efforts bear to the end in view? Some score of individuals, is all that the churches of England and America now devote to the conversion of China—one thousand persons are thereby brought under instruction, and not more than ten converted every year. This is a very small proportion, and protracted will be the period, ere we can expect at such a rate to succeed. Could we bring one thousand individuals under instruction every day, and give them only a day's teaching each, it would take one thousand years to bring all the population of China thus under the sound of the Gospel; and if even ten of these separate thousands were every day converted to God, it would require one hundred thousand years to make all these mighty hosts savingly acquainted with divine truth. This is a startling view of the matter; but a more affecting consideration still, is, that the ranks of heathenism are increasing at a thousand-fold greater ratio, than we can expect, by such a system of proselyting, to thin

them. For, even allowing an increase of only one per cent. per annum, on the whole population, we shall find that they are thus adding three and a half millions, yearly, to their number; so that according to our most sanguine calculations, the heathen would multiply faster than they could be brought over to Christianity. Besides which, while we are thus aiming to rescue a few, the many are still perishing for lack of knowledge.

Thus the very magnitude of the object disheartens and depresses the mind. The multitude of individuals to be benefitted, astonishes—and the distance to which the supposed accomplishment of the design is removed, sickens—so that men of common mould, and the usual energies, would hardly venture on such an undertaking; and Christians, in general, despairing of success, are tempted to restrain prayer before God. And what shall we say to these things? Shall we give up the attempt as hopeless, and leave the Chinese to perish, unpitied, and unaided? God forbid. It must be remembered, that we depend not on human resources; for if we did, we never should have attempted the work: and had we thus rashly ventured on the undertaking, we should speedily have sounded a retreat. Our hope is in the Father of Lights, from whom cometh down every good and every perfect gift, and with whom there is no variable-ness, neither shadow of turning. He hath said, "I have sworn by myself, the word hath gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, and every tongue shall swear." And hath he said, and shall he not do it? Hath he spoken, and shall he not bring it to pass? He can cause a nation to be born in a day, and even the conversion of so great and populous a nation as China, is not beyond the compass of Almighty power. Is anything too hard for the Lord?

But God does not need to be at the expense of a miracle, or to step out of the way of his ordinary providence to accomplish such an event. The plain preaching of the Gospel, by humble unassuming individuals, accompanied and blessed by the powerful energy of his Holy Spirit, will accomplish, in due time, the desired end; but, in such a way, that the power will, after all, appear to be that of God, and not of men. The character of the Gospel is *diffusion*; it is compared to a little leaven that gradually spreads itself, till it leavens the whole lump. The very instinct of Christianity is *propagation*; and no sooner does one obtain a knowledge of divine things himself, but he is anxious to make it known to others. Thus an individual converted under the preaching of the word, on the shores of China, like Andrew, on the coast of Galilee, first finds out his own brother Simon, and tells him of Jesus of Nazareth. In this way, one may be the means of awakening ten, and ten of communicating the same blessing to a hundred; and so they may go on, without any miracle, except that of grace, spreading and increasing in a tenfold ratio, till a district—a county—a province—and the whole empire is evangelized. In this view of the case, numbers no longer appal, nor difficulties dishearten; and though China contained double the amount of inhabitants, fenced around by much severer restrictions, we need not fear attempting, nor despair of succeeding, in the work of evangelizing that people.

On the contrary, there is something in the very abundance of the population which constitutes a ground of encouragement; for the inhabitants of that empire, though numerous, and spread over eighteen provinces, must be considered as a great whole; and what bears on the political, intellectual, moral, and religious condition of the people, bears upon them as a whole. Thus China, though vast, is under one despotic form of government, and if measures could be adopted that would influence the ruler of so vast an empire, the whole mass of his subjects would, in a great measure, be affected thereby. It is not a fanatical suggestion, that the prayers of pious Christians, on behalf of the "Son of Heaven," would be heard in the court of heaven, particularly if all the available means be employed to inform, enlighten, and affect his mind. It is not impossible that a remonstrance drawn up by Christian missionaries, may reach the "dragon throne;" or, that a devoted and zealous preacher of the Gospel should get introduced to court, and plead the cause of Christianity in the imperial ear: and though the expression of his "holy will" might, at first, prove



unfavorable, yet the repetition of such attempts, might, in time, prove successful; and induce the government to grant free toleration to the profession of real godliness, through the length and breadth of the land. The man, who should make this the business of his life, and expend his talents and energies in seeking such an introduction, and procuring such an edict, would effect, under God, more than Archimedes contemplated, when he speculated upon moving the world.

But the Chinese are not only living under one form of despotic rule, they possess, likewise, one universal language and literature. It is a remarkable fact, that notwithstanding the spoken dialects of each province and county vary so materially, that the Chinese of different districts are absolutely unintelligible to each other; yet, the written medium of the whole empire is easily understood by all, and writing instead of speaking, constitutes the universal method of exchanging ideas. The Chinese written language, being symbolical, and the same symbols being used to designate certain significations, whatever sounds be attached to the character, each instructed person readily understands a book, though he may use a different dialect from the writer. It is remarkable, further, that not only are the same signs employed for certain ideas, in all parts of the country, but the same style is used. The disposal of the characters, as well as the characters themselves, is according to one uniform method; so that a person able to write well, in Chinese, no matter what may be his native dialect, is intelligible to the remotest borders of the empire. Yea, even beyond the limits of Chinese rule, the Chinese character and style are understood, and throughout Cochin-China, Corea, and Japan, the same mode of writing is current and legible. Thus a book, once composed in the customary Chinese style, if intelligible to one learned man, would be intelligible to all; and might travel among the hundreds of millions inhabiting south-eastern Asia, communicating intelligence throughout the whole region. What a stimulus does this afford to an active and energetic mind, while engaged in studying the Chinese language, or inditing a book for their instruction, that he is doing what may be available to the benefit of so many millions, and that to the latest generation! Such a book needs only to be multiplied and circulated, without undergoing the slightest alteration, in order to enlighten and edify one third of the human race.

The morals, also, of this numerous people have one striking characteristic, and their religious views and practices are precisely similar throughout the empire. When a man has studied the main features of the Chinese character in one place and one person, he has studied them in all; and when he has discovered a train of argument that will silence the philosophical and superstitious objections of one individual, he has provided himself with materials that will be serviceable on all occasions. This uniformity and unvariableness of the Chinese mind is to be traced to their possessing one set of opinions on philosophy and religion; which being laid down in their ancient books, and stereotyped from age to age, constitutes the public and universal sentiment on the above topics, and runs through the whole mass of society. Hence the missionary finds the Chinese always using the same arguments and starting the same objections, which having been often answered before, may be easily replied to again. In this view of the matter, the multiplicity of their population dwindles into insignificance, and affords an advantage to the missionary not to be met with elsewhere.

Whilst considering the population of China in all its bearings, it may be well to observe, that it is possible to draw encouragement from its very increase. It has been before observed, that China, partly by additions to the number enrolled, and partly by the preponderance of births over deaths, has doubled its population several times during the last century. Such has been the rapidity and extent of the increase, that all the waste lands, within the empire, capable of cultivation, have been occupied; and the surplus population, unable to gain a subsistence at home, have been compelled to emigrate by thousands every year, to the islands and countries around. Now the number of inhabitants is still increasing, and the Chinese, in spite of their exclusive and restric-

tive system, are bursting forth on every side, and, without our asking it, are coming in contact with Christians, and seeking shelter under European governments, where missionaries may labor unimpeded and unprohibited among them. If the same causes continue to operate, without any counteracting influence, there seems nothing to prevent the Chinese from crowding into the British possessions in Hindostan, and, under the mild and just sway of our Indian rulers, multiplying still more fast and plentifully than they have done in their own country. They have already their hundreds of thousands in Siam, and will soon occupy Birmah, Pegu, and Assam. They have long colonized the islands of the Malayan archipelago, and what should hinder them from pushing on to New Holland, where millions of acres await their assiduous and energetic cultivation; while the extensive and fertile regions of New Guinea and New Ireland lie still more contiguous to their mother country. A nation increasing as does the Chinese, cannot be long confined within narrow bounds, and restriction with them is impossible. Imperial edicts are already weak and inefficient, but will soon be flung to the winds. Hunger cannot be controlled, and necessity knows no law. Let but another age roll by, and China double her population once more, and her very increase will break down her political barriers, and bring her myriads in contact with the Christian world. Let vigorous measures be taken for the thorough instruction of the Chinese emigrants, and, while coming adventurers get an acquaintance with the truth, returning individuals will carry with them what they have learned; and thus, within and without the limits of the empire, all will gradually be evangelized. The multiplication of their numbers, therefore, viewed in this light, presents an encouraging aspect, and would lead us to anticipate the period as not far distant when China shall stretch out her hands unto God.

## HISTORY OF THE SCOTTISH UNIVERSITIES.

[We have given a brief account of the Universities of Edinburgh and Glasgow, in Vol. XIII., pp. 328—334, and Vol. XIV. pp. 162—167. In the present paper, we shall present the most material facts in relation to the history and existing condition of the remaining Universities of North Britain.]

### UNIVERSITY OF ST. ANDREWS.

#### HISTORY.

THE University of St. Andrews was founded by Henry Wardlaw, Bishop of the diocese, in 1411, and obtained the sanction of papal confirmation in 1413, from Benedict XIII. The Bull institutes a general Study, or University, for instruction in Theology, canon and civil Law, Medicine, and the Liberal Arts, with power to confer degrees on such candidates for these honors as the bishop might, after due examination, and advising with the doctors and masters of the University, deem to be worthy of them. Other Bulls were issued by Benedict, confirming certain privileges bestowed on the University by Bishop Wardlaw. These benefactions of the Church, were ratified by James I., in 1432.

The infant University, thus countenanced by the Throne and the Church, appears to have prospered. Another institution of a similar nature, by and by arose. This was the college of ST. SALVATOR, established by James Kennedy, Bishop of the see, and confirmed by Pope Nicolas V., about 1455, and in favor of which new grants were made by the same prelate, and by Pius II., in 1458. By the papal Bull, the College was to consist of a provost, a licentiate, a baccalaureate, four masters of arts and priests, and six scholars. All the members of college, in opposition to the prevailing licentiousness of the day, were re-

quired "*honeste vivere, ut decet ecclesiasticos, ita quod non habeant publicas concubinas, nec sint noctivagi, sive brigantes, aut aliis notoriis criminibus intenti.*" About ten years after, Paul II. honored it with the privilege of conferring degrees in theology and the arts.

The example of Bishops Wardlaw and Kennedy was followed by dignitaries who succeeded them. In 1512, Alexander Stuart, Archbishop of St. Andrews, and John Hepburn, prior of the Metropolitan church in that city, founded the college of St. LEONARD, which, in the same year, received the royal confirmation, and the usual immunities and privileges. It was to consist of twenty-five persons. All the members were, as in St. Salvator's, to live within the walls, and to conform to certain regulations, most of which are now obsolete.

In 1537, James Beaton, Archbishop of the see, added another institution, called the College of St. MARY, and procured for it, in the same year, the confirmation of Paul III. There was to be maintained in it a number of bursars, to be nominated by the archbishop; and the regents and superiors of the College were privileged to confer degrees. In 1553, John Hamilton, Archbishop of the diocese, gave a new establishment to the College, perfecting the work which his predecessor had begun. It was to consist of 36 persons, and to be exempted from all public burdens.

All these Seminaries continued in this state, till 1579, with the exception of the founding of a professorship of humanity in each of the Colleges of St. Salvator and St. Leonard, at an uncertain period between their foundation and 1579. They certainly contributed to uphold the institutions, and continue the domination of the Romish church, but, at the same time, diffused knowledge and improvement among a rude and illiterate people. In 1579, at the instance of the General Assembly of the Church, and under the authority of the King and Parliament, they were subjected to many and great innovations. This change, known by the name of "*Buchanan's Reformation,*" was introduced, in order to adapt these establishments to the Reformed religion. It is not necessary, however, to detail these changes, as they were afterwards greatly modified. In 1668, their privileges were amplified, by the institution of a professorship of mathematics, and in 1721, of medicine.

In 1747, by an act of Parliament, the two Colleges of St. Salvator, and St. Leonard were united. The union took place in consequence of an agreement entered into for the purpose between the masters and professors of the two Seminaries, in consequence of the insufficiency of the funds at once to provide for the payment of the salaries and to keep the buildings in repair. The statute ordained, that the United College should consist of one principal and the following professorships;—one of Greek, three of Philosophy, one of Humanity, (Latin,) one of Civil History, one of Mathematics, and one of Medicine, sixteen bursars on the original foundations, together with such as have been since, or may hereafter be added on the original foundation, and the necessary servants. All the funds were joined into one common stock.

The *Senatus Academicus* of St. Andrews, have manifested great zeal in the cause of literature and science. In 1811, they resolved that their medical chair, which had not been very efficient, should be a chair for instruction in the principles of medicine, anatomy, and chemistry. A fund was created to meet the expense of chemical apparatus and class experiments. About 1818–19, a class for political economy was opened by the professor of Moral Philosophy, which has been well attended. In 1825–6, the United College originated a lectureship in Natural History, appropriating twenty-five guineas to the lecturer.

#### CHARITABLE FOUNDATIONS.

In the United College, there are 22 foundations for bursaries; their benefit is extended to 75 students; their aggregate value is about £900 per annum. There are 14 of £20 each; four of £15; two of £14; about 40 of £10; 10 between £10 and £5; and one of £5. Of these bursaries, 21 are given by general competition; eight are given by competition of the Madras school, (founded at St. Andrews in 1832, by Andrew Bell, D. D.); seven are given by the Uni-

versity and the United College; and the rest by private patrons. Sir Alexander Ramsay is patron of the 13 Ramsay bursaries, value £20 each.

In St. Mary's College, there are seven foundations for bursaries; their benefit is extended to 17 individuals; their aggregate annual value is about £200. There is one of £18; there are two of £15; ten between £15 and £10; three of £10, and there is one of £7. The fees hitherto exacted for the degrees of B. A. and M. A., have been abolished.

#### GENERAL ADMINISTRATION.

The ordinary affairs of the University are administered by the Senatus Academicus, which consists of the rector, two principals, the professors in St. Mary's College, and the professors of Humanity, Greek, Logic, Moral Philosophy, Natural Philosophy, Mathematics, Civil History, and Medicine, in the United College. The Chancellor is appointed by the Senatus Academicus. The rector is chosen annually, by the professors and students *cives*,\* whose choice is limited to the professors of Divinity and of Ecclesiastical History, and to the principal of the United College.

#### OFFICERS OF THE UNIVERSITY.

	<i>Elected.</i>	<i>Electors.</i>
<i>Chancellor</i> , Robert Visc. Melville,	1826	The Senatus Academicus.
<i>Rector</i> , Sir David Brewster, K. H.,	1839	Professors and Students <i>cives</i> .
<i>Dean of the Faculty of Arts</i> , A. Anderson, LL. D.,		
<i>Librarian</i> , Rev. James Macbean, M. A.		
<i>Printer</i> , G. S. Tullis, Cupar-Fife.		

#### United College.

<i>Principal</i> , Sir David Brewster,	1838	The Crown, Patron.
<i>Chairs.</i> <i>Incumbents.</i>	<i>Appointed.</i>	<i>Patron.</i>
<i>Humanity</i> , Thomas Gillespie, LL. D.	1836	Duchess of Portland.
<i>Greek</i> , Andrew Alexander, M. A.,	1820	Crown.
<i>Mathematics</i> , Thomas Duncan, M. A.	1820	do.
<i>Logic and Rhetoric</i> , James Hunter, LL. D.	1804	College.
<i>Moral Philosophy, etc.</i> , Geo. Cook, D. D.,	1828	do.
<i>Natural Philosophy</i> , Adam Anderson, LL. D.	1837	do.
<i>Civil History</i> , William Ferrie, D. D.,	1808	Marquis of Ailsa.
<i>Medicine</i> , Robert Briggs, M. D.,	1811	University.
<i>Chemistry, with application to the Arts</i> , R. Briggs, M. D.,		
<i>Civil Engineering</i> , Drs. Briggs & Anderson, and Prof. Duncan,		
<i>Philosophy of the Senses</i> , Sir David Brewster.		

#### College of St. Mary.

<i>Principal &amp; Primary</i> , Prof. of Divinity, Robert Haldane, D. D.	1823	Crown.
<i>Chair.</i> <i>Incumbents.</i>	<i>Appointed.</i>	<i>Patron.</i>
<i>Divinity</i> , Thomas T. Jackson,	1836	Crown.
<i>Ecclesiastical History</i> , Geo. Buist, D. D.	1823	do.
<i>Oriental Languages</i> , William Tennant,	1835	do.

#### MISCELLANEOUS OBSERVATIONS.

All the members of the Senatus Academicus must subscribe the confession of Faith and Formula of the Church of Scotland, before the Presbytery of St. Andrews, and take the oath of allegiance to her Majesty, before a Civil Court.

The University does not recognize any authority independently of the University authorities, as having a right to institute new faculties or professorships. The University returns one representative, annually, to the General Assembly of the National Church.

The salaries of the professors, including fees and all perquisites, vary from £200 to £480, per annum. The professor of Humanity has the largest salary.

The professor of Oriental languages in St. Mary's College, teaches Hebrew,

\* Those students, who, after two years' residence, are exempted from the payment of fees.

Chaldee and Syriac. He conducts his course chiefly by examinations. He does not use the points, though he recommends his students to make themselves acquainted with them, after they have acquired a knowledge of the language. The principal of St. Mary's College is the only principal now in Scotland, who, as such, instructs a class, though it was formerly the practice of all to do so. He teaches theology. The second professor of divinity lectures on the Evidences of Christianity and Biblical Criticism. The professor of Church History is, also, professor of Divinity. All the professors give prizes. Examinations are intermingled with lectures.

Attempts to form a Civil History class have been made in all the Universities of Scotland, and have uniformly proved abortive. Dr. Chalmers taught Moral Philosophy and Political Economy, in this University, several years, with distinguished reputation. The principal of the United College, Sir David Brewster, is well known in the scientific world.

## UNIVERSITY AND KING'S COLLEGE OF ABERDEEN.

### HISTORY.

Aberdeen is the principal city in the north of Scotland. It is divided into Old and New Aberdeen. The population of both is between 40,000 and 50,000. The old town was of some importance as early as A. D. 893. The foundation of the University may be ascribed to William Elphinstone, bishop of Aberdeen. A papal Bull was issued for its erection, on the 10th of Feb. 1495. The buildings were commenced April 2, 1500, and the course of instruction in 1505. The first code of statutes for its government, were promulgated in 1505; the second, about 1530. The members appointed by the latter, were 42; of whom the chief were a doctor in Theology (who held the office of principal), a doctor of the Canon Law, a doctor of the Civil Law, and a doctor of Medicine. Various changes and improvements were made at the Reformation, and at other periods, so as to adapt the University to the progress of society.

### OFFICERS.

	<i>Elected.</i>	<i>Electors.</i>		
<i>Chancellor</i> , Earl of Aberdeen, K. T.,	1827	Senatus Academicus.		
<i>Rector</i> , Lord Francis Egerton,	1837	do.		
<i>Principal</i> , William Jack, D. D.,	1815	Rector, Professors, and procuratores gentium.		
<i>Sub-principal</i> , H. Macpherson, M. D.,	1817	do.		
<i>Curator of Library</i> , Prof. Scott.				
<i>Librarian</i> , Robert Cruikshank, M. A.				
<i>Secretary</i> , W. Gregory, M. D.				
<i>Printers</i> , D. Chalmers & Co.				
<i>Chairs.</i>	<i>Founded.</i>	<i>Incumbents.</i>	<i>Elected.</i>	<i>Electors.</i>
<i>Greek</i> ,	1505	H. Macpherson, M. D.,	1797	Rector, Professors, etc.
<i>Humanity, Chem. &amp; Nat. Hist.</i> ,	1505	Pat. Forbes, D. D.,	1817	do.
<i>Mathematics</i> ,	1505	John Tullock, M. A.,	1811	Senatus Academicus.
<i>Natural Philosophy</i> ,	1505	John Fleming, D. D.,	1834	do.
<i>Moral Philosophy</i> ,	1505	Hercules Scott, M. A.,	1821	do.
<i>Divinity</i> ,	1620	Duncan Mearns, D. D.,	1815	{ Synod of Aberdeen,
<i>Oriental Languages</i> ,	1674	James Bently, M. A.,	1798	{ Principal and Deao.
<i>Medicine</i> ,	1505	William Gregory, M. D.,	1839	{ Rector Sen. Acad.
<i>Civil Law</i> ,	1505	Pat. Davidson, LL. D.	1833	{ and Procuratores,
				do.

There are besides, the following lecturers; Dr. Mearns on Practical Religion, Prof. Scott, on the Evidences and Principles of Christianity, Messrs. Adam Mitchell, and James Greig, Murray's Sunday Lecturers, and Wm. Gregory, M. D., A. Moir, M. A., David Kerr, A. Kilgour, M. D., Robert Robertson, W. Templeton, W. C. Fowler, and G. Dickie, on various branches of Medicine and Surgery.

### GOVERNMENT.

The affairs of the College are conducted, and its discipline administered, by the Senatus Academicus, which consists of the principal and professors. From

the decisions of this body, appeal may be made to the court of the rector and his four assessors; and finally, to the chancellor.

#### CHARITABLE FOUNDATIONS.

The number of foundations for bursaries, is 32. Their benefits are extended to 134 students. Their aggregate value amounts to £1,771 per annum. There is one of the annual value of £50, one of £40, one of £27, there are four of £25, four of £22 10s., six of £20, thirty-three between £20 and £15, ten of £15, nineteen between £15 and £10, and fifty-five of £10 and under. About 80 of these exhibitions are open to public competition.

#### GENERAL ARRANGEMENTS.

The session commences on the last Monday in October, and terminates at the end of 22 weeks. The average age at which the students enter, is fourteen. They assemble every morning for prayers in the public school. Divine worship is celebrated twice every Sunday, in the chapel; and there is a lecture on practical religion, in the public school.

#### CLASSES.

The professor of Humanity (Latin) teaches two classes—an elementary class which is attended by students of the first year, in conjunction with the elementary Greek class; and a higher class, which is attended by students of the second, third, and fourth years, all of whom meet together in this class. The first class is engaged in elementary studies; the second read extracts from Suetonius, Lucretius, Cicero, Tacitus, Juvenal, and Lucan. The students in Greek are divided in like manner. The *Græca Minora* and *Majora* are the text books. Prizes are distributed as in the Latin classes. Some branches of mathematics and natural philosophy are taught practically, when the weather will permit. The professors in these two departments, meet the students three times a day. The professor of moral philosophy, also, teaches logic, rhetoric, and political economy. The professorships of medicine and civil law, seem to be nearly sinecures. The divinity professor is required by the Church to hear the discourses, which, according to its injunctions, must be prescribed to all theological students. The study of Hebrew appears to be prosecuted under great disadvantages.

#### MISCELLANEOUS.

The average age at which students are admitted to College, is 14. No age is required. Much complaint is made, that the students are not well grounded in Latin and Greek when they are admitted. Many are in very indigent circumstances, and are obliged to return home and work at farm-labor in the vacations. A great portion of them are natives of Aberdeenshire, and of the northern counties of Scotland.

A lectureship has been founded by Dr. Murray, of Philadelphia. The duties of the lecturer consist in preaching to the masters and students in the college-chapel, twice every Sunday during the session of College. His salary amounts to £120.

There is no common table kept for the professors and students, but the students board themselves throughout the town. Every professor considers it his duty to have all the students attending his class, under his particular inspection and observation.

Many young men, on leaving college, take the degree of M. A. In order to this, the only requisition is, to undergo an examination in natural philosophy. In point of fact, any person may be graduated, on paying the fees, which amount to £2, 17s. 8d. The expense attending degrees in medicine, amount to £26, 5s. 6d., of which, £10 3s. are for parchment and stamp. The expense in relation to degrees in law and divinity is the same, with the exception of the stamp.

The professors and masters are required to subscribe the Presbyterian Confession of Faith.

## MARISCHAL COLLEGE, AND UNIVERSITY OF ABERDEEN.

## HISTORY.

This College was founded by Earl Marischal, under royal authority, in April, 1593, after the establishment of the Reformation and of Presbyterianism in Scotland. It was denominated an Academy, or Seminary of learning; and the founder assigns, as his reason for establishing it, the deficiency of literary and Christian education—considering his attempt to remove what he justly considered as the most serious evil, to be a suitable expression of gratitude to the Almighty for the blessings which he himself enjoyed. The College was to consist of a principal, three teachers, six alumni, and two inferior persons for the management of the revenues of the College. The principal was to be a person of piety and integrity—well instructed in sacred literature, that he might unfold the mysteries of the Word of God; and for this, he must be skilled in the learned languages, particularly Hebrew and Syriac. The three teachers, or regents, were to instruct in Latin, Greek, Logic, Ethics, Politics, and Mathematics. The foundation was confirmed by the General Assembly, and, also, ratified by an act of Parliament. Subsequent alterations have been effected, though less modification, (owing to the enlightened views of the founder,) has been needed than in other Scottish Universities. By subsequent endowments, the number of professorships has been increased to thirteen.

## OFFICERS.

		<i>Elected.</i>	<i>Electors.</i>
<i>Chancellor,</i>	Duke of Richmond & Lennox,	1836	Senatus Academicus.
<i>Rector,</i>	Hon. J. C. Colquhoun,	1839	Suppositi of University.
<i>Dean of Faculty,</i>	A. Baunerman, M. P.	1837	Senatus & eldest minister of Aberdeen.
<i>Principal,</i>	Daniel Dewar, D. D., LL. D.,	1832	Crown.
<i>Librarian,</i>	Geo. Glennie, D. D.,	1838	{ Principal, four regents, and rector of
<i>Secretary,</i>	Geo. Cruickshank, LL. D.,	1821	{ Grammar school.
<i>Printers,</i>	D. Chalmers & Co.,	1796	Principal and Professors.
			do.

## Professors.

<i>Chairs.</i>	<i>Founded.</i>	<i>Incumbents.</i>	<i>Appointed.</i>	<i>Patrons.</i>
<i>Greek,</i>	1593	Robert J. Brown, D. D.	1827	Crown.
<i>Civil &amp; Nat. Hist.</i>	1593	Jas. Davidsoo, M. D.	1811	do.
<i>Natural Philosophy,</i>	1593	William Knight, LL. D.	1821	do.
<i>Mor. Phil. &amp; Logic,</i>	1593	Geo. Glennie, D. D.	1796	do.
<i>Mathematics,</i>	1613	J. Cruickshank, LL. D.	1817	Town Council of Aberdeen
<i>Divinity,</i>	1616	Alex. Black, D. D.	1831	do.
<i>Oriental Languages,</i>	1723	Geo. G. M'Lean, M. D.	1835	Sir A. Ramsay of Balmaia
<i>Church History,</i>	1833	Daniel Dewar, D. D.	1833	Crown.
<i>Humanity,</i>	1839			do.
<i>Medicine,</i>	1700	J. Macrobin, M. D.	1839	do.
<i>Chemistry,</i>	1793	Thos. Clark, M. D.	1833	College.
<i>Anatomy,</i>	1839	Allen Thomson, M. D.	1839	Crown.
<i>Surgery,</i>	1839	William Pirrie, M. D.	1839	do.

## Lecturers.

<i>Practical Religion,</i>	1825	Alexander Black, D. D.	1831	Trustees of Gordon of Murtle.
<i>Evi. of Christianity,</i>	1838	Daniel Dewar, D. D.	1838	College.
<i>Scot's Law, etc.,</i>	1839	James Edmond, M. A.	1828	Society of Advocates Aberdeen.
<i>Botany,</i>	1781	William Knight, LL. D.	1811	College.
<i>Materia Medica,</i>	1818	William Henderson, M. D.	1818	do.
<i>Institutes of Med.</i>	1819	Alex. Harvey, M. D.	1839	do.
<i>Midwifery,</i>	1826	James Jamieson,	1839	do.
<i>Med. Jurisprudence,</i>	1839	Fr. Ogston, M. D.	1839	do.
<i>Comp. Anatomy,</i>	1839	William M'Kinnan, M. D.	1839	do.

## GENERAL ARRANGEMENT.

The session in the arts commences with an open competition for bursaries on the last Monday of October, and ends on the first Friday of April. The average age at which students enter the college, is fourteen.

Previously to being enrolled as members of a class, those who intend to qualify for a degree, must undergo an entrance-examination. Daily examinations take place in all the classes; and towards the end of the session, each class is submitted to a public examination in the common hall. Candidates for the degree of M. A. are examined on all the branches of the curriculum, including the Evidences of Christianity, instructions in which are given to students of the third and fourth years. A weekly lecture on practical religion has been endowed since 1825. The fees for the complete course of four years' instruction in the Faculty of arts do not exceed £23. The Divinity session extends from Christmas to the first Friday of April; the medical session from the first Monday of November to the third Friday of April; the session for Scots law, from the first Monday of November to the first Friday of April.

#### CHARITABLE FOUNDATIONS.

The number of foundations for bursaries is 45. Their aggregate value is about £1,160 annually. There are two of the yearly value of £30; four of £26 5s.; eight, of £25; two between £20 and £15; two of £15; fourteen between £15 and £10; twenty-three of £10; and sixty, under £10. About 67 of these are open to public competition. The two of £30 are awarded by comparative trial for excellence in Mathematics, to students who have attended to that science for two sessions.

#### MISCELLANEOUS.

The remarks which were made under King's College, in relation to the classical studies, will apply, generally, to Marischal College. The theological course requires six years. This department is composed of the professors of Divinity and Oriental languages. In general, only a small portion of the original Scriptures is read, and that very imperfectly. "The students might, perhaps, be able to consult lexicons for themselves for a little while after they leave college, but have attained so little familiarity with the process, that it is for the most part soon forgotten. Chaldee and Syriac are not taught, because the professor can hardly ever get his students to be masters of Hebrew."

There has been a great addition to the number of students within the last 30 years. A considerable proportion of them are in very indigent circumstances.

The professor of Divinity receives a salary of £50 for a course of lectures on practical religion.

The funds for the support of the library amount to £905.\*

### THE SABBATH SCHOOL AN AUXILIARY TO THE MINISTRY.

[By HARVEY NEWCOMB.]

I TAKE it as a settled point, that the preaching of the gospel is the great means instituted by the Lord Jesus Christ, for advancing his kingdom, and saving souls. And, whenever any other instrumentality, however good and efficient, is exalted above this, or represented as of more importance, of greater utility, or as better adapted to secure the end; then such instrumentality is manifestly out of its place, in the minds of those who entertain such views. And next to the preaching of the gospel is family instruction. The family relation is one of the great means employed in all ages, to preserve religion in the world. Without this, it seems hardly possible that religion could ever gain a foothold

\* For a brief notice of one or two new colleges in Scotland, and of the number of students at all the universities, see the article on *Literary and Miscellaneous Intelligence*, on a subsequent page of this No.



in any community. And family instruction certainly stands next in importance to the preaching of the gospel. It is not my purpose, however, in this place, to enter into a discussion of these sentiments, nor to advance any arguments to prove them. I only state them, that what I have to say on another subject, may not be misapprehended.

It is to be regretted that the idea of drawing a comparison between the influence of the Sabbath School and the ministry, should ever have been entertained; or, that it should ever have been supposed by any, that the Sabbath School is designed to take the place of family instruction. Yet, we sometimes hear the Sabbath School, in anniversary speeches, exalted above every other means of grace, and placed on a level with those modern improvements in mechanics and locomotion, which supersede, or throw into comparative disuse, the agencies employed in former times. But this is not only adopting a wrong principle, but it is injuring the credit, and destroying the power of the very instrumentality which it is destined to exalt. The Lord Jesus Christ, in settling the order of the Christian dispensation, had in view before his omniscient eye, the varied circumstances of different ages and countries; and he fixed upon those permanent instrumentalities which he saw to be adapted to all these varieties; and in his choice of the Christian ministry, we see evidence of divine wisdom; for the public appeal of the living voice, to assemblies of men, has proved, in all ages, the most powerful means of moving and influencing any community. All the improvements of subsequent ages, therefore, in the introduction of printing and books, and the institution of common schools and Sabbath Schools, are to be regarded as subordinate to this grand instrumentality; and chiefly useful, in the salvation of souls, as they tend to give power and efficiency to the preaching of the gospel. The same may likewise be said in regard to the power which they give to family instruction. It is when viewed in this light, that the great importance and real value of the Sabbath School system is seen. I may say, also, that it is when viewed in this light, that the proper course is pursued to render the influence of the Sabbath School most salutary and efficient. When so viewed, it will be used mainly as an instrument for exciting a general interest throughout the community, in the *private study of the Bible*. And this ought to be the great end of the Sabbath School. If it does not effect this, it does little good. It is of small account for a congregation to be collected in classes for three quarters of an hour, on the Sabbath, to *talk about* a portion of Scripture; but it is a great object gained, if the spending of this time in this way, shall secure the private and thorough study of this portion of Scripture, by every one so assembled. But when the Sabbath School is thrust out of its proper place, or permitted to occupy a higher position than properly belongs to it, this grand point will be overlooked, and varied and overstrained efforts will be made for *immediate effect*, by the constant introduction of novelties, and by incessant attempts to keep up excitement. Yet these, in the end, will fail; and in spite of them, the cause will languish. There must be something to take a deeper hold of the general mind, or a permanent interest in the Sabbath School cannot be maintained.

One of the greatest impediments in the way of the gospel is the tendency to stagnation in the general mind. This is deeply felt by those who attempt to proclaim the gospel among a people where no progress has been made, for ages, in any useful improvements, or in the state of society. And perhaps to this cause, may be mainly traced the great apostasy of the middle ages. It is still felt, to a greater or less extent, in most places. Whatever, therefore, tends to wake up intellect, prepares the way for the gospel to be heard with greater effect. But this is true, in a tenfold degree, when the mind is waked up to the investigation and contemplation of religious truth; for, strange as it may seem, when the value of the interests concerned are considered, it is nevertheless true, that on no subject is there so much apathy as on this. It is a general complaint, that a great proportion of the good seed, sown by the spiritual husbandman, falls by the way side. The difficulty is, the attention is not aroused; and when the attention is not awake, the truth is neither appre-

hended nor retained. Yet, there is more in the Bible that is capable of waking up intellect, and stirring up the deep fountains of thought, than in all other books that have been written since the foundation of the world. There is more that is soul-stirring, heart-stirring, and calculated to awaken a deep and permanent state of inquiry in the minds of men. This is proved by the fact, that it is only in those communities where the Bible is possessed, and where it has a hold upon the minds of the people, that intellect is thoroughly aroused.

Now, it appears to me, that if this principle is seized hold of in a proper manner, in connection with the Sabbath School system, it is capable of being wielded with immense power by the Christian ministry in this country. Let a whole congregation, or a majority of the members of a congregation, become deeply interested in the *study of the Bible*, in connection with the Sabbath School, and there will be an interest awakened in preaching, which was never felt before. Nor will this be all—preaching will be *understood* and *felt*, as it never was before. Painful as the fact is, it is nevertheless true, that even in this enlightened community, individuals are often found, grown to years of maturity, who have never read the *whole* Bible. But how many more are to be found, who have never *studied* it, so as to have their minds brought fully into contact with its soul-stirring truths.

But is the Sabbath School capable of accomplishing so desirable an object? And what means are there, within the reach of the ministry, which can be employed to enlist a people, and secure a permanent interest in such a course of study? I feel great reluctance in speaking of ministers, lest I should seem to be attempting to instruct them in their duty—a thing which I feel by no means competent to do. Yet, I cannot speak the convictions of my own mind, on this subject, without alluding to them; and I am strongly and deeply impressed with the sentiment that the Sabbath School has as yet hardly begun to exert the influence upon our congregations, which it might do if it were made the means, generally, (as I know it can be,) of waking up and sustaining a permanent interest in the deep and thorough study of the Holy Scriptures. I have no doubt that ministers generally feel this; but how shall this interest be awakened? This is the question. I have never forgotten, and I think I never shall forget, a remark of Dr. Beecher's, which I read many years ago, nor the impression which it then made upon my own mind—"Whatever *ought* to be done, *can* be done." I shall not stop here to inquire whether this is *theologically* correct or not; but, understood in a popular sense, as a practical principle applicable to practicable things, I think there can be no dispute about it; and it was in this sense, that it was spoken. And, in this restricted sense, it is a principle of immense power, when it takes full possession of a man's mind, as a principle of action. It removes all the "lions" out of the way of the slothful. It takes away every plea of sloth, and every excuse of indifference, where any worthy object of effort is set before the mind. In its application to the subject under consideration, it will stand *logically* thus:—It would be a great benefit to the minds and hearts of the members of a Christian congregation, and it would greatly increase the power and force of the preached gospel, if a general interest were awakened in the thorough and close study of the Bible:—such an interest *ought* to be awakened:—*and therefore* such an interest *can* be awakened, in all our congregations. I believe it. I have seen it done. I have seen such an interest awakened in the study of the Sabbath School lesson, among a laboring population, that the newspaper would be laid aside for the Bible lesson. I believe it can be done any where. But *how* shall it be done? And how can ministers accomplish such an object, when they cannot engage as superintendents or teachers of the Sabbath School, nor withdraw their time and strength on the Sabbath from their public duties? In answer to this, I would say, first, That they must *feel deeply interested themselves*, in the object to be accomplished. For I suppose it to be correct, as a general principle, that no one can wake up a deeper interest in any object in the minds of others, than he feels himself. But it may be taken for granted, that Christian ministers generally do feel deeply interested in this object. And then, secondly, They must *believe* that it *can be done*. Otherwise they will be faint hearted in their efforts, and ready to give up,

when obstacles are encountered. Thirdly, They must *have a will to do it*. And then, a principle, proved by the common sense and experience of mankind, so as to pass into a proverb, will prove that it can and will be done—“*Where there's a will there's a way.*”

I suppose that every minister who truly magnifies his office, will be to his congregation, in regard to every movement for the promotion of religion, what the main-spring is to the watch; and not only the main-spring, but the hair-spring also—the *motive power* and the *regulator*. And, if this be so, what is to hinder him from accomplishing the very object under consideration? If he is able to touch the springs which keep all the wheels of religious feeling and action in regular motion throughout his congregation, what is to hinder him from producing this very movement, and keeping it in permanent operation? Nor is it necessary to point out the particular means to be employed to produce this result, to one who has such springs of action within his reach. I will, however, notice one means, because it is connected with a great principle; because it is the most efficient means that a minister can employ, to accomplish the object proposed; and because there is reason to believe it is sadly neglected. I allude to a weekly meeting of the teachers, for consultation upon the Sabbath School lesson. I say *consultation*, for if this meeting is made the place of preparation, without previous study, it will defeat the object. The importance of such a meeting, *with the pastor at its head*, can scarcely be overrated. How can the minister, as the watchman of his flock, and the guardian of the truth, perform his duty, unless he is able both to know what is taught in the Sabbath School, and to give direction to its operations and to the minds of those who teach? Let the teachers study their lessons thoroughly in private, and then meet together at the pastor's study, compare their views, and receive instruction from him where they are erroneous or deficient, and it will wake up a new interest both in their minds and in his, which will diffuse itself through the whole school, and be felt in all the families of the congregation. This meeting will be to the Sabbath School and the congregation, what the heart is to the body; and in the same manner it will sustain the interest which is created by it; for the influence which it sends out will return again, by the effects which it will produce among the young people, in the families, and among adults, to reanimate the pastor's zeal and awaken new interest, to flow down again through the teachers and scholars, and return to him continuously, as the blood flows through the arteries to the remotest extremities, and returns again to the heart. But, a Sabbath School without a teacher's meeting, is like a human body without a heart. This meeting will bring the pastor into direct contact with the minds of the best portion of his church every week. It will make him acquainted with their habits and modes of thought and feeling. It will enable him to give direction to their thoughts, and wake up a thirst for religious knowledge. It will give him an opportunity of directing the operations of the school, and moulding it to his own liking. It will give him the means of knowing every week, the state of mind of the most interesting portion of his hearers. For the utmost freedom should be used at this meeting; he should feel at liberty to make any inquiries of the teachers which he pleases, concerning the members of their classes; and they, in their turn, should be made to feel at liberty to ask any questions they please, for information, and to make any suggestions they please, for the improvement of the school. It will enable him, also, to have his influence constantly, though indirectly, felt upon the whole school.

The great objection generally felt against the measure here proposed, is the difficulty of inducing teachers to attend such a meeting, especially where they live at a distance from each other. But I am fully persuaded that this difficulty will be overcome, wherever a minister determines in his own mind that he will sustain a teacher's meeting. It will be hard at first, but as soon as the teachers become interested, this difficulty will vanish. I suppose that nearly every individual in a congregation might be assembled together weekly at any given time and place, to remain an hour and a half, if every one could, by so doing, honestly obtain *one dollar*. To sustain a teacher's meeting, then, only requires

that the interest should be raised in their minds as high as the value of one dollar. And is it to be believed, that Christian men and women cannot be convinced that the best interests of the Sabbath School and the congregation, and their own personal improvement in Christian knowledge, are not worth so much as one dollar a week? It is, moreover, a fact proved by experiment, that such an interest may in a little time be awakened by such a meeting, that no ordinary hindrance will prevent a teacher from attending it. It must, however, be commenced without expecting all the teachers to attend at first. But they will be gradually drawn in; and those who do not come, will find themselves falling so much behind their associates, that they will fall off, and give place to such as are more deeply interested.

But in connection with this, and as an auxiliary to it, a minister ought frequently to pass silently through the school, and observe how the teachers perform their duty; and, where it is called for, to urge upon the scholars the necessity and importance of thorough study. This will enable him to make his suggestions to the teachers, at their meeting, with more effect. There are also other springs to be touched. There is nothing better than the Sabbath School lesson to give directness and force to family instruction; and the minister who knows how to regulate the little wheels, will very soon have the Sabbath School lesson generally studied as a *family exercise*. And by his interest in this matter, he will find an avenue opened to the minds and hearts of the younger portion of his congregation, in his family visits, which will be of great advantage in his pastoral labors. And if he will take these opportunities to instruct the children in the method of study pursued in the school, and help them out of difficulties, he will find a new cord binding them to his heart.

Where the course here marked out is faithfully and perseveringly pursued, I think there can be no doubt, that a constant and growing interest will be felt in the Sabbath School; and that gradually the adult members of the congregation will fall in; and thus, the minister will find himself preaching to a people, the greater part of whom are engaged every week in a course of instruction of which he himself has the principal direction. Such a state of things needs only to be hinted at, to have its great advantages seen and appreciated.

## LONGEVITY OF THE GRADUATES OF HARVARD COLLEGE;

EXHIBITED IN A TABULAR LIST OF SUCH AS HAVE REACHED OR PASSED THE AGE OF  
EIGHTY-FOUR.

[Prepared by J. P. DABNEY, M. A., of Cambridge.]

[Some few names, (chiefly before the end of the seventeenth century) as the writer, upon closer observation finds, hardly fall within the exact limits laid down in the above title. He thinks it best, however, to let them pass, rather than disturb the series at the moment of going to the press.]

N. B. All which follows the name to the first colon, indicates the birth-place and lineage.

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|--|---|
| 1642. William Hubbard, b. in England; min. of Ipswich, ord. 1656; the well-known historian, &c.; d. Sept. 14, 1804. 83.      | Rev. Peter Hobart: min. of Southold, Long Island, N. Y.; d. Feb. 28, 1717. 89.  |
| 1645. Samuel Stow, b. in England; min. of Middletown, Ct. [1650-'60.]; d. May 8, 1704. 82.                                   | — Jeremiah Hobart, Hingham, son of Rev. Peter Hobart: min. of Topsfield [1672-'80], Hempstead, Long Island, [fr. 1656,] and Haddam, Ct., [fr. 1700]; d. Nov. 6, 1715. 85. |
| 1647. Comfort Star, Ashford, Kent, Eng.; min. Cumberland co., Eng.; ejected in 1662, d. at Lewes, Sussex, Oct. 30, 1711. 87. | 1656. Increase Mather, son of Rev. Richard M., Dorchester: min. of O. N. Ch. Bost. [fr. 1669,] and Pres. of H. U. [1685—1701]; d. Aug. 23, 1723. 85.                      |
| 1650. Joshua Hobart, Hingham, son of   |   |

1659. Samuel Cheever, New Haven, Ct., son of Ezekiel, the celebrated schoolmaster: min. of Marblehead, ord. Aug. 13, 1684; d. May 29, 1724. 85.

1661. Joseph Whiting, Lynn, son of Rev. S. W.: min. of Lynn, [1680—'82,] ord. at Southampton, Long Island about 1682; d. Apr. 7, 1723. 82.

1662. Solomon Stoddard, Bost., son of Anthony S.: min. of Northampton, 1672; d. Feb. 11, 1729. 85.

1668. Zechariah Whitman, Weymouth, son of John W.: min. of Hull, [fr. 1670]; d. Nov. 5, 1726. 82.\*

1677. Thomas Cheever, Ipswich, br. of Rev. S. C. (1659): min. of Malden, [1681—1686,] and of Chelsea, [fr. 1715]; d. Nov. 27, 1749. 93.

1684. Nehemiah Walter, b. in Ireland: min. of Roxbury, ord. Oct. 17, 1688; d. Sept. 17, 1750. 86.

1689. John Hancock, Cambridge, son of Nath. H.: min. of Lexington, ord. Nov. 2, 1698; familiarly styled "Bishop H." d. Dec. 5, 1752. 82.

1692. Ebenezer White, Weymouth(?): min. of Bridgehampton, Long Island; d. 1756. 84.

1693. Henry Flynt, Dorchester, son of Rev. Josiah F. (1664): Cambridge. Tutor and Fellow of the Corporation over 50 years. d. Feb. 13, 1760. 85.

1698. John White, Brookline: min. of Gloucester, [fr. 1703]; d. Jan. 16, 1760. 83.

— Oxenbridge Thacher, Milton, son of Rev. P. T. (1671): Bost. Select-man and Repr. many years: d. Oct. 29, 1772. 91.

1699. Daniel Greenleaf, —: min. of Yarmouth, [1708—'27]; d. Aug. 26, 1763. 85.

— Samuel Niles, Braintree: min. of Braintree, fr. 1711; d. May 1, 1762. 88.

1700. John Barnard, Bost.: min. of Marblehead, ord. July 16, 1716; d. Jan. 24, 1770. 89.

1701. Timothy Cutler, Charlestown, son of Major John C.: min. of Stratford, Ct., [1709—'19.] Pres. of Yale Coll., [1719—1722]; min. of Christ Ch. Bost. [fr. 1723]; d. Aug. 17, 1765. 82.

— Israel Loring, Hull: min. of Sudbury, ord. Nov. 20, 1706; d. March 9, 1772. 91.

— Nicholas Sever, Roxbury: min. of Dover, N. H., [1711—'15]; Plymouth, Judge of C. Pl. Ct.; d. Apr. 7, 1764. 84.

1702. Samson Sheafe, Portsmouth, N. H.(?): merch. in P.; d. — 1772. 91.

— Peleg Wiswall, Duxbury, only son of Rev. Ichabod W.: schoolmaster in Bost. (north-end); d. Sept. 2, 1767. 84.

1703. William Allen, Boston: first min. of Greenfield, N. H.; ord. Feb. 15, 1707; d. Sept. 8, 1760. 84.

1707. Timothy Ruggles, Roxbury: min. of Rochester, [1710]; d. Oct. 28, 1768. 84.

1707. Stephen Jaques, Newbury: schoolmaster awhile on Cape Cod; returned to N., and d. (as it is there computed) about 1782,—doubtless *Æt.* 90—93. *asterized* in Catal. of 1779.

1709. Benjamin Prescott, Concord, son of Capt. Jon. P.: first min. of Danvers, S. P. [1713—'56]; d. May 28, 1777. 90.

1710. Joseph Adams, Braintree, son of Deacon Joseph A.: first minister of Newington, N. H., ord. Nov. 16, 1715; d. May 26, 1783. 94.

1711. John Chipman, Barnstable: first min. of Beverly, N. P., ord. Dec. 28, 1715; d. March 23, 1775. 84.

1712. Nath. Appleton, Ipswich, son of Hon. Judge A.: min. of Cambridge, ord. Oct. 9, 1717; d. Feb. 9, 1784. 91.

— Eleazer Tyng, Woburn, son of Hon. Jon. T.: J. of Peace at Tyngsboro', and Col. of the Middlesex regt.; d. — 1782. 92.

— John Nutting, Cambridge: master of the grammar-school, Notary-public and Collector of the port, Salem; d. May 20, 1790. 96.

1713. Stephen Williams, Deerfield, son of Rev. Jn. W. (1683): first min. of Longmeadow, [from 1717]; d. June 10, 1783. 89.

1714. Ebenezer Gay, Dedham: min. of Hingham, ord. June 11, 1716; d. March 18, 1787. *nearly* 91.

1717. Daniel Perkins, Topsfield: min. of Bridgewater, W. P., ord. Oct. 4, 1721; d. Sept. 29, 1782. 86.

1720. John Angier, Watertown(?): min. of Bridgewater, E. P., Feb. 28, 1725; d. Apr. 14, 1787. 86.

— Thomas Smith, Boston, son of T. S. merch.: min. of Portland, Me., ord. March 8, 1727; d. May 23, 1795. 93.

— Ezra Carpenter, Rehoboth: min. of Swansey, N. H. [1753—'69,] and of Keene, [1753—'60]; d. in Walpole, Aug. 26, 1785. 86.

1721. Nathan Bucknam, Malden: min. of Medway, E. P., ord. Dec. 29, 1724; d. Feb. 6, 1795. 91.

1722. Edmund Quincy, son of E. Q. (1699): Bost. J. of C. Pl. Ct.; d. July 4, 1788. 85.

— Edmund March, Newbury: min. of Amesbury, ord. 1728; d. at Newburyport, March 6, 1791. 88.

1723. Stephen Greenleaf, Yarmouth, son of Rev. Daniel G.: Bost. Sheriff of Suffolk co.; d. Jan. 26, 1795. 92.

— Joseph Lynde, —: Repr. of Charlestown, J. of Peace, &c., phys. in Worcester fr. 1783, druggist in Hartford, Ct.; d. in W. Dec., 1788. 86.

— Isaac Abbot, Andover: Deacon of the South Ch. in A.; d. Sept. 9, 1784. 86.

1724. Dudley Woodbridge, Simsbury, Ct., son of Rev. D. W. (1694): physician in Stonington, Ct., styled "D. W., Esq.;" d. Nov. 1790. 86.

— William Balch, Beverly: first min.

\* His age has been variously stated by different authorities, at 78, 82, & 85. (*J. Farmer.*)

of Bradford, E. P., ord. June 7, 1728; d. Jan. 12, 1792. 88.

1724. David Hall, Pomfret, Ct.: min. of Sutton, ord. Nov. 15, 1729; d. May 8, 1789. 85.

— Samuel Allis:\* d. at Somers, Ct., Jan. 1797. 92.

1725. John Tyng, nephew of E. T. (1712): the "eccentric Judge T. of Tyngsboro'"; d. Apr. 7, 1797. 93.

— James Pike, Newbury: first min. of Somersworth, N. H., ord. Oct. 28, 1730; d. Mar. 19, 1792. 89.

— Ebenezer Flagg, Woburn: min. of Chester, N. H., ord. 1736; d. Nov. 14, 1796. 92.

1726. Joseph Lord, son of Rev. J. L., (1691,) Charleston, S. C.: a preacher and physician; d. at Westmoreland, N. H., — 1789. 86.

— Atherton Wales, Braintree: min. of Marshfield, N. P., ord. 1739; d. Nov. 29, 1795. 92.

1728. Thaddeus Mason, Lexington: Register of Deeds for Middlesex, at Cambridge; d. May, 1, 1802. 95.

— John Seecombe, Medford: first min. of Harvard, [1733—1757]; d. — 1792. 84.

1729. Richard Clarke, Boston(?): merch. and Tea-Consigee in B.; d. (as a refugee) in London, Feb. 27, 1795. 85.

— Joseph Lee, br. of Tho. L. (1722): Judge of C. Pl. for Middlesex at Cambridge; d. Dec. 5, 1802. 93.

1730. William Royal, Dorchester, br., probably, of Hon. Isaac R., Medford: Repr., &c. of Dorchester; d. in Stoughton, Jan. 15, 1794. 84.

1731. Samuel Niles, Braintree, son of Rev. S. N. (1699): farmer in B., and Repr. Judge of C. Pl. Ct. for Suffolk; removed to and d. in Lebanon, Ct., Apr. 30, 1804. 92.

— Stephen Sewall, —: schoolmaster in Newbury; d. Sept. — 1795. 87.

— Samuel Bacheller, Reading: min. of Haverhill, W. P. [1735—'61]; d. in Royalston, March 19, 1796. 89.

— Samuel Kendall, —: first min. of New Salem. d. Jan. 31, 1792. 85.

1732. Timothy Ruggles, Rochester, son of Rev. T. R. (1707): att'y at law, in Rochester, Sandwich and Harwich; Repr., also, of R. and H.; Ch. Just. of C. Pl. for Worcester co.; Col. in active service, [1755—'60.] and known to after times as "Brigadier R."; d. (as a refugee) in Wilmot, N. S., Sept. 1795. 86.

— Joseph Gardner, —: min. of

Newport, R. I. [1740—'43]; d. in Boston as the "Hon. Jos. G." Apr. 6, 1806. 92.

1732. Sampson Spaulding, Chelmsford: first min. of Tewksbury, ord. Nov. 23, 1737; d. Dec. 15, 1796. 86.

1733. William Vassall, son of Major Leonard V.: gent. in Boston; d. (as a refugee,) at Battersea Rise, Surrey, Eng., May 8, 1800. 85.

— Edmund Freeman, Sandwich, son of E. F.: farmer in Mansfield, Ct., chiefly; d. March 9, 1800. 89.

— Jedediah Adams, Quincy: first min. of Stoughton, ord. Feb. 19, 1746; d. Feb. 25, 1799. 88.

— Joseph Cleverly, —: Episcopal reader in Quincy; d. March 16, 1802. 89.

— Enoch Parker —: schoolmaster in Newton; d. Feb. 16, 1801. 87.

1735. Samuel Curwin, Salem, son of Rev. Geo. C. (1701): merch. in S.; d. Apr. 9, 1802. 86.

— Eliakim Willis, New Bedford: min. of Malden, ord. 1752; d. March 14, 1801. 87.

— Ivory Hovey, Topsfield: min. of Rochester, [1740—'65.] and of Plymouth, Monument Ponds, [fr. 1770]; d. Nov. 4, 1803. 90.

1736. George Jaffrey, Portsmouth, N. H., son of Hon. Geo. J., (1702): merch. in P.; d. Dec. 1802. 86.

— Francis Hutchinson, son of Hon. Wm. H. (1702): "merch. in Norwich, Ct., and a Lieut. in Brigadier Waldo's corps." — *Winthrop's MS. Hist. of Graduates, &c.* d. at New Salem, Feb. 1801. 85.

— Norton Quincy, son of Col. John Q. (1708,) Braintree: gent. in "Germantown" Braintree; d. Oct. 1801. 85.

— John Porter, Abington: min. of Bridgewater, N. P., ord. 1740; d. March 12, 1802. 87.

1737. Ebenezer Morse, Medfield: min. of Boylston [1743—'75.] dismissed for political heresy; d. Jan. 3, 1802. 84.

1738. Jonathan Davis, Cambridge: physician in Roxbury; d. Feb. 6, 1801. 85.

1739. Edward Brattle Oliver, Boston: Bost. (north-end); d. Apr. 3, 1797. 84.

— Daniel Emerson, Reading: min. of Hollis, N. H., ord. 1743; d. Sept. 30, 1801. 85.

1740. Samuel Hale, Newbury: merch. in Portsmouth, N. H.; d. July 10, 1807. 89.

— Benjamin Willis, Bridgewater: Judge of C. Pl. for Plymouth, in B.; d. July 13, 1807. 87.

1741. David Phips, son of Lieut. Gov. Spencer P. (1703): Sheriff of Middlesex, in Cambridge, to the Revolution; afterwards a Capt. in the Royal navy; d. (as a refugee) at Bath, Eng., July 7, 1811. 87.

— Joseph Waldo, Boston: merch. in B. to the Revolution; d. (as a refugee) in Bristol, Eng., Apr. 1816. 94.

— Joseph Roberts, Boston: min. of Leicester, [1754—'62]; d. in Weston, Apr. 30, 1811. 91.

\* This individual occasions some perplexity, not indeed as to the fact of his death, the place or his advanced age; but as to the field of his ministry. Although *Winthrop's MS. History of Graduates*, calls him "minister of Somers," yet so does not the *Col. Cent.* which publishes his death (as above,) nor is his name found under the head of "Somers" in the *List of Connecticut ministers and churches*, *Am. Qu. Reg.* Vol. IV.

— John Mellen, Hopkinton: min. of Sterling, [1744—'78]; d. in Reading, July 4, 1807. 85.

1743. John Usher, son of Rev. John U., Episcopal missionary, (1719): min. of the Episcopal ch., Bristol, R. I.; d. July 5, 1804. 84.

— John Crocker —: phys. in Richmond, Berkshire co.; d. May 4, 1815. 93.

1744. John Wingate, Hampton, N. H., son of Col. Joshua W.: farmer and schoolmaster in Northampton, N. H.; d. Sept. 4, 1812. 88.

— Peter Frye, Andover: Repr. from Salem, Col. of the Essex reg't, &c.; d. (as a refugee,) at Camberwell, Surrey, near London, Feb. 1, 1820. 97.

— James Welman, Lynn: min. of Millbury, [1747—'60.] and Cornish, N. H., [1768—'85]; d. Oct. 18, 1808. 85.

1745. William Davis, Boston: merch. in Bost.; d. Apr. 13, 1812. 84.

— Nehemiah Porter, Hamilton: min. of Essex, [1750—'66.] and of Ashfield [fr. 1774]; d. Feb. 29, 1820. 99 and 11 ms.

1746. Edw. A. Holyoke, Marblehead, son of Rev. E. H. (1705) afterwards Pres. of H. U.: physician in Salem three quarters of a century; d. March 31, 1829. 100 and 7 ms.\*

1747. William Ellery, Newport, R. I., son of Lt. Gov. W. E. (1722): Newport, R. I., M. Cont C [1776—'80.] a signer of the Decl. of Ind. and Collector of N. for thirty years; d. Feb. 15, 1820. 93.

1748. George Leonard, Norton: Repr. of N., Judge of Prob. for Bristol, M. C. do. 6 years, [1787—'95]; d. July 26, 1819. 90.

— Joseph Gooch, son of Jos. G., esq., (1720) Milton; "d. in Vermont, the autumn of 1811."—*Rev. Dr. Peirce*. Qu. where? He must, in that case, have been about 84 or 85 years of age. He is however *unasterized* before the Catal. of 1815.

— John Erving, Boston, son of Hon. Jn. E.: Bost. gent., Col. of militia, a M. Couns'r.; d. (as a refugee,) in Bath, Eng., June 17, 1816. 89.

1748. Richard Perkins, Bridgewater, W. P., son of Rev. J. P. (1717): phys. in B.; d. Oct. 16, 1813. 84.

1749. Cotton Tufts, Medford, son of Dr. S. T. (1724): phys. in Weymouth; d. Dec. 8, 1815. 84.

— Israel Cheever, Concord, son of Daniel C.: min. of New Bedford, [to 1759]; d. at Liverpool, N. S.

1751. William Watson, Plymouth: Naval Officer in P. before the Revol'n, Judge of C. Pl. Ct.; d. Apr. 22, 1815. 85.

1752. Ammi R. Cutter, North Yarmouth, Me., son of Rev. A. R. C. (1725): phys. in Portsmouth, N. H.; d. Dec. 8, 1820. 86.

— Charles Turner, Scituate: min. of Duxbury, [1755—'75.] removed to Turner, Me., M. C. for Oxford distr. [1809—'13]; d. Aug. 1818. 86.

1753. Oliver Wendell, Boston: Boston, Judge of Probate, State Senator, &c.; d. in Cambr. Jan. 15, 1818. 85.

— Peter Thacher Smith, Portland, Me., son of Rev. Tho. S. (1720): min. of Windham, Me., [1762—'90]; d. (as "P. T. S., esq.," Oct. 1826. 95.

1755. David Sewall, York, Me.: Judge of the S. J. Ct. of Ms., &c.; d. Oct. 22, 1825. 90.

— John Adams, Quincy: Quincy, second President of the United States; d. in Q. July 4, 1826, nearly 91.

— William Whittemore, W. Cambr. (?): schoolmaster in W. C.; d. March 9, 1818. 86.

1756. Nath. Lothrop, Plymouth: phys. in P.; d. Oct. 20, 1828. 91.

— Timothy Walker, Concord, N. H., son of Rev. T. W. (1725): officer in the Revolutionary War, Ch. Justice of Ct. of C. Pl.; d. in Concord, N. H., May 5, 1822, 85.

— Henry Hill, Boston: merch. in B.; d. July 7, 1828. 92.

1757. Thomas Phips, Quincy (?): phys. in Q.; d. Nov. 4, 1817. 85.

— Jedediah Parker, —: Boston, (Unity st.); d. Aug. 21, 1826. 89.

1758. Samuel Danforth, Cambr., son of Hon. Judge D. (1715): eminent phys. in Boston, and Pres. of M. M. S., [1794—'98]; d. Nov. 17, 1827. 87.

— Joseph Pearson —: Exeter, N. H., Secretary of State; d. — 1823, *probably* 84-5.

— Eliab Stone, Framingham: min. of Reading, N. P., ord. May 20, 1761; d. Aug. 31, 1822. 85.

1759. Edmund Dana, Cambr., eldest son of Hon. Richard D. (1718): ord. in Lond., Jan. 1765; d. in Wroxeter, Eng., Aug. 1823. 84.

— Paine Wingate, Amesbury, son of Rev. P. W. (1723): min. of Hampton-Falls, N. H. [1763—'71.] left the profession; Repr. [1793—'95.] and Senator, [1789—'95.] in the U. S. Congress, fr. N. H.; d. in Stratham, (his residence,) March 7, 1838. *nearly* 99.

1760. Daniel Leonard, Norton, cousin of Hon. G. L. (1748): att'y-at-law in Taunton, and Repr. of T., became a refugee, Ch. Justice of Bermuda an uncertain time, d. in London, June 27, 1829. 89.

— James Baker, Dorchester: phys. in D.; d. Jan. 3, 1825. 85.

— Henry Canings, Tyngshoro': min. of Billerica, ord. Jan. 1763; d. Sept. 3, 1823. 84.

1761. Edward Wigglesworth, Hamilton,

\* It is curious enough, that the two leading names in length of days, in this series should stand in juxtaposition; and scarcely less so, that three of the highest cases of longevity in the List, and almost in consecutive years, (Frye, Porter, and Ellery,) should mark, by the event of their decease, the beginning, the middle, and the end of the self-same month, (Feb. 1820).

son of Rev. S. W. (1707): an officer in the Revolution—"Col. W.;" d. Dec. 8, 1826. 87.

— Adam Porter, Abington: removed to and died, probably, in Cumington, Hampshire co. *asterized* in Catal. of 1830; probably *over* 84.

1762. Timothy Alden, Bridgewater, S. P.: min. of Yarmouth, ord. Dec. 13, 1769; d. Nov. 3, 1828. 92.

— Geo. Partridge, Duxbury: Dep. Sheriff of Plymouth co., M. Cont. C. [1780—'89]; d. July 7, 1828. 88.

— Josiah Windship, Cambridge: min. of Woolwich, Me., ord. 1765; d. Jan. 29, 1824. 84.

1763. Samuel Eaton, Quincy, son of Rev. E. E. (1729): min. of Harpswell, Me., ord. Oct. 1764; d. Oct. 1822. 85.

— Timothy Pickering, Salem: Col., Adj. General, and Q. Master General in the Revolutionary War, Member of the Cabinet, U. S. Senator and Representative; d. in Salem, (his residence,) Jan. 29, 1829. 84.

— Samuel Perley, Ipswich: min. of Seabrook, N. H., [1765—'75.] Moultonborough, [1778—'79.] Groton and Hebron, [1779—'84.] and Gray, Me., [1784—'91]; d. Nov. 28, 1831. 89.

1764. Benjamin Bourne, ———: physician in Sandwich; d. July, 1827. 84.

— Thomas Lancaster, Rowley: min. of Scarboro' Me., ord. 1775; d. Jan. 27, 1831. 89.

— Nehemiah Ordway, Amesbury: min. of Middletown, N. H., [1778, dism.] and of Haverhill, W. P., [1789—'94]; d. in Pembroke, N. H., June, 1836. 93.

— Rufus Wells, Deerfield: first min. of Whately, ord. 1771; d. Nov. 8, 1834. 90.

— Daniel Fuller, Middletown: min. of Gloucester precinct, [1770—1821]; d. in Boston, May 23, 1829. 89.

1765. John Thompson, Scarboro' Me.: first min. of Standish, Me., [1768—'83], inst. at South-Berwick, 1783; d. Dec., 1828. 88.

— Jacob Rice, ———: first min. of Henniker, N. H., [1769—'82,] do. of Brownfield, Me., inst. Oct. 1806; d. Feb. 1, 1824. 84.

— Andrew Fuller, ———: Lyndebo-rough, N. H.; d. Apr. 1831. 88.

— Joseph Willard, Grafton: min. of Mendon, [1769—'82], ord. at Boxborough, Nov. 2, 1785; d. Sept. 13, 1828. 86.

— Joseph Currier, Amesbury: first min. of Goffstown, N. H., [1771—'74]; d. in Mass., July 30, 1824. 86.

1766. Jacob Ashton, Salem(?): Pres. of Insurance Office in S. more than 30 years; d. Dec. 28, 1829. 85.

— Joshua Fisher, Dedham: eminent physician in Beverly; d. March 15, 1833. 85.

1767. Jeremiah Shaw, Hampten, N. H.: min. of Moultonborough, N. H., ord. 1779; d. Oct. 1834. 88.

— Simeon Chase, ———: West-New-  
bury; d. Oct. 1829. 84.

1768. John Ballantine, Westfield, son of Rev. Jn. B. (1735): farmer in W., occasional preacher, and Deacon of the church; d. Apr. 15, 1832. 84.(?)

— Nath. Porter, Topsfield: first min. of Conway, N. H., ord. Oct. 20, 1778; d. Nov. 11, 1837. 92.

1770. Paul Langdon, Portsmouth, N. H., son of Rev. Dr. L. (1740): midshipman in the "Continental" navy in 1778, teacher at different periods, both before and after, last-ly, farmer in the interior of N. Y. State, where he is *said to have* died, in 1836; if so, probably 84—86.

— Samuel Sheldon Pool, Reading: early a preacher, then Judge of Prob. at Yarmouth, N. S., nearly 40 years; d. in 1836. 87—88.

— Isaac Stone, Shrewsbury: min. of Douglas, [1771—1805]; d. in Oxford, Feb. 27, 1837. 89.

1771. Andrew Bradford, Duxbury, de-  
scended, in the fourth generation, from Gov. Win. B. of Plymouth: teacher of youth, entered the army in 1775, Paymaster in Col. Gamaliel B.'s (his brother) regiment; d. in Duxbury, Jan. 1837. 90.

— Samuel Nye, Sandwich: physician in Salisbury; d. June 4, 1834. 85.

— Perez Morton, Plymouth: Att'y-  
General of Ms. [1811—'32]; d. in Dorches-  
ter, (his residence,) Oct. 14, 1837. 87.

1772. John Hastings, Cambridge: cap-  
tain in the "Continental" service [war of  
1775, &c.]; d. in Cambridge-port, Feb. 16,  
1839. 86.

— Daniel Chaplin, Rowley: min. of  
Groton, ord. Jan. 1, 1778; d. Apr. 3, 1831. 88.

1773. Jeremiah Barnard, Bolton: min.  
of Amherst, N. H., ord. March 3, 1780; d.  
Jan. 15, 1835. 84.

1774. Samuel Emery, Boston: Bees-wax  
manufacturer in Philadelphia. [The eldest  
Alumnus present at the Centennial celebra-  
tion, Sept. 1836]; d. March 7, 1838. 88.

— Joseph Hall, Sutton, son of Rev.  
D. H. (1724): resident many years at or  
near Whitehall, N. Y.; d. in Sutton, Apr.  
25, 1840. 88.

1776. John Prince, Boston: min. of First  
Church, Salem, ord. Nov. 1779; d. June 7,  
1836. 85.

— Ezra Ripley, Woodstock, Ct.: min.  
of Concord, ord. Nov. 1778; d. Sept. 21,  
1841. 90½.

1777. Daniel Kilham, Wenham: State  
Senator and Counsellor; d. in W., (his resi-  
dence,) Oct. 13, 1841. 89.

1778. Aaron Bancroft, Reading: first min.  
of second church in Worcester, ord. Feb.  
1786; d. Aug. 19, 1839. 84.

— Cornelius Lynde, ———: "Died  
at Williamstown, Vt., Feb. 21, 1836, Cor-  
nelius Lynde, a revolutionary officer, aged  
84."—*Amer. Alm.* for 1837. [Qu. Is this  
the person?]



1779. Levi Whitman, Bridgewater : min. of Wellfleet, ord. Apr. 1785, dism. — ; d. in Kingston, Nov. 7, 1838. 91.

1782. Samuel Balch, Amesbury : in the Continental service, [war of 1775, &c.] ; d. in Newburyport, Nov. 9, 1839. 85.

— Henry Wight, Medfield : min. of Bristol, R. I., [Jan. 1785—Nov. 1828] ; d. Aug. 12, 1837. 84.

There are yet among the Living, who come within the Title at the head of this article, the following :

1763. Samson Salter Blowers, Boston, grandson of Rev. Tho. B. of Beverly, (1695) : attorney-at-law in B. to the Revolution ; a refugee, now resident in Halifax, N. S., and late Ch. Justice of the S. J. Ct., of Nova Scotia. 100 years 4 weeks.

1765. Ezra Green, Mahlen, half-br. of Rev. A. G., formerly of Malden (1789) : surgeon in the "Continental" navy, [1777—1778, &c.], physician and Post-master in Dover, N. H. 95 years 11 mos.

1767. Timothy Farrar, Lincoln, br. of Rev. Stephen F. of New Ipswich, N. H., (1755) : resides in N. I. ; formerly a Judge of the S. J. Ct. of N. H. 94 ys., 10 mos.

1770. Aaron Hutchinson, Grafton, son of Rev. A. H. (Yale C. 1747) : Lebanon, N. H., probably over 90.

1773. James Trecothick, Boston : merch. in London to advanced age, and now resides in the environs. 88.

— John Trumbull, Lebanon, Ct., youngest son of Gov. Jon. T. (1727) : aide-camp to Washington, and adjutant under Gen. Gates, at Saratoga ; after the Peace, a well-known artist, now resides at New Haven, Ct. 86.

1775. Samuel Gay, [Qu., son of Martin G., Bost. and gr-son of Rev. Dr. G. of Hingham] "lives at Fort Cumberland, New Br."—Rev. Dr. Pierce. If living, probably 90.

— William Weeks, — : resides in Hopkinton, N. H.

— Samuel Bass, Randolph : farmer in R. ; d. Feb. 3—6, 1842. 85.

1788. Nathan Underwood, Lexington : min. of Harwich, ord. Nov. 1792, dism. — ; d. May 2, 1841. 88. [N. U. was at the time of graduation, 35 years of age ; doubtless, of all those who "have been nursed in the bosom" of Harvard, the *matutest* in years.]

1776. Isaac Hurd, Charlestown, son of Benj. H. : physician in Billerica, and since, in Concord. 87.

— James Lovell, Boston or Cambridge, son of Hon. J. D. L. (1756) : resides in Orangeburg, S. C. 84.

1777. Hodijah Baylies, — : Dighton, Judge of Probate for Bristol co., formerly.

— Huntington Porter, Bridgewater, N. P., son of Rev. Jn. P. (1736) : min. of Rye, N. H., [Dec. 1784—1833 ?] ; resides at Roxbury, Ms. 87.

— George Sparhawk, Brighton : physician in Walpole, N. H., and one of the founders of the N. H. Med. Society.

1778. Eleazer James, — : attorney-at-law, formerly, in Barre ; resides in Worcester. conj. 88.

— Zephaniah Willis, Bridgewater : min. of Kingston, [1780—1828], Repr. of K. 85.

1779. Abijah Cheever, — : physician in Saugus. conj. 85.

1781. Elijah Paine, Pomfret, Ct. : resides at Williamstown, Vt., late Judge of S. J. Ct. of Verm., U. S. Senator, [1795—1801.] 85.

1782. Benj. Parker, Bradford (?) : resident in the Southern states for some years, has since returned to B. conj. 85.

1783. Asa Packard, Bridgewater, N. P. : min. of Marlboro' [1785—1819], resides in Lancaster. 84.\*

In the foregoing series, there are several points remarkable enough to call for comment. Those, for instance, who hold to *long life*, as hereditary in certain races, will be pleased to see that about one sixth part of the above names are, one with another, nearly allied. Fourteen instances are found of father and son ; a few others, (as the two first Cheevers, the Hobarts and Leonards,) were brothers ; the two Wingates and Tyngs, were also of a common stock, and near kindred ; while in some other cases, the individuals could boast, either in their fathers or their sons, (yet not sons of Harvard,) a parallel longevity to their own. Ezekiel Cheever, the celebrated schoolmaster and author of the well-known "Accidence," who died in Boston, Aug. 1708, aged 93, was father of the two of the name, referred to above.

Again, the relative longevity of classes is a curious point of comparison. Strictly

\* Some few other unasterized names there are, ranging prior 1783, and for two or three years later, which, as will be seen, are left without notice : in regard to three or four such, the "whereabout" of the individuals it is not easy to trace, or, consequently, to be sure that they are yet among the living ; and of about as many more, (to whom no such uncertainty pertains) their precise stage in life, the writer has not had opportunity to discover.

speaking, the aggregate age of a complete class is not indeed easy to be given; although the late John Farmer undertook to present such a table of the classes from 1747 to 1766, inclusive, some years since, in one of our city prints, (see Boston Daily Adv. for July, 1835,) showing in columns, the average age of the entire class, and also of the clerical part of it. The writer has sometimes marvelled by what process he set about to do this; since within those twenty years, (and it may be said of any equal portion of the academical register,) there are not a few names which, it must be believed, not even the patient and prying research of Farmer could draw out from their deep obscurity, and, by tracking them to the end of their career, determine its limit. To the writer of this, it is quite clear, that Mr. F.'s estimate, as to some individuals in perhaps each of these classes, must have been *conjectural*: founded, perhaps, on the time of their being "*asterized*" in the catalogue—a most deceitful criterion indeed! as, from some little intimacy with that document, we have good reason to know.

But though it is not very easy to attain the absolute sum of human existence in any one class, yet the comparison can, for any useful purpose, be well enough made without it. A class, taken at one point in life, when viewed in reference to surrounding classes, will sometimes exhibit a result widely variant from that afforded at an earlier or later point. Take, for example, those of 1764, 1765, 1766. The last, at the date of forty years from graduation (1806), (when, if every member had not touched the mark of three-score years, the majority had no doubt passed it,) seem to have kept their ranks almost unbroken. Of the above three classes, numbering 46, 54, and 40, the mortality at the date just named, was 20, 27 (one-half,) and 10, (one-fourth). John Farmer accordingly, in his table referred to, gives the class of 1766, as the highest average of the entire twenty, viz. 64½. The maturity and even the decline of life, exhibits in this instance, a case perhaps the strongest in the catalogue. But in the years just at hand, especially 1814, '15, and '16, death made a sudden and wide inroad upon their numbers, and Dr. Fisher, the last survivor, died in 1833, at the age only of 84. In the class of 1764, however, five instances are found, (and in that of '65, six) of equal, and, with one exception under each year, of much longer life than Dr. Fisher's, including, in the latter, one survivor, whose term verges to a century, and whose course is yet unfinished. The class of 1765 numbers eight octogenarians, whose aggregate age is that of 693, and the average 86½. There is no similar example, we believe. Let the reader compare, also, for the measure of longevity, and by several attained, the class of 1766 with those of 1731, 1733, and 1741. For another case, the classes of 1780 and 1781 stand side by side, and are shown in remarkable contrast. The former has from the first, been passing away with a silent celerity much beyond the usual ratio, and as long since as Feb. 1841, (the date of the late Lt. Gov. Winthrop's decease,) the funeral pall had covered the whole. Their direct successors, however, often dwell with something like complacency on their happy immunity; and tell us that even yet they gather together one-third of their number. The same proportion of the living can be found in the class of 1780, only by going back to the Catalogue of 1821. Among those of recent years, that of 1826 has thus far been remarkably exempt from the ravages of death. No asterisk disfigured its face, till the catalogue of 1836, and to the five which then appeared, there has been no addition since. Of classes prematurely extinct, the writer can recall no instance so remarkable as that of 1754. The two last survivors both died in 1807, one at 70, the other at 78 years of age. There remained more than one among the living, in the contiguous class on either side of it, for nearly twenty years later. The class of 1750, however, died out almost as much before their day, as that of 1754.

The constantly contracting limit of man's brief span, which is now and then confidently maintained, does not find much support in the aspect of the Catalogue at the present time, compared with earlier days. In that of 1751, John Hancock of Lexington, long known as "Bishop Hancock," was the Patriarch of the living; who died the following year, at the age of 82! In that of 1758, Henry Flynt—the venerable Tutor,—had the same pre-eminence; and he died in 1760, having reached 85. While we are writing, there are yet, "pilgrims on the earth," three, who are pressing on for an hundred years, or have already reached that goal; one, if not two, have left their *ninetieth* year behind, and at least 7 or 8 beside are following close upon their track; filling up the space from *eighty-five* onward.

## STATISTICS OF THE CONNECTICUT BAR.

[The following brief notices of several distinguished members of the Legal Profession in Connecticut, originally prepared by Hon. Thomas Day, Esq., of Hartford, to accompany the two last volumes of his Connecticut Reports, and published in an Appendix to the same, have been obligingly forwarded by the compiler for insertion in the American Quarterly Register. A few only of the gentlemen here noticed, have deceased. Several are living at an advanced age. Chief Justice Williams, Judge Church, and Judge Sherman, are of the existing bench of the Superior Court, and Supreme Court of Errors.—*Eds.*]

## STEPHEN MIX MITCHELL.

BORN at Wethersfield, December 20th, 1743; educated at Yale College, and graduated in 1763; studied law at New Haven, while a Tutor in Yale College, and afterwards, under the direction of Jared Ingersoll, Esq.; admitted to the Bar, in Fairfield County, in 1770; removed to Wethersfield in 1772, and there established himself in the practice of the law. In May, 1779, he accepted the office of an Associate Judge of the County Court, and relinquished practice; held that office until May, 1790, when he was placed at the head of that Court; held the latter situation until October, 1795, when he was appointed a Judge of the Superior Court; and in May, 1807, Chief Justice of that Court; which office he held until May, 1814, when he became legally disqualified by age.

He represented the town of Wethersfield in the General Assembly of the State, in Oct., 1778, May, 1779, Oct., 1779, May, 1780, Oct., 1780, May, 1781, Oct., 1781, May, 1782, Oct., 1782, (when he was chosen Clerk of the House of Representatives,) May, 1783, and Oct., 1783. He was chosen Assistant in May, 1784, and annually thereafter, for nine successive years; and was, in that capacity, a member of the Supreme Court of Errors.

He was a delegate from the State in the Congress of the United States, previous to the adoption of the Constitution, in the years 1783, 1785, 1786, 1787, and 1788. In Oct., 1793, he was appointed a Senator in the Congress of the United States, for the unexpired part of the term made vacant by the death of the Hon. Roger Sherman; in which situation he continued until he became a Judge of the Superior Court, in October, 1795.

In September, 1807, he received from the Corporation of Yale College the honorary degree of LL. D. He was a member of the Convention that formed the Constitution of the State, in 1818. He died at his residence in Wethersfield, Sept. 30th, 1835.

## JONATHAN BRACE.

Born at Harwinton, November 12th, 1754; educated at Yale College; graduated in 1779; studied law, under the direction of Oliver Ellsworth, Esq., (afterwards Chief Justice of the Supreme Court of the United States,) then of Hartford; admitted to the Bar, at Bennington, in Vermont, in November, 1779;\* settled immediately in the practice of the law, at Pawlet; removed, in April, 1782, to Manchester; practiced in the counties of Bennington and Rutland, and occasionally attended Courts in the State of New York, about five years; during a part of which period, he held the office of State's Attorney for the county of Bennington, and was chosen, by the Freemen of the State, a member of the Council of Censors, to revise the Constitution of the State. In January, 1786, he removed back to Connecticut, and settled at Glastenbury;

\* The members of College having been dispersed by the war, and deprived of the means of pursuing their academical studies to advantage, Mr. B., with many others, employed a part of his time, during his college course, in preparation for his profession; in consequence of which, he was enabled to sustain an examination for admission to the Bar, so soon after his graduation.

practised there until August, 1794, when he removed to Hartford; was appointed State's Attorney for the county of Hartford, in December, 1807; appointed Judge of the County Court for the county of Hartford, and Judge of Probate, for the district of Hartford, in May, 1809, when he resigned the office of State's Attorney and relinquished practice; held the former office until 1821, and then resigned it; and the latter office until 1824, when he declined a re-appointment.

He represented the town of Glastenbury in the General Assembly of the State, in May, 1788, May, 1791, Oct., 1791, May, 1792, May, 1793, May, 1794; was chosen Assistant, in May, 1798; elected a Representative from Connecticut in the Congress of the United States, in 1799; resigned in May, 1801; was re-chosen Assistant, in May, 1802, and annually thereafter, until the adoption of the Constitution of the State, in 1818; chosen Senator under the Constitution, in 1819 and 1820, when he declined a further election.

As one of the two senior Aldermen of the city of Hartford, he became a Judge of the City Court, in 1797, in which situation he continued, with the exception of two years, until September, 1815, when he was elected Mayor of the city, and, in that capacity, presiding Judge of the City Court; held that office until November, 1824, when he resigned, having become legally disqualified by age. He died at Hartford, August 26, 1837.

### SILVESTER GILBERT.

Born in Hebron, Oct. 20, 1755; educated at Dartmouth College, and graduated in 1775; read law in Hartford, under the tuition of Jesse Root, Esq., (afterwards Chief Justice,) and was admitted to the Bar in Hartford County, in Nov., 1777, and settled in Hebron, his native town, then in the county of Hartford. On the organization of Tolland County, in 1786, he was appointed State's Attorney for that county, and continued in that office until 1807, (21 years,) when he was appointed Chief Judge of the County Court, and Judge of Probate, and continued to hold and exercise those offices until May, 1825, except the time he was absent, attending the 15th Congress of the United States, of which he was a member. From the early part of his practice, until the year 1810, he had one or two law-students in his office, and in that year he commenced a regular law-school, and continued it six years, with from seven to ten students. The whole number of young gentlemen, who read law under his tuition, is 56, a majority of whom completed their studies preparatory for the Bar, in his office.

In September, 1780, he was chosen a member of the General Assembly, being then the youngest member of the House. Between that time and the adoption of the new Constitution of the State, he was thirty times chosen to represent the town of Hebron in the General Assembly. In the year 1826, he was once more chosen and attended, when he was the oldest member, and formed the House. He was one of the Committee appointed in May, 1795, to sell the Western Reserve.

He held various town offices at different times, and was town clerk for twenty-three years in succession.

After the close of the revolutionary war, there was a great increase of litigation. The courts were crowded with litigants. Of this business he had a large share.

### NOAH WEBSTER.

Born in Hartford, (West Hartford society,) October 16, 1758; educated at Yale College, and graduated there, in 1778; read law chiefly in his private apartments, but passed one summer in the family of the late Chief Justice Ellsworth, and another summer in the family of the late Judge Trumbull; was admitted to the Bar in Hartford, April, 1781, being examined in company with the late Lt. Gov. Goodrich; began the practice of law in Hartford, in 1789; was admitted to practice in the courts of the United States, October, 1790, Chief Justice Jay presiding. At the close of 1793, he left the practice of the

law, and removed to New York, where he established a newspaper, with a view to support the administration of Gen. Washington. In 1798, he removed to New Haven; and was a representative of that town in the General Assembly of the State, May and October sessions, 1802, May, 1803, May, 1804, October, 1805, May and October, 1806, and October, 1807. He was a justice of the quorum for New Haven County, from June, 1806, until June, 1811. In 1812, he removed to Amherst, Ms., where he continued ten years. During this period, he was twice a representative from that town in the Legislature of Massachusetts, viz. in 1814, '15, and in 1819. While he resided there, Amherst College was established, and he was President of the Board of Trustees; and in that capacity, it fell to his lot to induct into office the Rev. Dr. Moore, the first President of that institution. In 1822, he returned to New Haven, where he has since resided. Much the greater part of his life has been devoted to philological pursuits. The honorary degree of LL. D. has been conferred upon him by Yale and Middlebury Colleges.

### HEZEKIAH HUNTINGTON.

Born at Tolland, Dec. 31, 1759; studied law, one year, with Gideon Granger, Esq., of Suffield, (father of the late Postmaster General); and two years, with John Trumbull, Esq., of Hartford, (afterwards a Judge of the Superior Court); admitted to the Bar, at Hartford, in 1789; settled in the practice of the law, at Suffield, in the fall of 1790; appointed, by Mr. Jefferson, Attorney of of the district of Connecticut, January 17, 1806, and held that office, by subsequent re-appointments, until the 17th of January, 1829.

He represented the town of Suffield in the General Assembly of the State, in May, 1802, May, 1804, October, 1804, May, 1805, and October, 1805. In 1801, he was appointed one of the Commissioners under the Bankrupt law of the United States, and held that situation about two years. He removed to Hartford, in April, 1813; he was appointed State's Attorney for the county of Hartford, in August, 1818, and held that office until January 1822; after which he gradually retired from practice.

### SIMEON BALDWIN.

Born in Norwich, Dec. 14, 1761; educated at Yale College, where he graduated in 1781; was preceptor of the Academy in Albany, in 1782, and in 1783 became a Tutor in Yale College, and held that situation three years; read law with Judge Chauncey, and was admitted to the Bar, in New Haven county, in 1786, and settled in the city of New Haven, in the practice of the law. In 1790, he was appointed clerk of the District and Circuit Courts of the United States, for Connecticut, and held that office until the autumn of 1803, when having been elected a Representative in the eighth Congress of the United States, he resigned his office of clerk, attended the two sessions of that Congress, and declining a re-election, he was, in 1805, again appointed clerk of the District and Circuit Courts, by Judge Law, and was, in 1806, removed by his successor, Judge Edwards. In the autumn of the same year, he was appointed an Associate Judge of the Superior Court, and of the Supreme Court of Errors, and continued in office until superseded, in May, 1817. He then returned to the Bar, for a short period, until his son became established in practice in the same county. In 1820, he was appointed, by the General Assembly, one of the Commissioners of the Farmington Canal, and was made President of that board. In 1826, he was chosen Mayor of the city of New Haven. Having seen the canal located, made and extended to Connecticut river in Northampton, he resigned his office of Commissioner in 1830, and has not since sustained any public office.

### THEODORE DWIGHT.

Born at Northampton, Ms., Dec. 15, 1764; in November, 1783, began the study of law, in the office of Pierpont Edwards, Esq., at New Haven; ad-

mitted to the Bar in January, 1787; passed the time at Greenfield, in the county of Fairfield, until November, 1787, when he settled in the practice of law, at Haddam, in the county of Middlesex; in February, 1791, removed to Hartford, and resumed practice in that city; in October, 1806, was elected a Representative to Congress for a single session, to fill a vacancy which had occurred, by the resignation of the Hon. John Cotton Smith, but declined being a candidate at any future election. In May, 1809, he was elected a member of the Council of the State, and was continued, by re-election, until 1815, when he relinquished the practice of law, and removed to Albany, in the State of New York, and established the *Daily Advertiser* in that city. In February, 1817, he removed to the city of New York, and commenced the publication of the *New York Daily Advertiser*. He remained in the city of New York, until 1836, when he returned to Hartford, where he now resides.

### DAVID DAGGETT.

Born at Attleborough, in the county of Bristol, State of Massachusetts, Dec. 31, 1764; educated at Yale College, and graduated there in 1783; read law with Charles Chauncey, Esq., of New Haven, (afterwards a Judge of the Superior Court,) from November, 1783, until January, 1786, when he was admitted to the Bar, in New Haven county. In April, 1786, he was chosen a Tutor in Yale College, which office he declined, and settled in the practice of law in New Haven. He represented the town of New Haven in the General Assembly, at each successive session from October, 1791, until 1797. In May, 1794, he was chosen Speaker of the House of Representatives, and continued Speaker until May, 1797, when he was chosen a member of the Council or Upper House; resigned his seat in that House, in 1804. In May and October, 1805, he was a member of the House of Representatives. In 1809, he was again elected a member of the Upper House, which place he continued to hold until May, 1813, when he was appointed a Senator in the Congress of the United States, for six years, from the 4th of March preceding. In June, 1811, he was appointed State's Attorney for the county of New Haven, and resigned the office in 1813, on being appointed Senator. In November, 1824, he became an associate instructor in the law school at New Haven, with his present coadjutor, Judge Hitchcock; and in 1826, he was appointed Kent Professor of Law in Yale College; both of which places he now occupies. In May, 1826, he was appointed an Associate Judge of the Supreme Court; and in May, 1832, was made Chief Justice, and continued in that station until Dec. 31, 1834, when he was constitutionally disqualified by age. In 1828 and 1829, he was Mayor of the city of New Haven. In 1826, he received from the corporation of Yale College the honorary degree of LL. D.

### JOHN COTTON SMITH.

Born at Sharon, Feb. 12, 1765; educated at Yale College and graduated there in 1783; read law with John Canfield, Esq., of Sharon; admitted to the Bar in Litchfield county, March, 1786, and settled in the practice of the law in Sharon. In 1793, he was first elected a Representative of the town of Sharon to the General Assembly. He was afterwards a Representative in both sessions of the General Assembly, in the years 1796, 1797, 1798, and 1799, being chosen, at the latter session, Clerk of the House. In May, 1800, he was chosen Speaker. In September, 1800, he was elected a Representative to the second session of the sixth Congress, being the first session held at the city of Washington. He was re-elected to the 7th, 8th, and 9th Congress; resigned in July, 1806, after the first session of the ninth Congress. In October, 1806, he was elected a Representative to the State Legislature, and chosen Speaker; also in 1807 and 1808. In May, 1809, he was elected a member of the Council. In October, 1809, he was appointed an Associate Judge of the Superior Court, and Supreme Court of Errors. In May, 1811, and again in 1812, he was chosen Lieutenant Governor, and officiated as Chief Magistrate from the death of Governor Gris-

wold, in October, 1812, the residue of the term. In May, 1813, he was chosen Governor, and continued in that office four years.

In September, 1814, he received from the corporation of Yale College, the honorary degree of LL. D. In April 1813, he was elected a member of the Historical Society of Massachusetts; and in July, 1836, a member of the Royal Society of Northern Antiquarians, in Copenhagen in Denmark. In 1826, he was chosen President of the American Board of Commissioners for Foreign Missions; and in 1831, President of the American Bible Society.

### AUGUSTUS PETTIBONE.

Born at Norfolk, Litchfield county, Feb. 19, 1766; entered Yale College, 1784, and continued there about two years; then read law with Dudley Humphrey, Esq., of Norfolk, a practising lawyer, from Sept. 1787, till the April following; then attended Judge Reeve's lectures at Litchfield, until March, 1790, when he was admitted to the Bar in Litchfield county, and settled in the practice of law at Norfolk. He continued in practice until 1812, when he relinquished it, and was appointed an Associate Judge of the County Court for the county of Litchfield. In this office he continued until 1816, when he was appointed Chief Judge of that Court, and continued to hold the office, until May, 1831.

He represented the town of Norfolk in the General Assembly, October session, 1800, May and October, 1801, May and October, 1802, May and October, 1803, May and October, 1804, May and October, 1805, May and October, 1807, October, 1808, May and October, 1812, May and October, 1813, May and October, 1814, October, 1817, and May and October, 1818. After the adoption of the Constitution, he represented the town in the years 1819, 1820, 1821, 1823, 1824 and 1825. He also attended two special sessions of the General Assembly, in the years 1812 and 1815. In the year 1818, he was chosen a delegate from the town of Norfolk in the Convention held at Hartford, to form a Constitution for the State; he attended, and was appointed one of the Committee to draft a Constitution for the consideration of the Convention. He was a Senator from the 17th senatorial district in the General Assembly, for the years 1830 and 1831.

### NATHANIEL TERRY.

Born at Enfield, January 30, 1768; educated at Yale College; graduated in 1786; studied law at Hartford, with Jesse Root, Esq., (afterwards Chief Judge of the Superior Court); admitted to the Bar in Hartford county, in February, 1789; settled in practice, at Enfield; removed to Hartford, in March, 1796; was appointed Chief Judge of the County Court, in May, 1807, and relinquished practice, except in the higher courts; resigned this office, in 1809.

He represented the town of Hartford in the General Assembly of the State, in May, 1804, October, 1804, May, 1805, May, 1809, October, 1809, October, 1810, May, 1811, October, 1811, May, 1812, October, 1812, October, 1814, May, 1815. He was a Representative from Connecticut, in the 15th Congress of the United States; a member of the Convention that formed the Constitution of the State in 1818; Mayor of the city of Hartford, and as such, presiding Judge of the City Court, from December, 1824, to March, 1831.

### CALVIN GODDARD.

Born at Shrewsbury, Ms., July 17, 1768; educated at Dartmouth College, where he graduated in 1786; studied law with Jeremiah Halsey, Esq., of Preston; was admitted to the Bar at Norwich, in November, 1790; settled in the practice of law at Plainfield, Ct. He was a Representative of the town of Plainfield in the General Assembly, at its sessions in October, 1795; October, 1797; May and October, 1798; May, 1799, when he was chosen one of the clerks; May, 1800, a clerk; October, 1800, chosen Speaker; and May, 1801, Speaker. He was a Representative of the people of Connecticut, in the Con-

gress of the United States, from the 4th of March, 1801, to the 4th of March, 1805, and was then re-elected; but before the next meeting of Congress, he resigned his place. In May, 1807, he again represented the town of Plainfield, in the General Assembly, and was again chosen Speaker. Devoting himself now to his professional duties, his practice extended itself into the adjoining county of New London to such a degree, that he was induced to change his place of residence; and he accordingly removed, in the spring of 1807, to Norwich, and there purchased a seat, distinguished alike for its natural beauties and its historical associations, which he still occupies. In May, 1808, he was elected an Assistant, or member of the upper house in the Legislature; which place he held, by successive annual elections, until June, 1815, when he relinquished it, and accepted the office of a Judge of the Superior Court, and of the Supreme Court of Errors. This office he held until June, 1818, when, the political party opposed to him having gained the ascendancy, he was permitted to return to practice.\* At the next succeeding election, he was chosen a Representative of the town of Norwich, in the General Assembly. He was State's Attorney for the county of New London, from 1810 to 1815; and Mayor of the city of Norwich, from 1814 to 1831. He was one of the delegates from the several New England States, who met at Hartford, in 1814, known as the Hartford Convention—an event, associated, as it is, with the *mens sibi conscia recti*, which he recurs to with evident satisfaction.

### ROGER MINOTT SHERMAN.

Born at Woburn, Ms., May, 22, 1773; educated at Yale College, where he graduated in 1792; became a tutor in that institution, in March, 1795, (succeeding James Gould in that office,) and remained there somewhat over a year; studied law with Oliver Ellsworth, (afterwards Chief Justice of the United States,) then attended Judge Reeve's lectures at Litchfield, and while a Tutor in Yale College, received instruction from Simeon Baldwin of New Haven, (afterwards a Judge of the Superior Court.) He was admitted to the Bar, at New Haven, in the spring of 1796; and in May of that year, settled in the practice of law at Norwalk, Connecticut. He represented that town in the General Assembly, May and October sessions, 1798. In November, 1807, he removed from Norwalk to Fairfield, in the same county, where he has since resided, and still resides. In May, 1814, he became an Assistant, or member of the upper branch of the Legislature, and continued in that situation, by annual elections, until May, 1818. He was a Representative of the town of Fairfield, in the General Assembly, in the years 1825 and 1838. In May, 1840, he accepted the appointment of a Judge of the Superior Court, and of the Supreme Court of Errors, and relinquished a practice which had been continued, without interruption, for forty-four years. In October, 1814, he was designated, by the General Assembly, as one of the delegates from this State to the Convention held at Hartford, in December of that year; which he attended accordingly. In 1829, the corporation of Yale College conferred on him the honorary degree of LL. D.

### CALVIN WILLEY.

Born at East Haddam, Connecticut, Sept. 15, 1776; commenced the study of law at Hebron, in this State, in June, 1795, with John Thompson Peters, late a Judge of the Supreme Court, and read law with him until February, 1798, when he was admitted to the Bar in Tolland county, and commenced the practice of law, the same year, at Chatham, Ct. From Chatham he removed to Stafford, in 1800, and in that town pursued the practice of law until March, 1808, at which time he removed from Stafford to Tolland, where he has since resided, and still resides.

While he lived in Stafford, he twice represented that town in the General Assembly of this State; and in 1806, was appointed the first postmaster at

\* This, it will be observed, was previous to the adoption of the State Constitution, when all the Judges were appointed annually, by the General Assembly.



Stafford Springs, which office he held till he removed to Tolland, in 1808. Since he has resided in Tolland, he has been eight years postmaster in that place, and seven years Judge of Probate for Stafford district, which contained, during that time, six whole towns and a part of Ellington. In 1824, he was an Elector of President and Vice President of the United States; and has seven times represented the town of Tolland in the General Assembly of the State; has been two years a member of the Senate; and six years a member of the Senate of the United States, which term expired March, 1831. Since that time, he has held no public office, save that of justice of the peace, but has pursued, with assiduity, the profession in which he has been so long engaged, and to which he is strongly attached.

#### THOMAS S. WILLIAMS.

Born at Wethersfield, June 26, 1777; educated at Yale College; graduated in 1794; attended Judge Reeve's lectures, at Litchfield, from March 4, 1797, until some time in the summer of 1798; then read law with Zephaniah Swift, Esq., of Windham, (afterwards Chief Justice,) from August, 1798, until February, 1799, when he was admitted to the Bar in Windham county: settled in the practice of the law, at Mansfield; removed to Hartford, in December, 1803. In 1809, he was appointed attorney of the Board of Managers of the School Fund, and held the situation about a year, when the Board itself was superseded, by the appointment of a Commissioner. He represented the town of Hartford, in the General Assembly, October, 1813, October, 1815, (when he was appointed Clerk of the House of Representatives,) October 1816, (and again Clerk,) in 1819, 1825, 1827, and 1829. He represented the State, in the fifteenth Congress of the United States, viz., from March 4, 1817, to March 4, 1819. In May, 1829, he was appointed an Associate Judge of the Supreme Court of Errors, and of the Superior Court; and in May, 1834, he was appointed Chief Justice, from and after the 30th of December, 1834, which office he now holds. He was Mayor of the city of Hartford from March, 1831, until April, 1835. In August, 1834, he received from the Corporation of Yale College the honorary degree of LL. D.

#### SETH P. BEERS

Was a native of Woodbury, Ct. On the 13th of August, 1800, he commenced reading law with Noah B. Benedict, Esq., of that town, with whom he continued till November, 1801, when he entered the office of Ephraim Kirby, Esq., of Litchfield, then Supervisor of the internal revenues of the United States for the State of Connecticut, where he continued as a clerk, till the office was abolished in February, 1803; when he resumed and continued his legal studies with Mr. Kirby, till the 20th of June, 1803; from which time he attended the lectures of Judge Reeve, till the 20th of March, 1805; when he was admitted to the Bar in Litchfield county, and settled in the practice of law at Litchfield. On the 18th of November, 1813, he was appointed Collector of the direct taxes and internal revenues of the United States for the county of Litchfield; which office he held till it was abolished, the 2d of April, 1820. In September, 1820, he was appointed State's Attorney for the county. He was a Representative from the town of Litchfield, in the Legislature of 1820, 1821, 1822, and 1823. At the session of 1821, he was chosen Clerk of the House; and in May, 1822 and 1823, was chosen Speaker. In 1824, he was elected a State Senator, and while a member of that body, was appointed Assistant Commissioner of the School Fund; and, on the resignation of the Hon. James Hillhouse, was appointed sole Commissioner, on the 1st of June, 1825, which office he still holds. On being appointed Commissioner, he relinquished the practice of law, and resigned the office of State's Attorney.

#### SAMUEL CHURCH.

Born at Salisbury, Connecticut, Feb. 4, 1785; educated at Yale College, where he graduated in 1803; commenced his professional studies, in the spring

of 1804, with Judson Canfield, Esq., of Sharon, and remained in his office about a year; then attended the law lectures of Judge Reeve and Judge Gould, at Litchfield, until September, 1806; when he was admitted to the Bar of the county of Litchfield. In June, 1807, he was examined and admitted to the Bar of the Supreme Court of the State of Ohio, to which State he, at that time, contemplated a removal. In the spring of 1808, he commenced the practice of the law in Salisbury, in which town he has ever since resided. In May, 1810, he was appointed, by the Hon. Gideon Granger, Postmaster General, to the office of deputy-postmaster in that town; which office he retained until the spring of 1820, when he resigned it, upon being elected a member of the General Assembly. He was a member of the Convention which formed the Constitution of the State, in 1818. He was a Representative of the town of Salisbury, in the General Assembly, in the years 1821, 1823, 1824, 1829, and 1831; being first clerk of the House in 1823. He was a member of the Senate of the State, in the years 1825, 1826, and 1827. In May, 1821, he was appointed Judge of Probate for the district of Sharon; and in 1823, he succeeded Seth P. Beers, Esq., in the office of State's Attorney for the county of Litchfield. These offices he continued to hold until May, 1832, when he resigned them, and accepted the office of an Associate Judge of the Superior Court, and Supreme Court of Errors, to which he was then appointed to fill the vacancy to take place on the 10th of January, 1833, by the promotion of Judge Daggett to the office of Chief Justice.

#### SOME NOTICES OF MEMBERS OF THE BAR,

*Who have resided and practised law in the town of New Milford, Litchfield County, Conn.*

##### PATRIDGE THACHER,

who was born in Lebanon, Ct., about the year 1714 or 1715, and came to reside in New Milford, in the year 1743, was the first regular member of the Bar who resided in the town. He was not regularly educated for the Bar; and at what time he became a member of it, is not known; but probably it was soon after the organization of the county of Litchfield, which was in the year 1751. Being an avowed loyalist, Mr. Thacher ceased practising law, on or near the commencement of the Revolutionary war. He was a man of strict integrity, strong mind, and considerable information, but of many and striking peculiarities. He represented the town of New Milford, in the General Assembly, in October, 1759, and in October, 1765. He died Jan. 9, 1786, and in the 72d year of his age.

##### DANIEL EVERITT,

the second member of the Bar in New Milford, and the first who was regularly educated to the legal profession, was a native of Bethlem, in Litchfield county. He read law with Andrew Adams, Esq., of Litchfield, afterwards Chief Justice of the Superior Court. He came to reside in New Milford, and commenced the practice of law there, in the year 1772. He was chosen a member of the General Assembly four times, viz. in October, 1780, May, 1781, and in May and October, 1783. He was also a delegate to the Convention which ratified the Federal Constitution. In May, 1790, he was appointed Judge of Probate for the district of New Milford; which office he held until his death, in Jan. 1805, in the 57th year of his age.

##### SAMUEL BOSTWICK,

the third member of the Bar in New Milford, was a native of the town; was educated at Yale College, where he graduated in the year 1780; read law with Daniel Everitt, Esq., and was admitted to the bar in Litchfield county, about the year 1783; from which time he continued to reside and practise law in New Milford, until his death, on the 3d of April, 1799, at the age of 44 years. He was a member of the General Assembly, May session, 1796.

## NICHOLAS S. MASTERS

was born in what is now the town of Washington; was educated at Yale College, where he graduated in 1779; read law with Daniel Everitt, Esq., and settled in New Milford, in the practice of law, immediately after his admission to the Bar, about the year 1785. He continued the practice here until his death, on the 12th of September, 1795, in the 38th year of his age. He was a member of the General Assembly, in May, 1792, and again, in May, 1794.

## PHILO RUGGLES,

a native of New Milford, read law for a considerable time (probably two years or more) with Samuel Bostwick, Esq., his brother-in-law, but completed his preparatory studies with Judge Reeve, and was admitted to the Bar, in 1791. He immediately afterwards commenced the practice of law in his native town, which he continued until the year 1804, when he removed to Poughkeepsie, N. Y.; where he continued to practice until 1825, when he removed to the city of New York. He there resumed and continued the practice of his profession until his death, which took place in 1829, at the age of 64. He was four times elected a member of the General Assembly of Connecticut; was also a member for the county of Dutchess, in the Legislature of New York, and, for a considerable time, Surrogate for that county. He was much and deservedly esteemed for his personal worth and professional acquirements.

## DAVID S. BOARDMAN,

a native of the town of New Milford, was graduated at Yale College, in 1793; pursued his legal studies under Judge Reeve, until March, 1795, when he was admitted to the Bar of Litchfield county; and having settled in his profession in his native town, pursued the practice of law there, until May, 1831; when he gave up the practice, on being appointed Chief Judge of the County Court. This office he held for five years.

On the death of Mr. Everitt, in 1805, he was appointed Judge of Probate for the district of New Milford, to which office he was re-appointed for sixteen years in succession. He was elected eight times a member of the General Assembly, viz. in October, 1812, May, 1813, October, 1813, October, 1814, and May, 1815, and again in the years 1827, 1828, and 1829.

## PERRY SMITH,

a native of the town of Washington, settled in the practice of law, in New Milford, soon after his admission to the Bar of Litchfield county, about the year 1807; was elected a member of the General Assembly, in the years 1822 and 1823, and again in the years 1835 and 1836. During the latter session, he was appointed a Senator of the United States, for six years from the 4th of March following. He was also appointed Judge of Probate for the year 1833, and again for the year 1835. On obtaining the appointment of Senator, he gave up the practice of law, which he had pursued until that time.

## NATHANIEL PERRY,

a native of Woodbury, read law with the late John Strong, Esq., of that place, for about eighteen months, and completed his studies with Asa Chapman, Esq., then a practitioner of law at Newtown, and afterwards a Judge of the Superior Court. He was admitted to the Bar in Fairfield county, in April, 1816; and soon after his admission, commenced the practice of law at Woodbury, and continued there until the year 1823; when he removed to New Milford, where he still continues in the practice. He was elected a member of the General Assembly, in the year 1832, and was Clerk of the House of Representatives. He was appointed Judge of Probate for the district of New Milford, in the years 1832 and 1834, and again in the year 1838, and has ever since continued to hold the office.

## DAVID C. SANFORD,

a native of New Milford, commenced his legal studies with Seth P. Beers, Esq., of Litchfield, and completed them with Asa Chapman, Esq., then in the practice of law at Newtown; was admitted to the Bar, in November, 1820, in Fairfield county; about one year after which, he commenced practice in Litchfield, where he continued until January, 1831. He then removed to Norwalk, and practised there until the fall of 1833, when, on account of severe domestic afflictions, he left the place, and returned to New Milford, and resumed the practice of his profession. He was appointed State's Attorney for the county of Litchfield, in 1839, which office he still holds.

## SAMUEL D. ORTON

was admitted to the Bar, in the year 1830; having read law with the late Matthew Miner, Esq., of Woodbury, and with Perry Smith, Esq., of New Milford, where he began practice, immediately after his admission.

## DANIEL B. WILSON

was admitted to the Bar, in Litchfield, in April, 1839; having read law with David C. Sanford, Esq., and immediately commenced practice in New Milford.

## APPENDIX

TO

## BRIEF SURVEY OF THE CONGREGATIONAL CHURCHES AND MINISTERS

IN THE

COUNTY OF MIDDLESEX, AND IN CHELSEA, COUNTY OF SUFFOLK, MS.,

PUBLISHED IN THE ELEVENTH VOLUME:

CONTAINING ADDITIONAL NOTICES OF CHURCHES AND MINISTERS; FACTS  
ILLUSTRATIVE OF ANCIENT ECCLESIASTICAL USAGES; WITH  
COPIOUS REFERENCES TO AUTHORITIES.

[By SAMUEL SEWALL, M. A., Pastor of the Church in Burlington, Ms.]

[Concluded from Vol. xiv. p. 264.]

## SOUTH READING, CHURCH OF, (A.)

43. *Reading the Scriptures in Public Worship, a custom of recent date in the Congregational Churches of New England.*

ON the Records of the church in this place, notice is taken of the present of a Bible from Major Nathanael Barber of Boston, to the Parish in South Reading, August 13, 1775; for which the Parish, on that day, voted their thanks, and "to have the Scriptures read publicly upon the Sabbath for the future."<sup>1</sup> From this vote it appears, that this ancient church, gathered in 1645, had no public reading of the Scriptures in its Sabbath assemblies till 1775; and was then quickened to introduce the exercise by the present of a Bible from abroad.

The reading of the Scriptures, as a part of public worship, according to modern usage, is comparatively but of recent date in most, if not all the ancient Congregational churches in New England. Hutchinson, in his chapter upon "Ecclesiastical Customs" during the Colonial government of Massachusetts, observes, "In Boston, after prayer and before singing, it was the practice for several years for the minister to read and expound a chapter;" but that for some reason "in a few years it was laid aside, except when it came in place of a sermon."<sup>2</sup> And so it was, doubtless, in other of the first settled towns in this colony and throughout the country. When the ministers ceased to expound the Word of God in the public assembly, they ceased also to read it; so that it

may reasonably be questioned, whether any instance can be produced, of reading the Scriptures *without note or comment*, as the manner now is, in any of the New England churches of the Congregational denomination earlier than 1699. In that year, this custom was commenced in Brattle Street Church, Boston. But the other sister churches in that city were slow to follow the example. And a great majority of those in the country seem not to have adopted the custom till after the middle of the last century, and a few not till since the beginning of the present.

To account for the omission by our pious ancestors, of a custom so becoming and useful in public worship, and sanctioned by the example of the Jewish Church, and by that of the primitive Christians,<sup>3</sup> it is necessary to advert to the opinions and views of their brethren the Puritans on this subject in the mother country. The Liturgy of the Church of England, as compiled under King Edward VI, and revised and altered in the reigns of Elizabeth and James I. appointed set lessons out of the Old and New Testaments to be read in public worship on Lord's days, both morning and evening, in all the churches of the Establishment. In imitation, also, of the primitive churches, in which some of the Apocryphal Books, the Epistles of Clement of Rome, and the Shepherd of Hermas were occasionally read in public worship,<sup>3</sup> as well as the Canonical Scriptures, it selected from the Apocrypha some of its lessons for Saints' Days, and for every day in the year; signifying expressly, however, that these were ordered to be read in churches "for example of life, and instruction of manners," and not to be applied "to establish any doctrine."<sup>4</sup> But the early Puritans objected to the Lessons from the Apocrypha, that they were no part of the Word of God; and to those from Canonical Scripture, that some passages in them were wrongly translated,<sup>5</sup> and expressed regret that "the method of Reading, used in some foreign Churches, where Scriptures are read *before the time of Divine Service*, and without either *choice or stint appointed by any determinate Order*," was not adopted in England.<sup>5</sup> Likewise against the "simple reading" of the Scriptures (that is, the bare reading, without exposition) in the churches, they alleged several general reasons: such as, 1. It is not a *necessary* part of Divine worship; so that a number of churches practised it not, and yet were not chargeable with breach of the Divine command, which they would have been, if the practice were a necessary duty. 2. The Scriptures are dark and hard to be understood, and therefore need be interpreted when read. 3. Reading them is an easy exercise; and therefore one from which much good may not be expected. 4. A fourth, and seemingly the grand objection was, that reading the Scriptures, as a part of the public worship of God, though acknowledged to be useful for some purposes, had ordinarily little or no efficacy as a means for the conversion and salvation of men; that this honor belonged to preaching only; that it was not the *Word read*, but the *Word preached*, by which souls were ordinarily won unto Christ; and that a case in which this effect should result from the bare reading of the Scriptures, might be justly accounted as something extraordinary and miraculous.<sup>5</sup> These objections of the Puritans to the reading of God's Word in the worship of his house, are all found, (though not formally stated and numbered as here,) and largely answered, in the fifth book of "Ecclesiastical Polity," by Richard Hooker, the great champion of the Church of England, who published that Book in 1597; and who took them from a work which he expressly quotes, or constantly refers to, of "T. C." that is, doubtless, Thomas Cartwright, the antagonist of Archbishop Whitgift, and one of the most eminent Puritans and popular preachers of his day. By these reasons and such as these, recommended by the name of Cartwright and others, his successors both in principle and in influence, our Puritan ancestors were probably prejudiced not only against the Lessons prescribed in the Book of Common Prayer, but against all reading of the Sacred Scriptures in public worship whatever. Notwithstanding they deeply revered the Scriptures, and went beyond Conformists in their opinion of the perfection of them as a Rule, regarding them as the Standard of *discipline and worship*, as well as of *faith and practice*, yet still they were led, by the influence of the above objections, to look upon reading the Scriptures in public worship without expounding them, as a custom of doubtful if not pernicious tendency on the whole, and therefore to omit it in the stated exercises of the Sabbath, in the churches gathered by them when they came to this country.

When Brattle Street Church, Boston, was established in 1699, one article of the "Manifesto" or declaration of the aims and designs of its founders in their undertaking, was,

"2d, We design only the true and pure worship of God, according to the rules appearing plainly to us in his word, conformably to the known practice of many of the churches of the United Brethren in London, and throughout all England.

"We judge it, therefore, most suitable and convenient, that in our publick worship, *some part of the Holy Scripture be read* by the minister, at his discretion.

"In all other parts of divine worship, (as prayer, singing, preaching, blessing the people, and administering the Sacraments,) *we conform to the ordinary practice* of the churches of Christ in this country."<sup>6</sup>

The obvious implication of the above article is, that *in reading the Scriptures*, the practice of the new church would *not be conformed to*, but *diverse from* that of the other churches of the land. There can be no question, therefore, that Brattle Street Church, Boston, was the first to introduce the now general custom in New England, of reading the Scriptures in public worship, without exposition, note or comment. The popular sentiment, however, was very strongly set against this custom at its commencement among us. For this and other peculiarities in worship and discipline, the scheme of setting up the new church appeared to some, (says Rev. Dr. Palfrey, its recent pastor, in his Historical Sermon,) "to savour strongly of Presbyterianism; while others apprehended it to be little better than Episcopacy in disguise."<sup>7</sup> And though the differences between this and the other churches of Boston were soon accommodated, so as that Christian fellowship was maintained between them and their respective pastors; yet some years elapsed, before the other churches could be reconciled to any of its peculiarities, especially to this of reading the Scriptures. And hence, so late as 1713, Rev. Dr. Colman, its pastor, took occasion to complain at a Thursday Lecture, of the neglect of this primitive practice in the public worship of God. "1713, Aug. 13, Mr. Colman preaches from Ps. 132. 8, his 2d Sermon. Shew'd that a due worshipping of God was a people's Strength and Safety. Spake much of the Sabbath.—Bewail'd that the Word of God was not publicly honoured by being Read to y<sup>e</sup> Assemblies on y<sup>e</sup> Lord's Day."<sup>8</sup> Gradually, however, the ancient prejudices against reading the Scriptures in the Sabbath Assemblies gave way; and the churches, one after another, both in town and in country adopted the practice; but several of them at first not without uniting exposition with reading. For example: In the New Brick Church, Boston, (then Rev. Mr. Welsteed's) "the reading of the Scriptures, as part of the publick service, commenced in 1729, as appears by a vote of April 14"—"that the Bible Capt. Henry Deering has made an offer of to the church, in order for Mr. Wellsteed's *reading and expounding*, be accepted."<sup>9</sup> Concerning its introduction into the Old South Church, Boston, Rev. Dr. Wisner furnishes the following extract from the Records. "April 24, 1737. The brethren of the church stay'd, and Voted, that the *Holy Scriptures be read in public* alter the first prayr, in the morning and afternoon; and that it be left to the discretion of the pastors, *what parts of Scripture to be read, and what to expound*:" and then adds, "This was doubtless the introduction of the reading of the Scriptures in public worship in this congregation; our fathers having long abstained from the commendable practice, to be, in this respect as in others, as *different* as possible from the Church of England, which *requires* the Scriptures to be read, and *prescribes the portions for every service*."<sup>10</sup> Under date of the first Sabbath after the above vote was passed by the Old South Church, Rev. Dr. Sewall, its senior pastor, writes in his Journal, "1737, May 1, Ld's. day: We began y<sup>e</sup> Public Reading of y<sup>e</sup> Script<sup>s</sup>. I read 1 Ch. Gen<sup>s</sup>. Mr. Prince 1 ch. Matt. I spake a few words by way of Expos<sup>n</sup> & Exh<sup>n</sup>. Y<sup>e</sup> preached fr. 1 Thess. 5. 27. P. M. I preach'd at y<sup>e</sup> New Meeting House, fr. John 4. 24." These two readings from the Old and New Testaments in one half day, seemed, not improbably, to some of the audience, like an approach at least to the First and Second Lessons according to the Liturgy of the Church of England; though nothing, surely, was farther from the thoughts of the ministers who read them. In first church, Braintree, (now of Quincy,) the reading of the *Holy Scriptures in course in the public assembly* was commenced October 8, 1732, the first Lord's day on which they held public worship in their new meeting house.<sup>11</sup> First church Salem, voted "to have the Scriptures read, as a part of public worship," Dec<sup>r</sup> 27, 1736.<sup>12</sup> In the church of Lincoln, this custom began in 1763.<sup>13</sup> The church of Wilmington voted Nov. 21, 1768, "that y<sup>e</sup> Sacred Scriptures should be publicly read in the worshipping assembly in this place: and that I" (Rev. Mr. Morrill, then their pastor,) "should add such an exposition as I saw meet, either upon the whole or part of the Chapter y<sup>n</sup> read."<sup>14</sup> Some of the churches, beside that mentioned at the head of this article, were stimulated to adopt this practice by the gift of a Bible for this purpose by some generous friend. So the church of Lexington. "June 9, 1793. The Church and Congregation agreed gratefully to accept Governor Hancock's benevolent Present of a large and handsome Bible, and that the Scriptures be read as a part of divine Service in public worship, for the future."<sup>15</sup> And in the same way, did the custom commence in first church, Chelmsford, 1762, with the presenting of "a very elegant folio Bible," from Joshua Henshaw, Esq., of Boston;<sup>16</sup> and in the church of Burlington in 1789, at the receipt of a folio Bible for the pulpit from the children of their first pastor, Rev. Supply Clap, deceased.<sup>17</sup> According to Rev. Mr. Felt, in his History of Ipswich, the pastor of the first church in that ancient town, used to begin public service in 1641, with prayer, and then the teacher *read and expounded* a chapter. This practice was dispensed with in the place about 1770; but revived (without exposition, it is presumed) in the First Parish in 1807; and in the South Parish, in 1826.<sup>18</sup> The third church of Ipswich, now the church of Hamilton, voted "to have a portion of the Old Testament read in the forenoon, and another of the New, in the afternoon, of the Sabbath." March 27, 1774.<sup>19</sup>

The following extract exhibits the order of services on the Sabbath, in Brattle Street Church, 1701; at that time probably, and for several years afterward, the only Congregational Church in New England, in which the Scriptures were read, without exposition, as a part of public worship. Judge Sewall, from whose manuscripts it is taken, was originally much opposed to this church, on account of the peculiarities on which it was founded. But he had now, it seems, become reconciled to them; and was afterward the constant friend of its first pastor, Rev. Dr. Colman, and the father-in-law of his colleague, Rev. William Cooper. Mr. Adams, to whom he refers in it, as assisting Mr. Colman, was Mr. Eliphalet Adams, afterwards the settled minister of New London. From this extract it appears to have been then customary in that church, to read the Psalms in course, as in the Church of England, both parts of the day; and a portion (probably in course) from the Old Testament in the morning, and from the New in the afternoon; unlike in this, to the Church of England, which appoints a Lesson from each Testament both for morning and for evening service on every ordinary Sabbath through the year.

"1701. Sabbath. Novr. 30. I went to the Manifesto Ch. to hear Mr. Adams. Mr. Coleman was praying when I went in, so y<sup>e</sup> I thought myself dissappointed. But his Prayer was short: When ended, he read *distinctly* the 137, & 138th Psalms, and the seventh of Joshua, concerning the Conviction, Sentence, and Execution of Achan. Then sung the Second part of y<sup>e</sup> Sixty ninth Psalm. Mr. Brattle set it to Windsor Tune. Then Mr. Adams prayd very well and more largely. And gave us a very good Sermon from Gal. 4. 18. Doct. *It is just and commendable, &c.* Mr. Adams gave y<sup>e</sup> Blessing.

"In the Afternoon Mr. Adams made a short Prayer, read the 139th Psalm, & the Six and twentieth Chapter of the Acts; 'Then Agrippa said'—Sung. Mr. Coleman made a very good Sermon from Jer. 31. 33.—'and will be their God, and they shall be my people.' Prayd—Sung—Contribut.—Gave y<sup>e</sup> Blessing." &c.<sup>19</sup>

[<sup>1</sup> Chh. Records. <sup>2</sup> Hutchinson's Hist. Vol. I. Ch. 4, p. 427. <sup>3</sup> Caves' Prim. Christianity, Part I. Ch. IX. <sup>4</sup> Wheatly on the Com. Prayer, Ch. III. Sect. 10. <sup>5</sup> Hooker's Eccl. Polity, Book V. Sect. 19, 20. <sup>6</sup> Manifesto, Appendix, Charlestown C., Am. Qu. Reg. Vol. XII. p. 239. <sup>7</sup> Palfrey's Hist. Sermon, p. 8. <sup>8</sup> Ware's Hist. Disc., App. p. 57. <sup>9</sup> Wisner's Hist., App. p. 105. <sup>10</sup> Honecock's Hist. Serms., p. 25, note. <sup>11</sup> Felt's Annals of Salem, p. 413. <sup>12</sup> Shattuck's Hist. Concord, Lincoln, &c. p. 304. <sup>13</sup> Wilmington Chh. Records. <sup>14</sup> Church Records, p. 136 <sup>15</sup> Allen's Hist., p. 51. <sup>16</sup> Chh. Records. <sup>17</sup> Felt's Hist. Ipswich, &c. p. 212, 279. <sup>18</sup> Sewall's Journal.]

## SOUTH READING, (B.)

44.

Mr. Hobby.

The following obituary notice of this venerated minister is from the Boston Weekly News Letter of July 11, 1765. From the initials of the author's name (J. E.) subscribed to the address accompanying it to the editors of that paper, it appears to have been written by Rev. Mr. Joseph Emerson, of Malden.

"On June 18th, 1765, died the Reverend Mr. William Hobby, Pastor of the first Church in Reading, in the 58th year of his age, and 33d of his Ministry; and was interred the following Friday, the Ministers and others from the neighbouring Towns attending his Funeral, which was conducted in the Method lately introduced. His corps preceded by his Church, was carried into the Meeting House, where a Prayer was made suitable to the Occasion, by one of the senior Ministers.

"This Gentleman was generally esteemed as another *Apollon*: One of superiour natural Endowments, as well as Acquirements: One of a quick Perception, a ready Invention, an acute Wit, a fluent Tongue; a Tongue that was like the Pen of a ready Writer. He was one that excelled both in the Gift of *Prayer*, and in that of *Preaching*. He was well acquainted with Books, and (of) a retentive Memory, and was at all Times prepared, as well as dispos'd, to bring forth out of his Treasure Things new and old. But he seemed to be never so much in his Element, as when in the Pulpit. Here he *prayed* with that Copiousness and Enlargement, and *preached* with that Fluency and Fervor which could not but engage the Attention, and excite the Admiration of his Hearers.

"He was a Man sound in the Faith, and valiant for the Truth, and zealous not for the Form only, but the Power of Godliness.

"In the latter Part of his Time, he was exercised with, and languished under very painful and distressing Infirmities: And as he drew near the Close of Life, he expressed a lively Hope of tuture Blessedness. Death was far from being a Terror to him. He was willing, yea desirous to be absent from the Body, that he might be present with the Lord.

"He has left behind him a very serious Letter, directed to his People, and dated as from the Grave, giving suitable and seasonable Counsels and Directions, and the most solemn Charges, accompanied with very stimulating Motives, relating to the choice of a Minister, which, it is hoped, they will pay a great Regard to: As likewise to all the precious and important Truths of the Gospel, which, from Time to Time, he inculcated upon them in the Course of his Ministry. As he endeavoured while living, so may they now endeavour, that they may be able after his Decease to have these Things always in Remembrance !

"And as they have been Remarkable for their ministerial kindnesses; may there now be Occasion to wish them a bountiful Reward, in the Language of Naomi, Ruth 2. 20. Blessed be they of the Lord, who have not left off their kindness to the Living and to the Dead !"

### MALDEN, (A.)

45. *Mr. Matthews: Churches anciently could not be gathered, nor Ministers preach or be ordained, without the consent of magistrates and neighboring churches; or, to the known dissatisfaction of the General Court.*

Not only was the church of Malden fined by the General Court for calling Mr. Matthews to the pastoral office, without the consent of magistrates and neighboring churches, as stated in the Notes;<sup>1</sup> but Mr. Matthews himself, according to Hutchinson, was fined by the same authority about the same time. "No church," saith he, in his chapter upon "The Ecclesiastical Constitution of the Colony," &c.—"No church could be gathered without the allowance of the magistrates, consisting of and elected by members of the churches; and a minister, for preaching to such a society, was liable to a penalty. *Mr. Matthews, a minister, about the year 1650, was fined ten pounds for this offence.*"<sup>2</sup> There can be no doubt that Mr. Matthews was fined; but there seems to be reason to query, whether it was for the offence here suggested.

At the gathering of churches in Massachusetts, it was an early practice to give previous notice to some of the magistrates, and to the neighboring churches, and to invite them to be present at the solemnity, that so they might give countenance to the transaction, and there signify their consent and approbation. This was done, for instance, at the gathering of the present First Church, Cambridge, Feb. 1, 1635-6.<sup>3</sup> Soon after, "Mr. Mather and others, of Dorchester, intending to begin a new church there, (a great part of the old one being gone to Connecticut) desired the approbation of the other churches and of the magistrates." But on the appointed day, April 1, 1636, not being thought meet by the magistrates and elders of the churches present to be embodied immediately, "they were content to forbear to join till further consideration:" which being had, they were gathered, August 23d, of the same year, into a new church, "with approbation of the magistrates and elders."<sup>3</sup> And this primitive practice in such cases was soon after required by law. Within a week from the first attempt just mentioned to gather a church at Dorchester, there was an order issued by the General Court, April 7, 1636, "that no church should be allowed, &c. that was gathered without consent of the churches and the magistrates."<sup>3</sup> And to an Act of Court, passed 1641, and authorizing "all the people of God within this jurisdiction, who are not in a church way, and be orthodox in judgment, and not scandalous in life,—to gather themselves into a church estate, provided they do it in a Christian way," &c., there was also annexed this further provision, viz. "The Court doth not, nor will hereafter approve of any such companies of men, as shall join in any pretended way of church fellowship, unless they shall acquaint three or more magistrates dwelling next, and the elders of the neighbour churches where they intend to join, and have their approbation therein."<sup>4</sup> Accordingly, in compliance doubtless with this law, the founders of the church of Woburn made previous application to the church of Charlestown, with which some of them were in covenant, and which, after a fortnight's delay, dismissed those applicants who were among its members, and granted all of them "liberty to gather a church of their own."<sup>5</sup> And on the day of this solemnity, August 14th, 1642, Mr. Increase Nowell of the magistrates was there; and also the elders and messengers of divers neighboring and other churches, who signified their approbation of their proceedings by giving them the right hand of fellowship.<sup>6</sup> At the gathering likewise of the church at Marblehead, 1684, the work was countenanced with the presence of the Deputy Governor, five of the Assistants, &c. &c.<sup>7</sup> And at that of the church of Sherburne, March 26, 1635, Major General Gookin and Judge Sewall, two of the magistrates or assistants were present, as likewise a large number of ministers from churches in the vicinity and more distant.<sup>8</sup> Nor did this ancient practice, sanctioned by law, entirely cease with the Old Charter government. For at the gathering of the church of Lexington, Oct. 21, 1696, under the Provincial Charter, one of the Council, which had succeeded to the Board of Assistants under the former government, was present, to give countenance to the good work.<sup>8</sup>



For reasons similar to those, on which this practice at the *gathering of churches* was found, it was also a practice from the early history of Massachusetts, to give notice to magistrates and neighboring churches, of the *ordination of elders*, in order to their consent and approbation. Hence, the church of Watertown incurred the displeasure and censure of their brethren abroad, for venturing without giving such notice, to ordain Rev. Mr. Knowles as colleague to their pastor, Rev. Mr. Phillips, in 1640.<sup>9</sup> And to show its approbation of the prevailing custom on such occasions, and to prevent the evils, which they apprehended might result from ordinations that had not the sanction of the civil authorities, the General Court, in one instance at least, interfered to frustrate the design of ordaining one, whom they supposed incompetently qualified for his office. Speaking of the Second or Old North Church, Boston, at its foundation, Rev. Mr. Ware, one of its recent pastors, observes, "For a few years—one of the brethren, Michael Powell, conducted the worship of God's house, and to such satisfaction, that he would have been ordained Teacher, had it not been for the *interference of the General Court*, who 'would not suffer one, that was illiterate as to academical education, to be called to the teaching office in such a place as Boston.'" <sup>10</sup> And to guard still more effectually against the inconveniences that might arise from the neglect of this practice, the Court gave it shortly after, viz. in 1658,<sup>11</sup> the authority of a law. "Whereas it is the duty of the Christian magi-*trate* to take care the people be fed with wholesome and sound doctrine, and in this hour of temptation wherein the enemy designeth to sow corrupt seed, *every company cannot be thought able or fit to judge of the Gospel qualifications required in the publick dispensers of the word*, and all societies of Christians are bound to attend order and communion of churches, considering also the rich blessing of God, flowing from the good agreement of the civil and church estate, and the horrible mischiefs and confusions that follow on the contrary: *It is therefore ordered*, that henceforth no person shall publickly and constantly preach to any company of people, whether in church society or not, or be ordained to the office of a teaching elder, where *any two organick churches, council of state, or general court shall declare their dissatisfaction thereot*, either in reference to doctrine or practice, (the said offence being declared to the said company of people, church or person,) until the offence be orderly removed: and in case of ordination of any teaching elder, *timely notice thereof shall be given unto three or four of the neighbouring organick churches, for their approbation*." <sup>12</sup> By warrant of this statute it was, that Mr. Jeremiah Shepard, (afterward minister of Lynn,) who had been preaching about 1677 in a private house at Chebacco, Ipswich, with great acceptance, was forbidden by order of the Board of Assistants to continue his services there, they being offensive to the First Church and Parish. And when the people of that place had been incorporated into a distinct parish in 1679, and had chosen Mr. Shepard for their stated minister, they were not allowed to settle him, because the Court's Committee, appointed to see "to the settlement of an able, pious, and orthodox minister among them," *refused their approbation of the choice*, on the ground that Mr. Shepard had never united himself "to any particular Coogregational Church."<sup>12</sup>

It was for the neglect or contempt of the general practice, which this law confirmed and established, that the church of Malden was fined, upon calling Mr. Matthews. According to Hubbard, "In the year 1651, the General Court, taking it for granted that the civil power is *custos utriusque tabulæ*, interposed their authority in a matter of an ecclesiastical concernment; scil. the *choice of a minister by the church of Malden*, and passed an handsome fine or mulct upon all of the church that were actors therein, for calling the said minister to his pastoral office, *without the consent and approbation of neighbouring churches, and allowance of the magistrates*, (if not against the same,) contrary to the approved practice of the country, provided in that case."<sup>13</sup> The minister here referred to, Mr. Matthews, was then lying under the public censure of the Court. And Johnson speaking of him observes, that he had continued preaching at Hull, where he had been settled some years before, "till he had lost the approbation of some able understanding men, among both Magistrates and Ministers, by weak and unsafe expressions in his teaching, yet notwithstanding he was called to the office of a Pastor by the brethren of this Church of Christ at Malden, although *some Neighbour churches were unsatisfied therewith*: for it is the manner of all the Churches of Christ here hitherto, *to have the approbation of their Sister churches, and the civil Government also* in the proceedings of this nature, by the which means *Communion of Churches* is continued, peace preserved, and the truths of Christ sincerely acknowledged."<sup>14</sup> It is not surprising therefore, that the church of Malden was made to smart for their temerity in calling to office a person so offensive both to the government and to the neighboring churches and their pastors, as Mr. Matthews seems then to have been. Mr. Matthews likewise was fined at the same time, according to the above quotation from Hutchinson, for preaching to a church that *had been gathered "without the allowance of the magistrates."* There appears however no evidence of any such informality in embodying the church at Malden. Johnson speaks of this transaction, as having taken place some time before they obtained "*any Church Officer to administer the seals unto them;*" and

expressly refers to their irregular proceeding *in calling a pastor*; but gives no hint of any such irregularity, "when *they were gathered into a church state*."<sup>14</sup> And hence there seems plausible ground for questioning, whether Mr. Matthews and the church that called him were not both fined for similar reasons: Whether, as the church was fined for calling him to office without *the allowance of neighboring churches, and against the known dislike of the Court*; so whether Mr. Matthews himself was not fined for presuming to preach to them as long as he had, *without such allowance*, and while *lying under the Court's censure*, rather than for preaching to a church that had been irregularly gathered, as Hutchinson states.

[<sup>1</sup>*Am. Qu. Reg. Vol. XI. p. 192.* <sup>2</sup>*Hutchinson's Hist. Vol. I. ch. 4, p. 423.* <sup>3</sup>*Winthrop's Hist. by Savage, Vol. I.* <sup>4</sup>*Revised Stat. Col. Laws, ch. xxxix. 1, 2.* <sup>5</sup>*Woburn Town Rec.* <sup>6</sup>*Johnson's W. W. Prov. Bk. II. ch. 22.* <sup>7</sup>*Dana's Hist. Disc. pp. 9, 10.* <sup>8</sup>*Am. Qu. Register, XI. 265, 266.* <sup>9</sup>*Francis' Hist. p. 28.* <sup>10</sup>*Ware's Hist. Disc. p. 5.* <sup>11</sup>*Revised Stat. Col. Laws, xxxix. 13.* <sup>12</sup>*Crowell's Hist. Disc. pp. 13, 14.* <sup>13</sup>*Hubbard's Hist. ch. lxi. p. 550.* <sup>14</sup>*W. W. Providence, Bk. III. ch. vii.]*

### MALDEN, (B.)

#### 46. *Mr. Wigglesworth: Extracts from Sermon of Rev. Dr. Increase Mather at his death.*

The following passages copied from "the fragment of a sermon," referred to in the Notes,<sup>1</sup> are those from which the long forgotten particulars there given concerning Rev. Mr. Wigglesworth's settlement at Malden, the interruption of his labors for many years by a tedious sickness, his remarkable restoration to health and usefulness, and the protracted continuance of his ministry, were derived.

"From Cambridge the Star made his Remove, till he came to (disperse?) his sweet Influences upon thee, O Maldon, and He was thy faithful One *for above a Jubilee of years together*," &c.

"It was *not long* after his coming to Maldon, that a Sickly Constitution so prevailed upon him as to confine him from his Publick Work *for some whole Sevens of Years.*"

—"He took a Short Voyage into another Country for the Recovery of his Health," &c.

"It pleased God, when the Distresses of the Church in Malden did extremely call for it, *wondrously to Restore his Faithful Servant.* He that had been, *for near Twenty Years, almost buried alive*, comes abroad again; and for *as many years more* (spent?) in a Publick usefulness received the Answer and Harvist of the Thousands of Supplications, with which the God of his Health had been addressed by him and for him."

[<sup>1</sup>*Am. Qu. Reg. Vol. XI. p. 192.]*

### MALDEN, (C.)

#### 47. *Mr. Wigglesworth: the Inscription on his Grave Stone: Anecdote respecting.*

The following is a Copy of the Inscription on the Grave Stone of this excellent Minister. It is copied exactly, verbatim et literatim, except that the two last lines occupy three in the original. It alludes, it will be observed, to his well known medical as well as theological skill. The blank too, before "years," furnishes additional proof of the surprising oblivion into which the history of the ordination, &c., of this good man had fallen.

"*Memento Mori: Fugit Hora.*

"*Here Lyes Buried y<sup>e</sup> Body of*

"*That Faithful Sruant of*

"*Jesus Christ, y<sup>e</sup> Reuerend*

"*MR. MICHAEL WIGGLESWORTH*

"*Pastour of y<sup>e</sup> Church of Christ*

"*at Maulden            years who*

"*Finished His Work and Entcred*

"*Upon An Eternal Sabbath*

"*Of Rest on y<sup>e</sup> Lord's Day June*

"*y<sup>e</sup> 10<sup>th</sup> 1705 in y<sup>e</sup> 74 year of his Age.*

"*Here lies Interd in Silent Graue Below*

"*Mauldens Physician for Soul and Body two."*

The anecdote subjoined, relative to this Inscription, is a striking proof of the veneration and affection, with which the memory of Mr. Wigglesworth long continued to be cherished in the scene of his labors. According to a current tradition in Malden, the venerable Dea. Ramsdell, who died there about 1825, at a very advanced age, and had doubtless heard in his youth from his parents or others of Mr. Wigglesworth's "*good report*," was accustomed as long as he lived, to make an annual visit to the Grave Yard in which the mortal remains of that good man were deposited, and carefully to *rub off the moss*, which had gathered, in each interval, on the Inscription, which told where he lay. The moss which had collected thickly upon it in 1834, bore melancholy witness, that no Deacon Ramsdell was then left to keep it plain and legible. Still

"The sweet remembrance of the just  
Shall flourish, when he sleeps in dust."—Pa. cxii. *Tate & Brady*.

### MALDEN, (D.)

#### 45. *South Church; Vote for its reunion with the North or First Church.*

The following is a copy of the vote, by which this church was reunited with the North Church from which it had seceded, after a separation of almost sixty years. "1792 March 25th. The Brethren of the first and second Church of Christ in Malden, Voted in the North Meeting house (after the blessing was given) to be incorporated, with their Officers, into one Body, and to receive and embrace each other, as Members of one and the same Visible Church of Christ; and to cultivate Christian Communion & Fellowship, by a regular attendance upon the Ordinances of the Gospel, administer'd in said House: also, that the furniture of the Communion Tables be put into one common Stock—Eliakim Willis, Cler."—[*Church Records*.]

### CHELMSFORD, (A.)

#### 49. *Mr. Fiske.—Omitted.*

### NATICK, INDIAN CHURCH, (A.)

#### 50. *John Neesnummin, Josiah Shonks, Indian Preachers.*

Concerning John Neesnummin, Indian preacher at Natick, the manuscripts of Judge Sewall are the only known source of information. There he is not unfrequently mentioned: and the following passages copied from them, throw some light on his history and character.

"Jan<sup>y</sup> 30. 1707-8. John Neesnummin comes to me with *Mr. R. Cotton's Letters*. I shew him to Dr. Mather. Bespeak a Lodging for him at Matthias Smith's: but after, they sent me word y<sup>t</sup> could not doe it. So I was fain to lodg him in my Study. Jan<sup>y</sup> 31. P. M. I send him on his way *towards Natick*, with a Letter to John Trowbridge" (of Newton) "to take him in if there should be occasion."

Feb. 10, 1707-8. Kept by him as a day of private prayer and fasting. Among the numerous petitions specified as offered on that occasion, are, "*Revive the Business of Religion at Natick, and accept and bless John Neesnummin*, who went thither last week for that End."

"1709 July 23. Mr. Mayhew goes to Natick to preach there tomorrow."—"1709 Sept<sup>r</sup> 10. Mr. Mayhew takes his Journey homeward, *John Neesnummin* and *James Printer* being gone before."—"1710 March 27.—Got to Rickards'" (Plymouth) "about Sun-set—Laus Deo. Mr. Mayhew & *Jno. Neesnummin* were got thither before me by water. Mr. Little came to my chamber and Mr. Mayhew y<sup>t</sup> evening."—"Second day Jan<sup>y</sup> 1. 1710—11. Mr. Mayhew returns, having with great Patience staid the finishing that Excellent work of *Setting forth the Psalms and Gospel of John in English and Indian*. He was abundantly Laborious in skilfully revising the Translation and correcting the Press."

1717. July 30. 3. "Sam." (Thomas?) "Pegun & Sam. Abraham come to me earnestly to desire that *John Neesnummin* may be procur'd for y<sup>m</sup>. They heard him July 28, and yesterday they had a Meeting, from whom they are sent to express y<sup>t</sup> y<sup>r</sup> *unanimous and earnest desire*."—N. B. The above Samnel Abraham was one of the Indian Selectmen of Natick for 1716, 1719; and one of the grantors of certain Indian common lands to Rev. Mr. Peabody, and of a Committee of the Proprietors to draw up and sign a deed of them in 1723, to encourage him to settle in the ministry at Natick for life. Likewise he and Thomas Pegun were of a Natick Committee for the sale of Indian lands at Maguncook or Hopkinton in 1715;<sup>1</sup> and for investing them in the Trustees of Mr. Hopkins' Legacy.

1718, July 20. 1. (Sabbath.)—"Mr. Mayhew preach'd y<sup>e</sup>. day at Natick P. M. Says y<sup>e</sup>. *Neesnumun preaches well, comends his Prayer especially.*"

1718. "2d day, Dec<sup>r</sup>. 1.—Mr. Mayhew tells me he preach'd at Needham yesterday : they had no minister there. *Preached a Lecture today at Natick at Jno. Neesnumun's house. He is not well.*"

From these extracts it may be plausibly inferred, that the Indian preacher they speak of, was originally from Martha's Vineyard or Cape Cod; and came 1708 seeking employment from the Commissioners of the Society in England for the Propagation of the Gospel in New England, with letters of recommendation to Judge Sewall, their Secretary and Treasurer, from Rev. Roland Cotton of Sandwich. He was accordingly engaged and sent by them immediately to Natick, to aid Daniel Takawombpait, the Indian minister of that town, and to labor for the revival of the declining cause of religion there. But he did not remain at Natick long, at that time: for we find him in 1709, 1710, attending Rev. Experience Mayhew in his journeys from the Vineyard to Boston, and on his return; and not improbably in the capacity of an interpreter, to assist that eminent missionary in the work upon which he was then employed by the Commissioners, viz. of re-publishing the Psalms and the Gospel of John in English and in the Indian of Eliot. After the death of Daniel of Natick, in 1716, he was, at the earnest request of the Indian inhabitants of that place, again sent there by the Commissioners, to be their minister; and probably continued there in that office the rest of his days. He seems to have been a worthy and acceptable minister among his own nation; and received the commendations of so competent a judge of merit as Rev. Mr. Mayhew, for his gifts both in preaching and in prayer. He appears likewise, for an Indian, to have made more than ordinary acquirements in learning. For in the Letter Book of Judge Sewall, his name is legibly and fairly subscribed with his own hand, in witness of the copy of a letter of lease from Judge Sewall to a Mr. Eleazar Fairbank, of a farm in Sherburne; whereas Mr. Fairbank himself, in certifying the copy, could only subscribe his *mark*, and wrote his name, only as his hand and pen were guided by another.<sup>2</sup> He probably died at Natick of the sickness referred to above, December 1, 1718, or soon after. For in 1720, Josiah Shonks, another Indian, was engaged to preach there six months. "1720. The Town of Natick had agreed with Josiah Shonks to imply him of the preaching at Natick of 6th months & began at s<sup>d</sup> work 19th of December 1720, and we ought to payd five pound at the end of the 6th. months and the mony should be delivered before the Honorable Captain Sewall Esq. in Boston."<sup>1</sup> Nothing more is known of Josiah Shonks than is contained in the above record. He could not have preached at Natick long; for in 1721, Rev. Oliver Peabody commenced his labors there, and was afterwards ordained over the church of Indians and English gathered there Dec. 1729. The old Indian church, gathered by Eliot, was reduced in 1693 to seven men and three women; and had probably become extinct before the death of its Indian pastor, Daniel, in 1716.<sup>3</sup>

[<sup>1</sup> *Biglow's Hist: Extracts from Indian Records in pp. 27, 31.* <sup>2</sup> *Letter Book, June 8, 1710.* <sup>3</sup> *See Notes, Vol. XI. p. 255.]*

#### BILLERICA, FIRST CHURCH, (A.)

##### 51. *Records of First Church, Roxbury; Memoranda in.*

The date of the gathering of first Church in Billerica, as also the date of the gathering of First Church, Groton, the dates of the ordination and death of Rev. Mr. Bunker, Malden, and of other similar events, given in this Brief Survey of Congregational Churches and Ministers in Middlesex County, have all been obtained from certain *Memoranda in Records of First Church, Roxbury*, through opportunity kindly given therefor by the present pastor of that Church, Rev. George Putnam. These Memoranda are, (at least, in part,) notices of interesting occurrences, begun by the venerable Eliot (as we learn from a reference in another hand, perhaps that of Rev. Mr. Walter.) "Month 4: day 12; ano 1642;" continued by his colleague, Rev. Samuel Danforth, from April 3, 1649, a short time before his ordination; and resumed by Eliot "1674: 7 mo: 24 day," about two months before Mr. Danforth's death. These notices are many of them very valuable; giving authentic historical information concerning ministers and interesting events, which, in a considerable number of instances, has been sought in vain elsewhere, and could no where else, probably, have been obtained.

#### BILLERICA, (B.) REV. SAMUEL WHITING.

##### 52. *Gathering of the Church at Lancaster; Ordination of Rev. John Whiting, when.*

Rev. Mr. Whitney, in his History of Lancaster, is unable to assign the time, when the church there was gathered anew, after the dispersion of the people in Philip's War,

1676, and when its first pastor, Rev. John Whiting, second son of Rev. Samuel Whiting of Billerica, was ordained.<sup>1</sup> This deficiency may be supplied from the Journal of Judge Sewall, who gives there the following notice of those transactions. "Wednesday, Dec. 3, 1690. A Church is gathered, and Mr. John Whiting ordained minister at Lancaster. Mr. Sam<sup>l</sup>. Whiting gives him his Charge, Mr. Estabrooks gives y<sup>e</sup> Right hand of Fellowship: Mr. Brismead & others there." [<sup>1</sup> *Whitney's History of Worcester County*, p. 47.]

## GROTON, (A.)

53. *Rev. Samuel Willard: Resigned the Vice Presidency of Harvard College before his death.*

It is commonly supposed, that Rev. Mr. Willard, first, minister of Groton, and afterward, of Old South Church, Boston, continued to preside over the College at Cambridge till his death. But it appears, on the authority of Judge Sewall, that in consequence of a sudden attack of sickness, he resigned his office in the College about three weeks before his decease. "Monday Aug<sup>t</sup>. 11. 1707. Mr. Willard goes to Cambridge to *expound*, but finds few Scholars come together; and moreover was himself taken ill there, which oblig'd him to come from thence before Prayer Time.—Tuesday Aug<sup>t</sup>. 12, between 6 & 7 I visited Mr. Willard to see how his Journey and Labour at y<sup>e</sup> College had agreed with him; and he surpris'd me with y<sup>e</sup> above account; told me of a great pain in 's head, and sickness at his Stomach; and that he believ'd he was near his End. I mentiond y<sup>e</sup> business of the College. He desired me to do his Message by Word of Mouth; w<sup>ch</sup> I did Thorsday following to y<sup>e</sup> Gov<sup>t</sup> & Council."—"Thorsday Aug<sup>t</sup>. 14th. When y<sup>e</sup> Gov<sup>t</sup> enquired after Mr. Willard, I acquainted the Gov<sup>t</sup> & Council y<sup>t</sup>. *Mr. Willard was not capable of doing the College work another year; He thank'd y<sup>m</sup> for y<sup>e</sup> Acceptance of his service and Reward.* Gov<sup>t</sup> & Council order'd Mr. Winthrop and Brown to visit the Rev<sup>d</sup>. Mr. Willard, and *Thank him for his good Service the six years past. Sent down for concurrence,*" &c. &c.—"Dept<sup>s</sup> concur & nominat y<sup>e</sup> Rev<sup>d</sup>. Mr. Nehemiah Hobart to officiat in y<sup>e</sup> mean time till Oct<sup>r</sup> next. This y<sup>e</sup> Gov<sup>t</sup> & Council did not accept, and so nothing was done." [*Sewall's Journ.*]

## GROTON, (B.) REV. GERSHOM HOBART.

54. *Hobart Manuscripts: Account of.*

The Manuscripts from which the dates of the ordination and death of Rev. Gershom Hobart in the "Brief Survey" have been obtained, are often quoted or referred to at the present day, by the title of "*the Hobart Manuscripts.*" From the Collections of William Gibbs, Esq., formerly of Salem, now of Lexington, who copied them in part, these Manuscripts seem to be a brief Chronicle of interesting events, begun and continued for more than a century in the same volume by members of the Hobart family in three successive generations, and still preserved, it is understood, as a precious deposit, among their descendants. The series commences, apparently, with a notice by Rev. Peter Hobart, the patriarch of Hingham, of his arrival in this country from England, June 8, 1635; and is carried on by him till near the period of his death, January 20, 1678-9. Then his son, Mr. David Hobart of Hingham, takes it up, and pursues it till almost the time of his decease, Aug. 21, 1717. Here it is evident from the following extract, the manuscript volume remained a while in the hands of his widow. "*My son, Nehemiah Hobart was ordained pastor to the second Church of Hingham at Cohasset the 13 of desember 1721.*" And now, if not before, her son, Rev. Mr. Hobart of Cohasset, took the volume into his keeping, inserted a memorial of his father's death, and pursued in it the design of his ancestors, till death cut short his labors at an early age, May 31, 1740. With a record of this melancholy event by a surviving brother, the notices of memorable occurrences contained in these Manuscripts appear to close. Judging from the specimens selected by Mr. Gibbs, though some of them are chiefly of private or local concern, yet very many of them belong to the civil or ecclesiastical history of those times, and are generally interesting. And the important dates, too, which these Manuscripts furnish, of some of which they are the only known source of information, and all of which (with only one or two exceptions that have been observed) are unquestionably accurate, render them a valuable document to the Chronologist.

## NEWTON, FIRST CHURCH, (A.)

55. "*Danforth's Almanacks.*"

The Almanacs to which reference is made for the paragraph in the Notes, Vol. XI. p.

262, under Newton, First Church, respecting the success of Rev. Mr. Eliot's preaching to the Indians, are a curious relic of antiquity. They are five in number, sewn together in one small duodecimo volume. Four of them, for the years 1646, '47, '48 and '49, were composed by Rev. Samuel Danforth, then a resident Fellow or Tutor of the College at Cambridge, but settled in 1650, as a colleague with Eliot at Roxbury. The motto of the other for 1650, "*Parvum parva decent, sed inest sua gratia parvis*" on the title page, proclaims it to have been the work of Urian Oakes, who published it while "a lad of small stature," and resident at the College, but who was afterwards advanced to be its President.<sup>1</sup> Three of them have valuable Chronological Tables at the end; and all of them except that for 1649, were early furnished with blank leaves, on which various interesting occurrences were entered at the time by different hands. Interspersed on their blank pages, are likewise remarks on the weather, and frequent notices of planting, harvesting, grafting fruit trees, and gathering their fruits, beside other miscellaneous matter; for the apparent original proprietor, of at least four of them, John Hull, Esq., of Boston, Master of the Mint in 1652, and Treasurer of the Colony in 1676, was possessed in his day of considerable cultivated land both within the present bounds of the city, and at Muddy River, or Brookline. They are doubtless the older portion of that collection of "Interleav'd Almanacks" from 1646 to 1720, which the learned Prince refers to, as having once belonged to "the late Honourable John Hull and Judge Sewall of Boston Esq's," to Rev. Messrs. Shepard the younger of Charlestown, Gerrish of Wenham, and others, and as having been consulted by him in preparing his New England Chronology.<sup>2</sup> They were also, in the years 1824, '25, and again in 1833, in the hands of that eminent antiquary, John Farmer, Esq., who acknowledged, in his correspondence with their present owner, his indebtedness to them for one article that he was about to insert in his "Memoirs," &c. [*Mather's Magn. Vol. II. Bk. IV. Ch. 5.* <sup>2</sup>*Prince's Chron. Hist. Preface.*]

#### NEWTON; MR. HOBART, (B.)

##### 56. *Rev. Nehemiah Hobart: his death, funeral, &c., Notices of.*

The following additional notices of this highly esteemed divine, are from the Manuscripts of Judge Sewall.

"1712 Tuesday, Aug: 26. I went with my Son and Mr. Nichols in a Calash to y<sup>e</sup> Funeral of Mr. Hobart. Mr Commissary carried Mr Pemberton in his Charret. The Gov<sup>t</sup> went with four Horses. Bearers, President, Mr Thacher of Milton; Mr Danforth of Dorchester, Mr Brattle of Cambridge; Mr Belcher of Dedham, Mr Pemberton. Mr Flint, Mr Barnard, and Mr Stephens led the three Daughters. Gov<sup>t</sup> & Sewall, Mr Commissary and Bromfield follow'd next after the Mourners. A great many people there. Suppose there were more than forty Graduates. Was interd a little more than an Hour before Sun-set. Mr Danforth went to Prayer; mentiond his having been there more than Forty years. Got home well about Eight."—Aug. 28. (Boston Thursday Lecture.) "Mr Pemberton preaches a Funeral Sermon on Mr Hobart. *My father.*"<sup>1</sup>

"To Cousin Sarah Storke at Rumsey, (England) Jan: 10. 1712—13.

—"Mr Nehemiah Hobart, a very worthy Minister of Newton, about 8 miles from hence, died the 25th. of August last, in the 64th year of his Age. He is much Lamented. I have a particular Loss; in that he was a very good old Friend. Aug: 17 he preach'd Forenoon & Afternoon; and at the Close of the day Bless'd the Congregation in the form prescribed Num. 6. 24, 25, 26: which made an impression upon many; they reckond he had taken leave of them, they should never hear him again! I think he had used that form but once before. Has left only Daughters."<sup>2</sup> [*Journal. Letter Book.*]

#### MARLBOROUGH, (A.)

##### 57. *Rev. Mr. Brinsmead: Additional Notices of.*

Concerning this divine, very celebrated among our fathers, and yet respecting whom but little has been transmitted in any contemporary publication, the following notices by one intimate with him, may not be unacceptable.

"1685 Tuesday March y<sup>e</sup> last. Went to Weymouth: heard Mr Brinsmead preach from Prov. 10. 29. See my Book of Records. After Lecture I took the acknowledgm<sup>t</sup> of many Deeds—Lodg'd w<sup>th</sup> Mr Brinsmead. Wednesday morn. Ap. 1. Speaking to Mr Brinsmead to pray for drying up y<sup>e</sup> River Euphrates, He told me he had pray'd that God would reveal to some or other, as to Daniel of old, the Understanding of y<sup>e</sup> Prophecies of y<sup>e</sup> time; y<sup>e</sup> so might know whereabouts we are. Went home: Mr Torrey accompanied me to Monotocot Bridge," &c.

"Thursday, July 2d. 1685—After y<sup>e</sup> County Court is over, is a Conference at his Honours: present, the Gov<sup>r</sup> Mr Stoughton, Dudley, Richards, Sewall; Mr Torrey, Brinsmead, Willard, Adams. Were unanimous as to what discoursed relating to our Circumstances, y<sup>e</sup> Charter being condemned. *Every one spoke.*"

"1691 June 17. Fast at y<sup>e</sup> Townhouse, *Magistrates, Ministers*: Mr. Hale, Bayly, Brinsmead, Torrey, Moody, Willard pray; Mr. Lee preaches. Mr. Fisk, Thacher, Gookin, Jno. Danforth sup here."

"April 13. 1692. A Church is gathered at Wrentham, and Mr Man Ordained. *Mr Brinsmead gave y<sup>e</sup> Charge*, and Mr. Gookin y<sup>e</sup> Right Hand of Fellowship. The Ch. of Mendon also sent to and appeared."

"1698 May 5. *Mr Brinsmead* lodges here. May 6. Speaking of y<sup>e</sup> uncertainty of y<sup>e</sup> Conversion of Adam & Eve, I shew'd him Dr. Goodwin & Owen's Notions. He told me of a Converted Turk, and of Strange Visions at Meecha in y<sup>e</sup> year 1620, to be seen in Clark's Examples. It being y<sup>e</sup> same year with *Plim?* it affected me."

"1701 Monday, Apr. 14th. I ride" (to Newton) "& visit Mr Trowbridge—From thence to Mr Hobart's, with him to Sudbury, where we dine at Mr Sherman's. From thence to *Mr Brinsmead's*. He was much refresh'd with our Company. Day was doubtfull: But got very well thither, & when by Mr Brinsmead's fire, it Rained & haild much. *Lodgd at Mr. How's*—Apr. 15th, Mr Torrey, Mr. Danforth of Dorchester, Mr Swift came to us from Framingham to visit *Mr Brinsmead*: He sd. 'twas as if *he came to his Funeral*; if he were ready wish'd it were so. After dinner Mr Hobart and I come home."<sup>1</sup>

Letter to Mr. Nathanael Higginson (London) May 1. 1701.

—"Our Lieut. Governour" (Mr Stoughton) "and *Mr Brinsmead (Calibum nobile Par)* threaten to take their leave of us before it be long. Mr Brinsmead hath not preach'd for above this 12 moneth. The Lieut. Governour is much wor'd with continual anguish of the Strangury, or a disease akin to it; and his Stomack put almost quite out of Office." &c. &c.

"To Mr Thomas Bridge at Cohanzey in West New Jersey, Apr. 22. 1703.

"Sir, at my Return from Plimouth Court Apr. 3d. I met with Mr Charles Chauncey's Letter bewailing the death of my honoured and dear Friend Mr Israel Chauncey of Stratford March 14th. abt 9. m. He bemoans their Loss in these Words. 'We are left very weak in the fall of our *Ancient & Honorable*. Very few gray Hairs are to be found in the Colony, in Civil or Sacred Improvement: Sure I am, there are now none to be found in this County.'

"I was much affected with this sad News; the rather bec. the pious Son perform'd the part of an Executor to his dear Father in writing this Letter to answer mine of March 8th. And the truth is, the Circumstances of the Province of the Massachusetts are much the same with those of Connecticut but now mentioned: *Our ancient & Honourable* are very much thin'd of late: *Mr Stoughton and Mr Brinsmead are in particular very much miss'd*: and other Cedars in our Lebanon are shaking and ready to fall," &c. &c.<sup>2</sup>

[<sup>1</sup> *Sewall's Journ.* <sup>2</sup> *Sewall's Letter Book.*]

### SHERBURNE, MR. GOOKIN, (A.)

58. *Rev. Daniel Gookin: His Lectures to the Indians at Natick; His death and Character.*

The following are two instances of those Lectures referred to in the Notes, Vol. XI. p. 265, in the quotation from Apostle Eliot's Letter to Sir Robert Boyle 1684, as delivered monthly by Rev. Mr. Gookin at Natick, to Indians and English.

"1686 Sept<sup>r</sup> 1. Went to *Natick Lecture*, Simon Gates shewing me y<sup>e</sup> way; call'd as went at Noah Wiswall's: came home accompanied by Major Gookin and his Son Sam. till y<sup>e</sup> way parted. *Mr Dan<sup>l</sup> Gookin* preached, were about 40 or 50 Men at most, & a pretty many Women & Children." &c.<sup>1</sup> "1707. May 13. Mr. Dan<sup>l</sup> Oliver, Capt. Tho. Fitch & I ride to *Natick*, and hear Mr Gookin preach and pray to the Indians there: Din'd at Capt. Fuller's as came back: got home well. *Laus Deo.*"<sup>1</sup>

To the above may be added the following notices of the death and character of this good minister, who thus exerted himself for the spiritual benefit of the Indians, as well as of his own flock.

"Sherbourn, Wednesday, January 8. 1717—18.

"The Reverend, learned, and pious Mr Daniel Gookin, the first Pastor of the Church of Christ in this Town deceased, aged about 67 years: who in his younger Time was Fellow of Harvard College about the space of Seven years; and since has been an Ordained Minister in said Town about 34 years; who many years preached *the Indian Lectures at Natick*; a Gentleman sound in his Doctrine, explaining the Scriptures to

the weakest Capacity, and painfull in his Studies, tender of his Flock, and Exemplary in his Life, and Lamented of all good Men that had Acquaintance with him, especially in his own Church and Towo."

"N. The above written is *Clerk Rider's Letter to Mr. Campbell.*"<sup>2</sup>

"1717—18. Saturday, January 11th. Enquiring at Mrs Phillips's, a Sherbourn man tells me Mr Gookin dyed a Tuesday night, and is to be buried to-day. He was a good Scholar, and solid Divine. We were Fellows together at College, and have sung many a Tune in Consort; hope shall sing Hallelujah together in Heaven." "Jan<sup>y</sup> 17, 1717—18.—Went to Mr Campbell's and gave his Wife (he not at home) Mr Colman's Sermon on Mr Hirst to facilitate his inserting Mr Gookin in y<sup>e</sup> *News-Letter.*"<sup>1</sup>

"Clerk Rider," the author of the above Obituary Notice for the Boston Weekly News Letter, then published by Mr. Campbell, was Mr. William Rider of Sherburne, for many years Clerk to the Indian Proprietors of Natick.<sup>3</sup>

[<sup>1</sup> *Sewall's Journal.* <sup>2</sup> *Sewall's Letter Book.* <sup>3</sup> *Biglow's Hist. of Natick*, pp. 29, 30.]

### SHERBURNE, (B.)

59. *Rev. Mr. Baker: Interval, formerly, between the commencement of the constant services of ministers, or of their call to the pastoral office, and their ordination, often long.*

From the notice given of this gentleman in the Notes,<sup>1</sup> it appears, that two years intervened between his call to the pastoral office at Sherburne, and his ordination. So long an interval as this, in similar cases, would now be accounted as very singular. But it seems to have occurred not unfrequently in former days; and that without producing surprise or impatience on the part of the church. His senior colleague, Rev. Mr. Gookin, had proposals for settlement that were acceptable, it seems, as early as April, 1681; but was not ordained, nor was the church gathered, till March, 1685.<sup>1</sup> Rev. Nehemiah Hobart officiated constantly at Newton two years, and Rev. Robert Breck at Marlborough apparently three years, before ordination.<sup>1</sup> Rev. Gershom Hobart of Groton was evidently invited to the charge of the church there as early as June 29, 1678; but was not ordained till Nov. 26, 1679.<sup>1</sup> And to these instances may be added that of Rev. Joseph Sewall of Old South Church, Boston: who was called to the pastoral office in that Church, as colleague with Rev. Mr. Pemberton, April 25, 1712; accepted the invitation October 12, 1712; but was not ordained till Sept. 16, 1713.<sup>2</sup>

[<sup>1</sup> See *Notes Am. Qu. Reg.*, Feb. 1839, p. 260, &c. &c. <sup>2</sup> *Sewall's Journ.*]

### LEXINGTON, CHURCH OF, (A.)

60. *New England or Bay Psalm Book.*

The book from which a "part of y<sup>e</sup> 48 (Psalm) from y<sup>e</sup> 9th v. to y<sup>e</sup> end, 'O God our thoughts' &c." was sung at the gathering of the church in Lexington, and the ordination of its first pastor, in 1696,<sup>1</sup> was that known by our fathers, as the New England or Bay Psalm Book. In that, the 9th verse of the 48th Psalm reads thus:

"O God, our thoughts have been upon  
Thy free benignity:  
And that within the midst of  
Thy house of sanctity."

The metrical version of the Psalms, &c. generally used by the first planters of New England, was that of Sternhold & Hopkins; in which the verse corresponding to that just quoted, is thus expressed:

"O Lord, we wait and doe attend  
On thy good helpe and grace:  
For which we doe all times attend  
Within thy holy place."

This was the authorized version of the Established Church of England, made about 1550, in the reign of Edward VI. by Thomas Sternhold, Esq., John Hopkins, Robert Wisedome and others: men, observes Fuller, "whose *poety* was better than their *poetry*; and (who) had drank more of *Jordan* than of *Helicon*."<sup>2</sup> Our fathers brought it with them from England, where they had from youth been accustomed to it, and where it was often bound up with the Holy Scriptures in the same volume; as the copy from which the above quotation is made, is found annexed to a "Bishop's Bible," printed 1575. But on coming to this country, they took offence, according to Mather, at its



"many *detractions* from, *additions* to, and *variations* of, not only the *text*, but the very *sense* of the Psalmist."<sup>3</sup> Hence the leading ministers resolved on attempting a translation of the Psalms and other Scripture Songs into metre, which should more exactly accord with the Inspired Originals; in which undertaking, they who acted the principal part, were Rev. Messrs. Weld and Eliot of Roxbury, and Mather of Dorchester. But "these, like the rest, were of so different a genius for their poetry, that Mr. Shepard of Cambridge on the occasion addressed them to this purpose :

"You Roxbr'y poets, keep clear of the crime  
Of missing to give us *very good rhyme* :  
And you of Dorchester, *your verses lengthen*,  
But with the *text's own words* you will them strengthen."<sup>3</sup>

The translation of the Psalms by these gentlemen, was published at Cambridge, N. E., in 1640; and afterward committed for revision and improvement to Rev. Mr. Henry Dunster, President of Harvard College, and eminent for his skill in the Oriental languages; by whom, aided as to the poetry, by Mr. Richard Lyon, an ingenious English gentleman then resident in his family, the work appears to have been completed, with the addition of the other Songs in Scripture, in two or three years.<sup>4</sup> When finished, it was published by the title of "The Psalms, Hymns, and Spiritual Songs of the Old and New Testament; Faithfully translated into English Meeter, For the Use, Edification and Comfort of the Saints in Public and Private, especially in New England." Upon this version, made by their venerated ministers for their own particular use, the early inhabitants of New England, and several successive generations of their descendants set a high value. The use of it was enjoined upon all the Churches by a Synod,<sup>5</sup> apparently that at Cambridge in 1648; and it was adopted by all of them within a few years after, in Massachusetts proper, except by the church of Salem, which, (with the church of Plymouth,) adhered to Ainsworth's version till 1667, when "the brethren in church meeting, agreed to use the New England Psalm Book, in connexion with that of Ainsworth."<sup>3</sup> Nor was its reputation confined to New England alone. It was held in high esteem by dissenters in the mother country; and Prince observes of it, "I found in England it was by some eminent congregations preferred to all others in their public worship, even down to 1717, when I last left that part of the British kingdom."<sup>4</sup> In 1726, the 21st edition of it was published in Boston. And a copy of the 17th edition, London, 1729, is now lying before the author of this Article, bound up with one of Baskett's Bibles in 12mo. Oxford, 1739. Even many of the learned men of New England in former times, while they could not but see and own the faults of its *diction*, still loved and commended it for its supposed faithfulness as a *translation*. Says Mather, "Though I heartily join with those gentlemen, who wish that the *poetry* hereof were mended; yet I must confess, that the Psalms have never yet seen a *translation*, that I know of, nearer to the Hebrew original; and I am willing to receive the excuse which our translators themselves do offer us, when they say, 'If the verses are not always so elegant as some desire or expect, let them consider, that God's altar needs not our polishings; we have respected rather a plain translation, than to smooth our verses with the sweetness of any paraphrase. We have attended *conscience* rather than *elegance*, *fidelity* rather than *ingenuity*; that so we may sing in Zion the Lord's songs of praise according unto his own will, until he bid us enter into our Master's joy, to sing eternal hallelujahs."<sup>3</sup> And the learned and pious Prince of a later day, while he was actually attempting to amend or do away the faults in it, which the author of the Magnalia acknowledges as above, still observes, in praise of its translators, that "they not only had the happiness of approaching nearer to the inspired original, than all other versions in English rhyme, but in many places of excelling them in simplicity of style, and in affecting terms, being the words of God which more strongly touch the soul."<sup>4</sup> But notwithstanding these high encomiums, this New England or Bay Version of the Psalms and Spiritual Songs of Holy Scripture, once so highly esteemed, so universally used for quite a century or more in all the churches of the Massachusetts Bay, has now at length become entirely obsolete. Its faults, which had long been too obvious to be denied by its warmest friends, gradually came to be accounted as too serious to be excused or tolerated; and accordingly the churches, one after another entirely laid it aside. Even the labors of the erudite Prince, to amend and improve it, that he might preserve the use of it in public worship, were not long of any avail. With all the polish which he could bestow, it was still regarded as too homely to be endured by the growing refinement and fastidious taste of the generation which succeeded him. And hence in the few churches in which the New England Psalm Book revised and improved by him found acceptance for a while, other versions were quickly substituted in its room. His own church, for instance, the Old South Church, Boston, which adopted his revised edition October, 1758, exchanged it for Watts, in October, 1786.<sup>6</sup>

[*Am. Qu. Reg. Feb. 1839, p. 266. 2 Fuller's Chh. Hist. B. VII. p. 406, folio*

<sup>3</sup> *Mather's Magn. Vol. I. B. 3. Life of Dunster.* <sup>4</sup> *Prince, in Wisner's Hist. of Old South Chh. App. p. 99.* <sup>5</sup> *Upham's Sec. Century Lect. p. 48.* <sup>6</sup> *Wisner's Hist. pp. 23, 100, note.]*

# LEXINGTON, MR. EBENEZER HANCOCK, (B.)

61. *The occasional election of a pastor in former times by the joint vote of church and congregation, consistent with the general acknowledgment of the right of the church to a separate voice in such election, and of the necessity of its consent.*

"2 Novemb<sup>r</sup> 1733. Att a Church Meeting for chusing a Minister; the Church agreed to Join with the Inhabitants of y<sup>e</sup> Town in voting for the choice of a Minister. And proceeding in the Choice, they Elected my Son Ebenezer Hancock to be their Minister. Y<sup>e</sup> Votes were 72 in all, whereof 62 were for my Son."<sup>1</sup>

The good degree of union of opinion and feeling in Lexington, in favor of Mr. Hancock jun., displayed both by church and town in the above transaction, is a strong evidence of the popularity of that gentleman as a preacher; especially as he appears to have been chosen unanimously in the same way about a month before, at Sherburne, as the minister of that place.<sup>2</sup> Still, the occasional agreement of the churches of Massachusetts, in these and other instances, to join with their respective towns in the choice of their pastors, from motives of policy, or for the sake of convenience or peace, in an age when the rights of churches in such affairs were not generally and publicly disputed, is not to be construed as a concession at that day, that the members of such churches had no right of voting in the election of pastors, distinct from that which belonged to them as inhabitants of the towns where they dwelt. For by a law of the Province, passed 1695, and then in force, it was declared, "that no person, by reason of his voting in the church, shall be precluded from voting as an inhabitant of the town:"<sup>3</sup> which declaration plainly implies the legal right of the church to a separate vote, as well as to voting in common with the other inhabitants of the town in which it was planted, in the election of a minister. And by the same law it was provided, that if the inhabitants of any town in regular meeting should refuse their concurrence in the choice of a minister that has been made by the church and submitted for their approbation, the person so chosen might still be settled over the whole town as its minister, and be entitled to a maintenance from it, should the choice be approved by a council of the elders and messengers of three or five neighboring churches, called by the church aforesaid to hear and consider the exceptions and allegations against its choice: but otherwise, the church must "proceed to the election of another minister."<sup>4</sup> From this provision it was evidently the mind of the Legislature that enacted it, that the churches throughout this Commonwealth were rightfully entitled to take the lead in the business of electing their own pastors, and that their opinion and voice, in transactions of this nature, were chiefly to be regarded. And in consequence of this provision, it is likewise manifest, that no one could legally be set over a church as its pastor, or over the town to which it belonged, as its minister, without the approbation and consent of the church.

The acknowledgment, in former days, of the right of a church to a distinct nomination of its pastor is still further evident, from the accustomed way of proceeding in the choice and ordination of pastors in places where no church had previously existed.<sup>5</sup> On the day appointed, a church (including the minister elect as a member) was first embodied by a council of churches convened for the purpose. Then, before the council proceeded to ordination, the newly gathered church always made a formal choice of the minister elect as its pastor; for which ceremony it would have been accounted needless and burdensome to stay the ordination, had not the choice by the church of its own pastor been thought an important affair, as well as a distinct one from the election of a minister by the town.

The following is a vote of admonition to the Church of Charlestown from the Old North Church, Boston, for its supposed abandonment of the right here claimed to have been legally granted, and generally conceded to the churches in that day.

"1697. 4d. 6m. [August.] This day the church voted a letter of admonition to the church in Charlestown, for betraying the liberties of the churches in *their late putting into the hands of the whole inhabitants the choice of a minister.*"<sup>6</sup>

In the above vote, as also in the remarks made on it by Rev. Mr. Ware, who quotes it from his Church Records, it is taken for granted that the church of Charlestown gave no other call to the minister referred to, than that which they gave him by joint vote with the other inhabitants of the town.<sup>5</sup> But the facts in the case (as the extracts from the Records of the church of Charlestown subjoined do shew) were as follows. That church did, in the first instance, *meet separately from the town*, and vote to invite Mr. Pemberton, the gentleman alluded to in the Admonition, "to be assistant in the Work of the Ministry in order to office" therein. Two years after, having occasion again to provide a constant helper to their aged and infirm pastor, Rev. Mr. Morton, and being

satisfied with their former choice of Mr. Pemberton for this purpose, especially as he had been recently recommended to them for the office, by a majority of the pastors of the churches in Boston, they agreed, without first having a separate meeting of their own, and voting for Mr. Pemberton over again, to come together with the town, and vote jointly with them. If in this, "they betrayed the liberties of the churches," as the Vote of Admonition declares; or if they deviated from the general practice, as Rev. Mr. Ware infers from that vote they did, they doubtless did so unintentionally, as they probably made appear in their "Answer to the 3 Churches Letters," mentioned in the vote of May, 1697, which seem to have had relation to the transaction just spoken of.

#### VOTES, &c.

1694, Nov. 9. "A Church Meeting at wh.—Voted by the Church, that they thought it needfull to Call one to be Assistant in the Work of the Ministry in order to Office in this Chnrch. And for that End appoynted a Church Meeting y<sup>e</sup> 23d day of y<sup>e</sup> 1<sup>st</sup> Month at 9 of y<sup>e</sup> clock in the morning."

"Nov. 23. A Church Meeting, wherein it was Voted, That the way of Nomination of the person to be Called as aforesaid, be by papers —Upon which the Church proceeded, and *nominated and chose Mr Ebenezer Pemberton.*"

"Charles Town Feb : 18 : 96-7. The Committee appoynted" (by the Church and Congregation at a public fast, Feb. 11. 1696-7) "to wait upon the Elders at Boston for their advise, Respecting a Sutable person for the Work of the Ministry in Charles Town in Order to a Settlement—have Received the Advise of the Major part of them, at their Meeting at Boston Febr. 18. 1696-7, wh. is as followeth :

"That Mr Ebenezer Pemberton is a Sutable person for the work of the Ministry in Charlestown, in order to a Settlement there."

"It. The Committee doe conclude & agree That the Inhabitants doe convene in this place on the next fryday com fortnight at nine of the Clock in the forenoon, being the 12th day of March next In order to a free Choyce in that affaire.

"a True Cappy Test. C. Morton."

"Feb : 22d. 1696-7. At a meeting of the Church of Christ in Charles Town orderly warned thereunto, at the hous of Mr Charles Morton—Then agreed by the Brethren there present, That whereas they did formerly in the Yeare 1694 November 23 Vote & Nominated Mr. Ebenezer Pemberton to be an Assistant to Mr Charles Morton as a Settled help in the work of the Ministry—And wee are soe wel satisfied in what They have Don herein as to Com to a free and general vote with the Inhabitants at the Time appoynted by the Committee In order to a Settled help to the Reverend Mr Charles Morton in the Work of the Ministry among us.

"This above sayd paper was read to the Inhabitants on March 12. 1696-7."

"A true Coppie Test : Ch : Morton."

"May 9. 1697. y<sup>e</sup> Church Stop'd, they Voted, y<sup>e</sup> y<sup>e</sup> Committee should bring in their *Answer to y<sup>e</sup> 3 Churches Letters* on the next Lord's day.—And at the same tyme (May 9) Voted and Declared that *they as a Church of Christ* did Vote Mr Simon Broadstreet to be a constant helper to me (their aged pastour) in the work of the Ministry."<sup>6</sup>

[<sup>1</sup> *Lexington Chh. Rec.* p. 66. <sup>2</sup> *Biglow's Hist. Sherburne*, p. 57. <sup>3</sup> *Rev. Stat. Province Laws*, Ch. XXXIII. <sup>4</sup> See onward, *Turksbury, A.* <sup>5</sup> *Ware's Hist. Disc. Appendix*, p. 49. <sup>6</sup> *Rec. of First Chh. Charlestown*, pp. 362-365, or pp. 16-19 inverted.]

#### WESTON, CHURCH OF, (A.)

#### 62. *Ministers anciently imposed for settlement upon negligent towns and parishes in Massachusetts by the Courts of Sessions.*

During the early unsuccessful efforts of the Westerly Precinct of Watertown, afterwards Weston, to obtain a settled minister, it was presented in 1707 to the Court of Sessions for Middlesex, for not having one. While this presentment was yet pending, the inhabitants prepared a petition to that Court, one clause of which discovered an apprehension, that a minister might be imposed on them without their choice. "The petitioners say, 'Once more we humbly pray, that the Honourable Court would not put Mr Joseph Mors into the work of the ministry in our precinct.' &c."<sup>1</sup>

At that day, when a town through negligence was destitute of a minister legally qualified for the space of six months, a law of the Province empowered the Court of Sessions in each County, upon complaint being made, to order that town to settle such a minister before the next session of the Court: and in case this order was not complied with, "then the said Court shall take effectual care to *procure and settle a minister* qualified as aforesaid, and order the charge thereof, and of such minister's maintenance, to be levied on the inhabitants of such town."<sup>2</sup>

This law was not allowed to remain a dead letter on the Statute Book. Its efficacy was felt by Malden in 1708. That town having continued destitute of a minister since the death of Mr. Wigglesworth in 1705, the Court of Sessions for Middlesex County ordered that year, that Mr. Thomas Tufts should be settled over them as their minister. By this measure, the people were effectually quickened to perform the duty which they had neglected, or by some cause had been prevented from fulfilling. For we find, that at a Meeting, October 27, 1708, the Town concurred with the Church in their choice of Mr. David Parsons as their minister, and voted him a salary; and then chose a Committee "to goe and get a petition drawne to present to the *General Corte* for the taking off the *Quarter Sessions Order* concerning Mr Thomas Tufts being the minister of Malden."<sup>2</sup> Some of the inhabitants, however, seem to have preferred, for a minister, the person set over them by Order of Court, to him that was elected for the office by the Church and Town; for twelve of them entered their dissent upon the Records, to the proceedings of that meeting, on the alleged grounds that they were "*a contempt of authority*," and that the people were not able to maintain "*two ministers at once*."<sup>3</sup>

A similar interference of the civil authority, though it would now be regarded as an assumption of arbitrary power, was once productive of very salutary consequences in the First Parish of Braintree, now Quincy. After the death of their first pastor and teacher, Rev. Messrs. Thompson and Flynt, the church in that place "fell into unhappy divisions; one being for Paul, and another for Apollos, (as is too often the case in destitute churches) and were without a settled ministry above four years." In consequence of this long delay, the Court of Sessions for the County of Suffolk interposed by the following order. "At a County Court held at Boston by adjournment 23. of Nov. 1671—The Court having taken into consideration the many means that have been used with the church of Braintree, and hitherto nothing done to effect, as to the obtaining the ordinances of Christ among them; This Court therefore *orders and desires* Mr Moses Fiske to improve his labours in preaching the word at Braintree until the church there agree and obtain supply for the work of the ministry, or this Court take further order."<sup>4</sup> "Mr Fiske obeyed and went, not without the advice of the neighbouring elders, and preached his first sermon here Dec. 3, 1671. The next day, about 20 of the brethren came to visit him, manifesting (in the name of the church) their ready acceptance of what the honoured Court done, and thanking him for his compliance therewith; and on Feb. 24. following, the church gave him a *unanimous call* to the pastoral office."<sup>4</sup>

[*Kendal's Cent. Sermon*. p. 41. <sup>2</sup>*Revised Statutes, Prov. Laws, Ch. XIII.* <sup>3</sup>*Town Records.* <sup>4</sup>*Hancock's Cent. Sermons*, 1739, pp. 23, 24. *Notes*.]

#### MEDFORD, FIRST CHURCH, (A.)

##### 63. Churches not gathered in some towns in New England, till years after settlement, and enjoyment (in some instances) of constant preaching.

In view of the usual promptness of our fathers to embody a church in every settlement quickly after its commencement, it seems surprising, that Medford, incorporated in 1630, situated in the immediate vicinity of Boston, and enjoying (for a number of years, at least) stated preaching, should not have had a church gathered in it till 1713. But remarkable as this instance is, and difficult to account for, it is not the only one in the early history of the country, of a town that has long remained destitute of church privileges and ordinances. Chelsea, anciently called Rumney Marsh, is still higher than Medford to the capital, did once belong to it, and doubtless had at least a few families settled in it at a very early period. But it had no meeting house apparently, till 1710; and no church embodied in it, and pastor ordained, till Oct. 19, 1715.<sup>1</sup> Portsmouth, N. H., the settlement of which commenced in 1623, appears to have had constant preaching in it from the time Mr. Joshua Moody came there early in 1658; and the town passed a formal vote for his regular establishment in the ministry among them March 5, 1660. But there was no church gathered there (though "many serious endeavours" had been used to that end by Mr. Moody) nor was Mr. Moody himself ordained, till 1671.<sup>2</sup> At Marblehead, incorporated 1649, there was stated preaching as early as 1648; but a church was not gathered, nor a pastor ordained, till thirty-six years after, when they had buried one minister, and had had another settled over them above fifteen years without ordination.<sup>3</sup> Their first minister was Mr. Walton, as he is called in the Town Records, and also by Johnson in his "*Wonder Working Providence*" &c. He is enrolled by Mather among the ministers of his "*First Classis*," (that is, those who had received ordination in England) by the name of "*Mr William Waltham*;"<sup>4</sup> came to this country in 1635, the same year as did Mr. Hobart of Hingham, Mr. Flynt of Braintree, and Mr. Carter of Woburn;<sup>5</sup> and continued to officiate at Marblehead, "as a publick teacher, though without ordination, about twenty years, till he was removed by death."<sup>3</sup> The following notice of his death and burial occurs among the Memoranda in Records of First Church, Roxbury. "9. 9. 68. (Nov. 9, 1668) Mr *Waltham*, y<sup>e</sup>

Minister at Marblehead, who died of an Apoplexie, was buried." Their second minister was Rev. Mr. Samuel Cheever, who commenced his labors among them about the time of Mr. Walton's death, and continued them constantly for several years, before they issued, as follows, in the establishment of a church, and his own ordination. "May 24, 1684. The brethren at Marblehead, finding a great inconveniency in going to Salem" (of the church at which they were members) 'with the unanimous concurrence of the congregation,' applied themselves to Mr Samuel Cheever, who had been their minister among them for fifteen years and a half past, that he would take the office of a pastor, and themselves might be congregated into a particular society, for the enjoyment of all the ordinances in this place, orderly, as in other towns and places in the country."<sup>6</sup> To this proposal, Mr. Cheever signified his assent July 9th. Accordingly, on August 13th, a day apparently observed by them as a day of solemn fasting and prayer, the church of Marblehead, consisting of fifty-four persons that united in a Confession of Faith and Covenant, was orderly congregated, and Mr. Cheever ordained, "with the help and advice" of the neighboring churches of Salem, Ipswich, Lyon and Beverly, by their elders and messengers; and in the presence and with the countenance of the Deputy Governor, "five of the Assistants, and twenty elders, with other ministers, and young scholars, and many others."<sup>6</sup> The above statement respecting the church at Marblehead, throws some light, it is conceived, on the cause of the delay to gather a church there. The connexion of some of its most respectable inhabitants with the church in Salem, probably previous to their coming to Marblehead, long operated, without doubt, as one hindrance to the gathering of a church in the new place of their abode. And the same reason may have had an influence to delay the embodying of a church at Medford; many of whose inhabitants, it is likely, were members of the churches in the adjacent towns of Charlestown, Cambridge and Malden.

[<sup>1</sup> *Chelsea, Notes, Am. Qu. Reg., Vol. XI. p. 401.* <sup>2</sup> *Alden's Hist. Rel. Societies, Portsmouth, p. 8.* <sup>3</sup> *Dana's Hist. Disc., pp. 7—10.* <sup>4</sup> *Mather's Magn., Vol. I. B. III. p. 215.* <sup>5</sup> *Johnson's W. W. Prov., B. I. ch. 37.* <sup>6</sup> *Chh. Rec. in Dana's Disc., p. 9.]*

#### READING, FIRST CHURCH, (A.)

##### 64. Towns and Precincts incorporated, on condition of settling and maintaining learned and orthodox ministers.

By an ancient law of Massachusetts, passed in 1692, it was required, "that the inhabitants of each town within this Province shall take due care, from time to time, to be constantly provided of an *able, learned, orthodox* minister or ministers of *good conversation* to dispense the word of God to them: which minister or ministers shall be suitably encouraged and sufficiently supported and maintained by the inhabitants of such town."<sup>1</sup> Hence it seems to have become usual to annex, to all acts of Court for the incorporation of particular towns or precincts, a condition or provision that within a given time such towns or precincts should each procure and settle a minister of the above description. Such a clause there was, it is understood, in the act of Oct. 20, 1713, for the erection of Reading Precinct, now Reading, First Parish. And the like there was in the act to incorporate Acton as a Town, July 3, 1735. "Provided that the inhabitants of the said town of Acton do, within three years from the publication of this act, erect and finish a suitable house for the public worship of God, and procure and settle a *learned, orthodox minister of good conversation*, and make provision for his comfortable and honorable support."<sup>2</sup> Hence too it seems to have been not uncommon to bring into view one or more of the above legal qualifications into warrants for town and precinct meetings respecting the calling and settlement of ministers. The following are articles from such warrants on the Records of Woburn Precinct, now Burlington, viz.:

For a meeting March 5, 1734—5. Art. I. "For the precinct to shew their minds whether they will now proceed to call and settle an *orthodox Minister.*"

For a meeting July 11, 1748. Art. II. For the inhabitants to determine whether they will "proceed to the choice of some proper Person (being *learned and orthodox*, as the Law directs) to settle as a Gospel Minister."

And because some towns and parishes, notwithstanding the provisions of the above law, had ventured to settle ignorant, illiterate persons in the ministry, and had brought thereby the validity of their assessments for the support of such ministers into dispute; a law was passed 1760, prohibiting towns and parishes to assess the inhabitants thereof for the support of any one who should afterward be called or settled in the work of the ministry, except he had received a liberal education, or a degree from some university, or "obtained testimonials under the hands of the major part of the settled ministers of the Gospel in the county, where such town, district, precinct or parish shall lie, that they apprehend him, the said person, being a candidate for the Gospel ministry, to be of sufficient learning to qualify him for the work of such ministry."<sup>3</sup>

[<sup>1</sup> *Rev. Stat. Prov. Laws, ch. XIII.* <sup>2</sup> *Shattuck's Hist. of Concord, Acton, &c., p. 231.*

<sup>3</sup> *Revised Statutes, Prov. Laws, ch. CCLXXII.]*

## WAYLAND, (A.)

65. Omitted.

## HOPKINTON, (A.)

66. Omitted.

## TEWKSBURY, FIRST CHURCH, (A.)

67. *Churches often gathered on the day of the choice and ordination of their first pastor.*

Rev. Mr. Coggin, in his Dedication Sermon supposes, that the Church in Tewksbury was embodied as early as 1735, about two years before Mr Spalding, its first pastor, was ordained.<sup>1</sup> But the circumstances referred to in the Notes<sup>2</sup> seem to render it certain, that the church in that town was gathered on the same day with the ordination of the first pastor.

Though it has often happened, that churches in this Commonwealth have been gathered a short time, and in some instances a year or more, before they have had pastors settled over them; yet this has not been uniformly the case. The instances have been very numerous, both in this and in other Counties of this State, and throughout New England, in which churches have been gathered, and their first pastors obtained on the same day; as at Salem, 1628; Reading, (now South Reading,) 1645; Billerica, 1663; Groton and Newton, 1664; Marblehead, 1684; Sherburne and Dunstable, N. H., 1685; Wrentham, 1692; South Church, Andover, 1711; Wilmington, 1733; &c. &c. The manner in such cases was: the church was first gathered and recognized by the elders and messengers of neighboring churches present; then the minister invited to settle over the parish, or already settled in it, (as at Marblehead,) was chosen by the church as their pastor, and then ordained. Thus it was at Portsmouth, N. H., 1671. The persons to be gathered into a church estate there, having made their *relations*, "were approved of by the messengers of churches, and embodied into a church by an explicit covenant. Then the pastor" (Mr. Moody who had been constantly preaching to them since 1658) "was ordained after the unanimous vote of the church for choice of him, and liberty given to all the congregation to object, if they had aught to say."<sup>3</sup> And the same order of proceeding was observed at the gathering of the church at Lexington, and ordination of its first pastor, 1696.<sup>4</sup> [*Coggin's Ded. Sermon*, 1824, *Appendix*. <sup>2</sup>*Am. Qu. Reg.*, Vol. XI. p. 392. <sup>3</sup>*Alden's Account of Religious Societies, Portsmouth*, p. 10. <sup>4</sup>*Am. Qu. Reg.*, Vol. XI. No. III. p. 266.]

## PREPARATIONS FOR HEARING THE GOSPEL.

1. Cultivate, day by day, a simplicity of heart and humility, and proper regard for the precious word of God.

2. Compose your mind on Saturday evening, or night, for the solemn exercises of the holy Sabbath.

3. On Sabbath morning rise early. Let secret prayer and meditation be your first exercise.

4. Keep in a still and uniform frame all the Sabbath. Read little except the Bible: relish and digest what you read. But,

5. Take care that this is all done in a sweet and easy way. Make no toil or task of the service of God. Do all freely and cheerfully, without violent effort.

6. Keep your heart with all diligence as you go to the house of God; look not hither and thither unnecessarily, lest your mind be distracted and your devotion lost. Much less look about in the sanctuary,—for this is a mark of disregard.

7. Ask, either at home or in the sanctuary, for God's blessing upon yourself, the preacher, and all the hearers.

8. When you retire, after service, remember your obligation to God for having heard his Word—and your responsibility for its improvement.—Remember the perishing heathen, and ask that the gospel may speedily be preached unto every creature.

9. During the Sabbath, refrain from remarks of any kind on the preaching; and from censorious remarks refrain always, except when and where duty may call for them.

10. Digest what you hear, and do that which will be the best preparation for the next Sabbath, if you should live to see it.

Thus shall your Sabbaths fit you for an everlasting rest in heaven; and the manna on which you feed in the wilderness of this world shall sustain you, until you are permitted to eat of the tree of life, which is in the midst of the "paradise of God;" which may God, in his infinite mercy, grant, through Jesus Christ our Lord, to whom be the glory in the church forever. Amen.—*Schauffler*.

## SELECT LITERARY AND MISCELLANEOUS INTELLIGENCE.

## GERMANY.

WE adverted, in our last number, p. 302, to the present condition of the German Universities. We now add some statements which will not be without interest. The main facts will be best arranged in a tabular form.

UNIVERSITIES.	STUDENTS IN 1830.					STUDENTS IN 1840.				
	<i>Theol.</i>	<i>Law.</i>	<i>Med.</i>	<i>Philos.</i>	<i>Total.</i>	<i>Theol.</i>	<i>Law.</i>	<i>Med.</i>	<i>Philos.</i>	<i>Total.</i>
Berlin, . . . .	474	509	258	220	1470	396	447	404	360	1607
Bonn, . . . .	406	250	145	117	918	172	214	122	92	600
Breslau, . . . .	495	281	116	166	1058	294	107	191	136	728
Erlangen, . . . .						145	86	57	23	311
Freiburg, . . . .	203	110	146	101	560	98	103	92	22	243
Giessen, . . . .	98	196	98	112	504					407
Göttingen, . . . .					915	167	268	195	74	704
Greifswald, . . . .										
Halle, . . . .	570	172	90	83	915	402	87	115	72	676
Heidelberg, . . . .	71	500	250	103	924	11	419	154	74	658
Jena, . . . .	249	211	73	77	610	145	168	72	99	484
Kiel, . . . .					339	63	79	59	18	219
Königsberg, . . . .	215	120	25	63	423	114	85	84	109	392
Leipsic, . . . .	444	431	130	77	1082	254	366	221	94	935
Marburg, . . . .					350	67	110	77	31	285
Münich, . . . .	414	522	365	360	1661	172	446	284	643	1545
Rostock, . . . .						18	32	15	31	96
Tübingen, . . . .						208	141	120	270	687
Würzburg, . . . .	118	109	241	50	518	101	101	158	73	433

It thus appears, that the whole number of students in the German Universities in 1840, with the exception of Greifswald, was 10,727; including that university, it may be stated at 11,000. The whole number in 1830, including the four universities of Erlangen, Greifswald, Rostock and Tübingen, may be stated at 13,300. Consequently there has been a diminution in ten years of 2,300 students. The changes in the different classes of students will be about as follows.

<i>Year.</i>	<i>Theol.</i>	<i>Law.</i>	<i>Med.</i>	<i>Philos.</i>
1830,	3,659	3,215	1,900	1,426
1840,	2,159	2,543	1,839	1,774

Thus in ten years, the number of theological students has been diminished 41 per cent.; legal about 20 per cent.; medical about 4 per cent.; the number of philosophical students has increased about 24 per cent. Under the term medical, are included those who are studying surgery and pharmacy; under philosophical students are reckoned philologists, political economists, etc. In the last named department, the increase has been in the branches of engineering, surveying, natural history, political economy, etc., and not in philology and philosophy. The number of teachers in all the universities in 1840, with the exception of Freiberg, Göttingen, Munich and Würzburg, was 896; of whom 141 were in the theological faculties; 154 in the law; 205 in the medical; and 396 in the philosophical.

The diminution in the number of theological students is a very favorable omen. The clerical profession has been crowded by multitudes who had little or no spiritual preparation for it. It shows, also, an increasing practical tendency in the German mind, which has long been the great desideratum. A large infusion of the sound good sense of the Englishman, is greatly needed. The increasing demand for the labors of the engineer, surveyor, etc. may be one means of introducing it.

The University of Berlin is now decidedly the first literary institution in the world. The present king of Prussia seems to be attracting to his capital the principal talent of Germany. Let us look at some of the distinguished names.

In the department of theology are Neander, who, though not free from prominent faults, is supposed to be the first living ecclesiastical writer; Twisten, the successor of Schleiermacher, and a very eminent scientific theologian; Hengstenberg, well known in this country; and Uhlemann, author of the excellent grammars of the Syriac and Samaritan languages.

In the department of law is Von Savigny, who, in acquaintance with some branches of jurisprudence, is without any rival in Europe. In medicine, there are several men, who have an European reputation. Under the general head of the philosophical sciences, are Von Raumer, a distinguished historian; Zumpt, the Latin grammarian; Charles Ritter, the first living geographer; Ranke, the popular church historian; Frederick Rückert, in the first class of orientalists and of poets, (lately called from Erlangen); Böckh, in Greek Antiquities, second to scarcely any one in Germany; Becker, very eminent as editor of the classics; Bopp, distinguished in Sanscrit studies; Jacob Grimm, (recently from Göttingen,) renowned for his masterly *Deutsche Grammatik*; the veteran Schelling, from Munich, (who, as a member of the Academy of Sciences, has the privilege of lecturing in the university); Ohm in the mathematical sciences; Steffens and Trendelenberg in the philosophical sciences; Lachmann, Krüger, Ideler, and Benary in philology, etc. etc.

The whole number of teachers is 142, distributed as follows: theology 12, law 16, medicine 40, philosophy 74. They are divided into the four classes of *privatim docentes*, professors extraordinary, professors ordinary, and those who have the privilege of lecturing by virtue of their connection with the academy of sciences.

H. A. G. Hävernicks, professor extraordinarius at Rostock, has been invited to Königsberg as an ordinary professor of theology. He is an evangelical man, and formerly professor at the new theological school at Geneva. Professor Redslob of Leipzig has been appointed professor of biblical philology and philosophy at a gymnasium in Hamburg.

#### SWITZERLAND.

The number of teachers in the three universities in the German part of Switzerland, is as follows:

	<i>Theol.</i>	<i>Law.</i>	<i>Med.</i>	<i>Philos.</i>	<i>Total.</i>
Basle,	6	3	10	14	33
Berne,	6	6	14	18	44
Zürich,	6	8	9	22	45
	<hr/> 18	<hr/> 17	<hr/> 33	<hr/> 54	<hr/> 122

The number of students at Zürich is 26 theological, 44 law, 47 medical, 19 philosophical, in all 136.

#### HOLLAND.

The universities in Holland had in January, 1840, 1,398 students; of whom 614 are at Leyden, 510 at Utrecht, and 274 at Groningen. About one third of the students study theology; one third, law; four fifteenths, medicine and surgery; and one fifteenth, philology, philosophy, and mathematics. As preparatory seminaries for the universities, there are 62 Latin schools, besides the Athenæum at Amsterdam, with which is connected a seminary for Protestant theologians. The large schools in the principal cities likewise bear the name of Athenæa, as at Franeker and Deventer. The number of scholars at these schools, preparing for the universities, was, in 1837, 1,255. Great pains have been taken in Holland with the primary schools. The Jews have 24 schools, with 2,000 scholars of both sexes. There is one university student in Hol-



land for every 1,626 souls. The University of Leyden has had a great reputation in the departments of languages, natural philosophy, and historical science. Some of the principal names in Dutch literature, in the present century, are Karsten, Van Capellan, Van Heusde, Peerlkamp, Limburg, Brouwer, Lerting, Terpstra, Hamaker, Renvens, Leemans, (eminent in his knowledge of Egyptian antiquities,) Tydeman, Gerhard Moll, Bilderdijk, Van Lennep, etc.

#### BELGIUM.

There are four universities in Belgium, viz. at Brussels, Ghent, Louvain and Liege. The usual number at the University of Brussels is from 250 to 300. There are 7 professors in the faculty of letters, 8 in that of the sciences, 14 in that of the law, 14 in the medical faculty; in all 43. Liege numbered, in 1840, 349 students, of whom 70 were studying law, 86 medicine, and the remainder, the philosophical sciences. Ghent had 331 students, of whom 48 were legal, and 79 medical students. Louvain had, in the winter of 1837-8, 416 students, 97 of whom were studying natural philosophy, 58 mathematics, 45 theology, 87 law, 68 medicine, etc. The school instruction is given in 861 city schools, (mostly with poor endowments,) and 4,526 elementary schools. All the schools contained, in 1831, 355,422 children of both sexes, or one scholar to every 12 souls; thus only about one half of the children of a suitable age were receiving instruction.

#### UNIVERSITIES IN OTHER PARTS OF THE CONTINENT.

We here present a number of facts in regard to the principal universities in the remaining countries of the continent of Europe.

<i>University.</i>	<i>Country.</i>	<i>Year.</i>	<i>Whole No. Students.</i>	<i>Theol. Students.</i>	<i>Law.</i>	<i>Teachers.</i>
Upsal,	Sweden,	1838	949	309	318	
Lund,	do.	1839-40	456			
Vienna,	Austria,	1838-9	2,620	223	685	
Pesth,	Hungary,	1838-9	1,247	73	180	
St. Petersburg,	Russia,	1838	359			55
Moscow,	do.	1838	677			100
Charkow,	do.	1838	383			71
Kasan,	do.	1838	208			79
Kiew,	do.	1838	259			63
Dorpat,	do.	1840	565	70	129	37
Wilna,	Poland,	1838	521			
Helsingfors,	Finland,	1839-40	444	96	128	32
Athens,	Greece,	1840	232	10	137	

The number of teachers in the first five Russian Universities named has been considerably diminished since 1838.

#### BRITISH UNIVERSITIES.

<i>Universities.</i>	<i>Professors and Lecturers.</i>	<i>University Officers.</i>	<i>Collegiate Officers.</i>	<i>Fellows.</i>	<i>Students.</i>
Oxford,	32	37	199	557	2,719
Cambridge,	49	20	179	431	2,873
Dublin,	29	9	10	25	1,624
Edinburgh,	30	10			2,267
Glasgow,	21	11			1,279
Aberdeen, (two colleges,)	28	8	2		640
St. Andrews, (United Coll. and St. Mary's)	13	7	2		327
Dumfries,	10	7			
Durham,	9	6		27	105
University Coll. London,	50				597
King's Coll. do.	28				665

The statements respecting Oxford and Cambridge are copied from the summary published in January, 1841. The number of students given in the table comprises the members of convocation, or actual residents. The members on the boards at Oxford were

5,515; at Cambridge, 5,702. The number of colleges and halls at Oxford is 24; at Cambridge, 17. The statements relating to the other British Universities are drawn from Huber's "English Universities," Cassel, 1839-40, and the New Edinburgh Almanac for 1840. The University of Durham was founded by royal charter in 1837. It has 3 professors, 5 readers, and 2 lecturers. The visitor is the lord bishop of Durham. A prominent object is the education of candidates for holy orders in the Episcopal church.

The University at Dumfries in Scotland was founded by Mr. John Crichton, of Dumfries, and his wife, Mrs. Elizabeth Crichton, about fifteen years ago. The sum devoted by them to this object was £85,000, subject to two annuities of £1,600 per annum, depending on the lives of two individuals. Of the present condition of this establishment, we are not informed. Dumfries is 73 miles south of Edinburgh, and has a population of 11,606.

## NOTICES OF NEW PUBLICATIONS.

*The History of Christianity, from the birth of Christ to the abolition of Paganism in the Roman Empire, by the Rev. H. H. Milman, Prebendary of St. Peter's, and Minister of St. Margaret's, Westminster. With a Preface and Notes by James Murdock, D. D. New York, Harper & Brothers, 1841, pp. 525, 8vo.*

Mr. Milman was born (as we learn from the German Conversations Lexicon, Supp. No. 21, 1840) at London, on the 10th of February, 1791. He was the youngest son of Sir Francis Milman, a distinguished physician. At Eton, where he went in 1810, he obtained several prizes for his English and Latin poetry. He afterwards joined the University of Oxford. He was chosen Professor of Poetry in 1821, an office which is held but five years by the same incumbent. His principal poems are "Fazio," "The Fall of Jerusalem," "Belshazzar," and, "The Martyr of Antioch." His critical essays in the London Quarterly Review, are distinguished for their independence and mildness. His History of the Jews is well known. With some striking excellencies, it has serious deficiencies. He copies too much the heartless manner of some of the Continental writers, and speaks of the Scriptural narratives with a freedom which is altogether unjustifiable. Subsequently, Mr. Milman edited with much ability, Gibbon's Decline and Fall of the Roman Empire, replying, with great acuteness and good sense, to the cavils of the learned infidel.

In his History of Christianity, compared with the History of the Jews, Mr. Milman has made much advance in knowledge, in maturity of views, and in soundness of interpretation. The substantial merits of the work appear to us to be the following. First, it gives, in some respects, a new view of the rise and progress of the Christian religion. It bears little resemblance to the works of Milner, Mosheim, Neander or any other writer. Mr. Milman looks at the subject as a philosopher, a poet, and an Englishman. In other words, it is an original work, wrought out by a skilful combination of the facts of history with the writer's own reflections. It is not so much an ecclesiastical history, as the results of the studies of an intelligent and candid observer. Again the author is remarkably free from local and denominational peculiarities. There is no effort to magnify Episcopacy, or to advance the views of either of the parties with whose contests England is now distracted. Third, Mr. Milman has infused a new element of interest into his work by an earnest, but, for the most part, wise study of the Continental writers. He neither undervalues them, nor servilely copies them. Fourth, his style has great freshness. Much of it has the flow, and rhythm of poetry. The life of our Saviour is described with great skill. We have read it with the intensest interest.

At the same time, the book is not free from faults. Errors in grammar are by no means wanting. Some of the sentences have neither middle nor end, whatever may be

said of the beginning. A thorough revision in this particular is demanded. Again, we are occasionally pained with a remark too much in the style of the neologist. Mr. Milman has little sympathy with those who resolve the sacred narrative into *myths* and *sagas*. He has adduced arguments against the cold-blooded and impious hypotheses of Strauss. Still, he is not sufficiently guarded in his phraseology; and he sometimes degrades supernatural agency into the operation of ordinary causes. We hope that the author will relieve his work, in a new edition, of these serious blemishes. It needs notes in order to counteract that which, uncorrected, may do no inconsiderable mischief. We may add, that we have read the book in the English edition, and cannot speak, from personal knowledge, of the worth of Dr. Murdock's editorial labors. We have no doubt, however, that increased value is given to it, by the supervision of one who has been, for many years, so much at home in Church history.

*Christology of the Old Testament, and a Commentary on the Predictions of the Messiah by the Prophets.* By E. W. Hengstenberg, of the University of Berlin. Translated from the German by Reuel Keith, D. D. Prof. in the Prot. Epis. Theol. Sem. of Virginia. In 3 vols. pp. 560, 423, 419.

The author of this work is Ernest William Hengstenberg, doctor in theology and professor ordinarius of the same, in the university of Berlin. He is now but 39 years of age, having been born on the 20th of October, 1802, at Frondenberg, where his father was minister. He went to Bonn in 1820, where he pursued the study of philology and philosophy with great zeal. Under the direction of the distinguished professor, Brandis, he published, when he was 22 years old, a translation of the *Metaphysics* of Aristotle. In 1823, he gained a prize for a new edition of an Arabian writer, Amrulkaisi Moallakah. In 1826, he became professor extraordinarius of theology at Berlin, and in 1828, professor ordinarius. He is principally known in this country by his "Evangelical Church Journal," his "Contributions to the Introduction to the Old Testament," and the "Christology." He is a warm and able defender of the doctrines of the Reformation, taking higher ground than Lücke, Ullmann, or even Tholuck. His learning is acknowledged by his bitterest opponents. The impetuosity of his temperament sometimes leads him to indulge too much in personalities, though his peculiar position may be some palliation of the offence.

The Christology, which Dr. Keith has presented to the American public, is an exposition of the predictions of the Messiah which are found in the Old Testament, and a strenuous vindication of them against the attacks of infidel writers. He dwells, particularly, upon some passages in Isaiah, on the seventy weeks of Daniel, and on the concluding chapters of Zechariah. It is truly refreshing to see so much learning, good sense, piety and zeal, for the orthodox doctrines, combined. The philology may be too copious for most American readers, yet they, with a little patient study, can understand and appreciate most of the learned references. Dr. Keith has performed his work, as we have reason to know, faithfully and conscientiously. We have read the whole of the first volume, and can testify to the fidelity to the original of parts of it. The book is a noble and timely present to the American and English world. It covers ground which no previous publication in our language professed to occupy. It meets and overthrows the learned, as well as flippant, objections to the divine authority of the Old Testament, which are now becoming so common. We are sure that many of our readers will join with us in thanking the excellent translator for his pains, which have been so worthily expended. The volumes are well printed, the first at the Andover press, the last two at the Cambridge University.

*American Biography, by Jeremy Belknap, D. D. With Additions and Notes, by F. M. Hubbard.* In 3 vols. New York: Harper & Brothers. 1841. pp. 370, 333, 315.

The merits of Dr. Belknap as an historical writer, are too well known to need recital. His *History of New Hampshire*, of which a much improved edition was published by

the lamented John Farmer, is a monument to his industry, sound judgment and conscientious learning. This was written when Dr. B. resided at Dover, N. H. On his removal to Boston, his literary activity was greatly increased. It was by his means, mainly, that the Massachusetts Historical Society was founded. At the time of his death, in June, 1798, the second volume of his *American Biography* was in press. These two volumes are now reprinted by the Harpers so as to form three volumes of the School District Library. It is printed on better paper, and with a larger type than most of the Nos. of the Family Library. The publishers were very fortunate in securing a competent editor. Mr. Hubbard was formerly a tutor in Williams College, and more recently teacher of a classical school in Boston. He is known to some of our readers as the editor of an edition of the Latin poet, Catullus, and author of some valuable geographical article in the *American Biblical Repository*. In preparing a new edition of Dr. Belknap's work, he has re-examined all the statements of facts made by the author, compared them with the authorities which he used, and with others which were not accessible when he wrote; and added illustrations and notes which are chiefly biographical. Fifty years have of course thrown no inconsiderable light on subjects so vitally connected with early American History. The editor's notes are inserted at the bottom of the page. They are expressed in neat and concise terms, and appear to have been drawn from the best sources. We are glad that a work of so much value, and edited in such a scholarlike manner, is now perused in the thousand school districts of the great State of New York, besides being elsewhere extensively circulated. It will communicate much valuable information, and correct some unhappy errors in respect to the bold adventurers who first surveyed our coasts, and that noble band who effected the original settlements. Such volumes are no less interesting to American youth, than they are instructive.

*Chinese Chrestomathy in the Canton Dialect*, by E. C. Bridgman. Macao: S. W. Williams. 1841, 1 vol. qto. pp. 734.

That, which goes appropriately under the name of the Chinese Language, is the form of it generally used by literary men and by the officers of government. It is sometimes termed the Court Dialect. For acquiring a knowledge of it, the works of Prémare, Morrison, Marshman, and Remusat are well known and highly approved. For studying one of the principal dialects of the province of Fokien, Rev. W. H. Medhurst's Dictionary is a valuable help. The Canton dialect, for promoting the study of which Dr. Bridgman has composed his work, is spoken by all the inhabitants of Canton, and by multitudes in the surrounding districts. Its characteristics are limited to the pronunciation, choice and collocation of words. In these three particulars, the deviations from the standard language are less than in many of the other dialects; yet they are quite numerous. The books written in the dialect are but few, and they are sometimes accompanied with glossaries, containing explanations of the dialectical words and phrases.

The Chrestomathy of Dr. Bridgman is preceded by an Introduction, including remarks on the general language, orthography, tones, diacritical signs, mode of study, etc. This is succeeded by seventeen chapters, containing facts and observations upon the study of Chinese, the human body, the kindred relations, classes of men, domestic affairs, commerce, and various arts and sciences. Each page is divided into three columns. The central column contains the Chinese characters; the right hand, the pronunciation in Roman letters; the left hand, the meaning in English. At the bottom of the page are explanatory notes. A great amount of curious information may be gained from the perusal of this volume by the mere English reader. Those who wish to form some acquaintance with this wonderful language, or with the history and customs of the millions who speak it, will do well to purchase the volume. The price is eight dollars, which is reasonable, when we consider the nature of the undertaking.

Our Missionary brethren in China greatly need our sympathy and co-operation. It must be no small gratification to them if their arduous and solitary labors are appreciated, to some extent, in the land of their birth. Much more will they rejoice, if their literary toils should be the means of awaking a wider and deeper interest in behalf of the spiritual condition of the Chinese. Mr. Bridgman must draw strong encouragement that his labor on the *Chrestomathy* will not be in vain, when he looks upon the political events which are taking place so near him, and which may be a key to unlock a wide and effectual door for the gospel.

*The Great Awakening: A History of the Revival of Religion in the time of Edwards and Whitefield.* By Joseph Tracy. Boston, published by Tappan & Dennett, 8vo. pp. 433.

The portion of our religious history embraced in this interesting volume, next to that which records the events connected with the first settlement of New England, is perhaps more replete than any other which has been so definitely marked, with occurrences at once thrilling and instructive in themselves, and essential, in their principles and results, to the fulfilment of the merciful designs of God towards the American churches. Such a work as Mr. Tracy has here presented to the public, containing within a convenient compass a comprehensive and discriminating review of the events of this remarkable revival, has seemed for years to be a desideratum; and one which, from the scattered and perishing nature of many of the requisite materials, it was feared would never be adequately supplied. It was the interest which was manifested by many of the churches and ecclesiastical bodies of this country, in connection with the return of a centennial period from the appearance of this revival, which suggested the design of the present History, and determined the author to engage in its preparation.

The doctrine of the new birth, or a spiritual change of the affections wrought by the Holy Ghost, considered as constituting the great, the indispensable qualification for membership in the visible church, and also for the valid exercise of the ministerial office, is justly conceived by the author to have been the grand idea, which was working its way, during that revival and especially by the means of it, in the convictions of the people. It was this feature which gave to the great revival of 1740 a special importance, even beyond the magnitude of its immediate results. And the delineation of this feature in the History before us, while it serves to throw light upon some things which might otherwise appear to have been extraordinary accompaniments of a work of Divine Grace, showing them to have been, in some sense, essential elements of it, serves, also, to impart no inconsiderable degree of dramatic interest to the progress of the narrative. This interest is enhanced by graphic sketches of several of the distinguished actors, Whitefield, Edwards, the Tennents and others, who shared important parts in the labors and controversies of that crisis. The "Great Awakening" must almost necessarily have an extensive circulation. Fourteen hundred copies, we understand, have been disposed of by subscription, and a second edition is already in the book stores.

*The End of the World not yet: A Discourse, delivered in the North Church, Newburyport, on the last evening of the year 1841.* By L. F. Dimmick, Pastor of the church. Newburyport: C. Whipple.

Mr. Dimmick, in the delivery of this discourse availed himself of an annual usage, in his own practice as a pastor, to instruct his people on a subject which has been revived by some of the unlearned and unstable in our day, and which may have perplexed the minds of a few in some of our more enlightened congregations. His object is to show that the time of the end of the world must be far distant; that it cannot be determined from any Scripture prophecy, inasmuch as it is not a matter of revelation; and, especially, that the construction of certain predictions and symbols of the Bible, adopted by some of late in support of a notion that the world will be destroyed in 1843, is wholly

gratuitous and visionary. The author has taken the trouble to thread out the mazes of this singular argument, and clearly to expose its fallacies. He goes further, and shows in a satisfactory manner, that there is little reason to believe with those who maintain the hypothesis of a literal resurrection of the saints at the commencement of the Millennium, and the personal advent and reign of Christ during that period. In this discourse the fruits of much judicious and critical investigation are presented in a form adapted to bring light and conviction to the minds of all honest inquirers after truth.

*The Anxious Inquirer after the Way of Salvation: By Rev. John Angell James, of Birmingham, England. A new edition, revised under the sanction of the author. Published by the American Tract Society.*

The former editions of this little work have been widely circulated. Between two and three hundred thousand copies have been issued in Great Britain; and it has passed into circulation in the Welsh, French, Gaelic, German and Swedish languages. In no country will there naturally be a greater demand for a manual of this kind than in this.

*The way of Life: By Charles Hodge, Professor in the Theological Seminary, Princeton, N. J. Written for the American Sunday School Union, and revised by the Committee of Publication. 16mo. pp. 243.*

In this little treatise the author has exhibited in a clear and practical view, the leading points of Christian faith, experience and duty. He begins with the evidences of the Divine origin of the Scriptures. At the head of these he places the internal evidence, which he considers as the proper ground of faith in the doctrines of the Bible. He then treats of those particular doctrines the understanding and belief of which are essential to a saving experience of the grace of God. These are Sin, the Depravity of the heart, conviction of Sin, Justification, Faith, and Repentance. The two closing chapters are on a Profession of Religion, and Holy Living. Under these heads a number of important points are discussed, relating to the use to be made of ordinances, the means of progressive sanctification, and the distinguishing nature and fruits of true piety. The book is eminently adapted to be useful in the formation of an intelligent and elevated Christian character.

*Annual Report of the Board of Education for the State of Kentucky.*

This Report was presented to the Legislature of Kentucky, in January, 1842. It is brief, but furnishes evidence that the school system of the State, "is slowly but steadily gaining the confidence of the people." Kentucky has a School Fund, at present, amounting to about one million of dollars.

*Christian Missions: An Introductory Lecture, delivered before the Boston Young Men's Society for diffusing Missionary Knowledge, December 29, 1841. By Benjamin Franklin Butler. Published at the request of the Society.*

*The Obstacles and the Encouragements to Missionary Effort in the Ancient and Modern Church: A Lecture, delivered before the Boston Young Men's Society for the diffusion of Missionary Knowledge. By Samuel W. Fisher, of West Bloomfield, New Jersey. Published by request.*

The Society named in the titles of these pamphlets was formed in the autumn of 1841, for the purpose of sustaining, in Boston, a course of popular lectures on subjects connected with Christian Missions. The first course of lectures has been delivered during the last winter, commencing with the lecture of Mr. Butler in December, and continuing weekly through the month of March. The attendance has been large from first to last; and this experiment has proved that popular lectures on the subject of missions, if sustained with ability, will receive their full share of encouragement, among such a population as this, although supplied with every variety of intellectual entertainment.

Two of the lectures only have been published, the Introductory Lecture, by Hon. Benjamin F. Butler, of New York, and another, also embracing discussions of a general character, by Rev. Mr. Fisher, as above described. Each of them was well adapted to the place in the course for which it was designed, and both are highly valuable in their present form as pamphlets for general circulation. Mr. Fisher states that his lecture is substantially the same as that which he delivered before the Society of Inquiry in the Union Theological Seminary, New York, at their last anniversary.

*A Sermon delivered at Waltham, Ms., July 17, 1841, at the interment of the Rev. David Jewett, late Pastor of the Congregational Church in Rockport, who died at Waltham, July 15, 1841, aged 68. By Robert Crowell, M. A., Pastor of the Congregational Church in Essex.*

The text of this discourse is from John i. 47. "Behold an Israelite indeed in whom is no guile." Besides the notices of the life and character of the deceased embodied in the Sermon, the pamphlet contains in an appendix of fifteen pages, "Reflections on the character of Rev. Mr. Jewett, by a Friend." An excellent spirit,—a rare combination of the strong with the gentle virtues of the Christian character,—seems to have adorned and rendered peculiarly effective the ministry of this good man. We learn from the discourse that Mr. Jewett was a native of Hollis, N. H., where he was born, July 16, 1773. After arriving at the age of twenty-one, he undertook to obtain a liberal education. Without patrimony, and without assistance, he procured for himself the means of meeting every expense of a collegiate course, and was graduated at Dartmouth College in 1801, with the reputation of a diligent and successful scholar. He was not at this time pious. But in 1803, while engaged in the study of medicine, he became as he hoped, a subject of the grace of God, and devoted himself to the ministry. In the study of theology he enjoyed, at different times, the instructions of Dr. Worcester, Dr. Emmons, and Dr. Spring of Newburyport. He was ordained and installed, Oct. 30, 1805, at Sandy Bay, a parish of Gloucester, Ms., now the town of Rockport; where he labored in the ministry thirty-one years. He was much afflicted through life with ill health, an embarrassment which he, like many others, first procured by the extraordinary exertions he was obliged to make in obtaining an education.

*Discourses; intended as a Keepsake, for the Family and Friends of the Author. By Jonathan Cogswell, D. D., Professor of Ecclesiastical History in the Theological Institute of Connecticut. Hartford, Printed by Elihu Geer, 1842.*

We have here a keepsake of intrinsic value. Not suffering in point of taste and elegance, in comparison with the most beautiful specimens of American typography, it is, at the same time, laden with treasures of solid instruction for the mind and heart. The intention of the author, whose circle of friends must be large, was one of kindness and faithfulness delicately combined; in making so acceptable a token of personal affection the vehicle of so earnest a testimony to the doctrines of the gospel. The discourses are ten in number, on the following subjects: The Inspiration of the Scriptures, The Necessity of Revelation, The Three Dispensations, Sin and its Consequences, Atonement, Justification by Faith, Christian Experience, The Punishment of the Wicked, The Resurrection, The Judgment of the World. Some of these subjects are treated in such a manner as to comprehend the discussion of other fundamental truths; so that the volume contains, in the form of popular exhibition, an entire epitome of the cardinal Scripture doctrines. We regret that our limits do not admit of a more extended analysis of its contents; especially as the work itself is not generally accessible to our readers.

## STATISTICS OF THE ROMAN CATHOLIC CHURCH.

We find in the March number of the Baptist Missionary Magazine the following statistics respecting the Roman Catholic Church in this country, and the missions of that church throughout the world; taken from "The Metropolitan Catholic Almanac and Laity's Directory for 1842," published at Baltimore. The statements are given we presume with substantial accuracy; and they exhibit proof of the unwearied activity of the Romish Church in efforts to extend her hierarchy over every portion of the world.

## ROMANIST CHURCH IN THE UNITED STATES.

Dioceses.	Chh. and Chapels.	Chh. Building.	Other Stations.	Clergymen in the ministry.	Clergymen otherwise employed.	Ecclesiastical Institutions.	Clerical Students.	Literary Institutions for Young Men.	Young Men educated.	Female Religious Institutions.	Female Academies.	Pupils in Fem. Academies.	Charitable Institutions.	Religious Associations.
Baltimore, . .	70	1	15	40	34	4	15	4	572	5	5	560	24	8
Philadelphia, .	93	—	—	61	3	1	33	12	80	—	1	50	6	12
New York, . .	78	12	48	62	5	1	20	1	50	1	3	150	13	20
Boston, . . .	34	8	43	31	—	—	10	1	50	—	—	—	1	12
Detroit, . . .	25	1	25	16	1	—	—	1	50	1	1	—	2	5
Cincinnati, . .	38	15	20	75	3	1	12	1	60	2	—	120	5	12
Vincennes, . .	27	10	29	30	4	1	10	1	50	1	—	40	2	2
Du Buque, . .	—	—	5	9	—	—	1	1	—	—	—	—	—	5
St. Louis, . .	56	9	60	50	24	3	37	2	320	10	10	610	7	—
New Orleans, .	42	—	20	37	13	1	12	1	70	4	4	615	6	—
Natchez, . . .	0	0	5	2	0	0	0	0	0	0	0	0	0	0
Mobile, . . .	7	—	23	15	3	—	—	2	70	1	—	40	1	—
Charleston, . .	14	3	47	20	—	4	9	—	—	2	2	80	4	4
Richmond, . .	8	1	5	6	0	1	3	—	—	—	3	10	4	6
Bardstown, . .	40	—	70	26	24	3	15	3	300	3	10	518	2	—
Nashville, . .	2	—	50	8	—	1	3	1	40	—	—	—	—	2
16	541	50	470	448	114	21	180	21	1712	36	48	2963	77	83

The Catholic population of the United States is estimated at 1,300,000.

*Summary of the Roman Catholic Missions throughout the world, which are aided by the "Institution for the Propagation of the Faith."*

EUROPE.			
	Archbish.	Bish.	Priests.
Ionian Islands, .	1	1	30
Kingdom of Greece, .	1	3	100
Moldavia, Wallachia, Servia, }	1	2	35
Turkey, . . .	5	6	423
Total, . . .	8	12	579

Besides these Missions, there are in Europe, 14 Vicariates Apostolic, and about 600 Bishoprics, which, added to the number given above, present a total of 634 Bishops, and 122,000,000 of Catholics.

ASIA.—WESTERN.			
	Archbish.	Bish.	Priests.
Anatolia, } Cyprus, } Chio, }	1	2	542
Holy Land, . .	—	—	168
Vic. Apoc. of Aleppo, .	—	1	2002
Maronites, . . .	8	2	1100

Melchites, . . .	1	12	1802
Syrians, . . .	2	8	602
Armenians, . . .	1	2	1002
Bishopric of Babylon, .	—	1	4
Chaldeans, . . .	5	5	104
Total, . . .	18	29	1667

CENTRAL.			
	Bish.	Coadjutors.	Priests.
Russia in Asia, . .	0	0	140
Tibet, . . .	1	1	13
Bengal, . . .	1	0	13
Bombay, . . .	1	1	36
Madras, . . .	1	1	11
Pondicherry, . . .	1	0	38
Ceylon, . . .	1	0	100
Malabar, . . .	1	1	380
Total, . . .	7	4	739

EASTERN.			
	Bish.	Coadjutors.	Priests.
Indo-China, . . .	5	2	206
China, . . .	10	4	144
Total, . . .	15	6	350

Total of Asia, 89 Bishops, 1,856 Priests, and 2,211,000 Catholics.



## AFRICA.

	Bishops.	Priests.	Catholics.
Algiers,	1	25	74,000
Tunis and Tripoli,	0	9	7,000
Egypt,	2	50?	20,000
Abyssinia,	0	3	100
Mauritius,	1	6	85,000
Cape of Good Hope,	1	4	2,000
Total,	5	97	188,100

Besides the missionary countries in Africa, the church has many bishoprics and numerous flocks along the coast and in the adjacent islands. 1. The Spanish possessions, with three bishoprics, and 208,000 Catholics; 2. The Portuguese possessions, with 5 bishoprics and 700,000 Catholics; 3. The French possessions, with 85,000 Catholics; 4. The bishopric of Tanjiers; making the total of Africa, 14 bishoprics, and 1,181,000 Catholics.

Another mission is about to be established in Liberia, by Very Rev Dr. Barron, V. G. of the bishop of Philadelphia, in the United States, and a clergyman from the diocese of New York.

## AMERICA.

	Bishops.	Priests.	Catholics.
United States,	21	562	1,300,000
Texas,	1	4	20,000
British Possessions,	8	133	437,000
Dutch Possessions,	0	9	44,000
Total,	30	708	1,801,000

Besides the above missionary countries, we are to count: 1. Lower Canada, with 2 bishoprics and 500,000 Catholics; 2. French Colonies, with 4 Prefect. Apostolic and 240,000 Catholics; 3. Spanish Colonies, with 3 bishoprics and 1,000,000 Catholics; 4. Mexico, Guatemala and South America, with 44 bishoprics and 23,000,000 of Catholics. Total for the New World, 74 bishoprics and 26,541,000 Catholics.

## OCEANICA.

	Bish.	Priests.	Cath.
Prefecture Apostolic of Batavia,	0	4	1,000
Vicariate Apostolic of Australia,	1	23	40,000
Vicariate Apostolic of W. Oceanica,	1	16	1,000
Vicariate Apostolic of E. Oceanica,	1	16	4,500
Total,	3	59	46,500

Besides the above there are, 1. The Philippine Islands, numbering 1,000 priests and 3,000,000 of Catholics; 2. The Portuguese Possessions, containing about 50,000 Catholics, making the total of Oceanica, 7 bishoprics, 1,200 priests, and 3,100,000 Catholics.

The number of Catholics throughout the world, at the lowest calculation, cannot be rated less than 156,000,000. The number of bishops is about 818.

## ADDITIONS AND CORRECTIONS.

Under the article of Longevity of Harvard Graduates, two names in the circle of the living, had by some means slipped from the memory of the writer at the moment.

1774. William Jennison, Mendon, br. of S. J., his classmate, and of Dr. T. L. J., of Cambridge: a soldier in the Continental troops, at the time of the retreat from Long Island, Aug. 1776; next, an officer of marines in the Boston frigate, Capt. McNeil, when it conveyed the Hon. John Adams to France, and Purser also, before or after, of that ship;—since the Peace, for some years, a teacher in various places,—now resides in Boston, (Spring street.) nearly 85. [Mr. J. is the oldest graduate living in Boston.]

— Laban Wheaton, Norton: a popular preacher for a short time, and since, attorney-at-law in N. 88.

Page 377, under William Hubbard, 1642, for '1804,' read 1704.

Page 381, under G. Partridge, 1762, for 'Dep.' read D. (i. e. Duxbury)

Page 382, under James Lovell, 1776, for 'Hon. J. D. L.' read Hon. Js. L.

## QUARTERLY LIST

OF

## ORDINATIONS AND INSTALLATIONS.

The following statistics of Ordinations, Installations, and Deaths of Clergymen, are as extensive and accurate as we can make them from the papers published by the different denominations of Christians to which we have access.

JOHN A. PERRY, Cong. ord. pastor, Whitneyville, Maine, Dec. 29, 1841.

DAVID E. SWEET, Cong. ord. pastor, Robbinstown, Me, Jan. 19, 1842.

NATHAN DOLE, Cong. ord. pastor, Brewer, Me. Jan. 19.

ASA T. LORING, Cong. ord. pastor, Phippsburgh, Me. Feb. 2.

WILLIAM MURDOCK, Cong. ord. pastor, Candia, New Hampshire, Dec. 1, 1841.

A. ALVORD, Cong. inst. pastor, Sullivan, N. H. Feb. 24, 1842.

DANIEL WARREN, Cong. inst. pastor, Essex, Vermont, Dec. 23, 1841.

SOLOMON MARTIN, Cong. inst. pastor, Corinth, Vt. Dec. 30.

CHARLES BOSWELL, Cong. inst. pastor, West Fairlee, Vt. Jan. 12, 1842.

JAMES M. RUCKWOOD, Esp. ord. pastor, East Rutland, Vt. Feb. 2.

LEANDER COBB, Cong. inst. pastor, Sippican, Massachusetts, Dec. 1, 1841.  
 SAMUEL HARRIS, Cong. ord. pastor, Conway, Ma. Dec. 22.  
 JOHN WHELOCK ALLEN, Cong. inst. pastor, Wayland, Ma. Dec. 29.  
 JAMES D. FARNSWORTH, Cong. inst. pastor, Roxbury, Ma. Jan. 6, 1842.  
 HENRY K. GREEN, Bap. inst. pastor, Charlestown, Ma. Jan. 7.  
 MOSES CHASE, Cong. inst. pastor, West Brookfield, Ma. Jan. 12.  
 HENRY ADAMS, Cong. inst. pastor, Bolton, Ma. Feb. 1.  
 LUKE A. SPOFFORD, Cong. inst. pastor, Edgartown, Ma. Feb. 2.  
 MRS. K. CROSS, Cong. ord. pastor, Palmer, Ma. Feb. 2.  
 BENJAMIN S. CORRETT, Bap. ord. pastor, Andover, Ma. Feb. 3.  
 JAMES IVERS TRESCOTT COOLIDGE, Unit. ord. pastor, Boston, Ma. Feb. 9.  
 GEORGE C. PARTRIDGE, Cong. inst. pastor, Brimfield, Ma. Feb. 9.  
 JOSHUA CHANDLER, Unit. inst. pastor, Pembroke, Ma. Feb. 9.  
 JOHN WOODBRIDGE, D. D. Cong. inst. pastor, Hadley, Ma. Feb. 10.  
 ROBERT MEWEN, Cong. inst. pastor, Enfield, Ma. Feb. 13.  
 JOHN TODD, Cong. inst. pastor, Pittsfield, Ma. Feb. 22.  
 WILLIAM S. STONE, Cong. inst. pastor, Gardner, Ma. Feb. 22.  
 EBERNEZ B. WRIGHT, Cong. inst. pastor, Norwich, Ma. Feb. 23.  
 AMOS A. PHELPS, Cong. inst. pastor, East Boston, Ma. March 2.  
 JOHN R. ADAMS, Cong. inst. pastor, Brighton, Ma. March 2.  
 THOMAS D. ANDERSON, Bap. inst. pastor, Salem, Ma. March 15.  
 CHARLES W. DENNISON, Bap. inst. pastor, Newton, Ma. March 16.  
 CHARLES EVANS, Bap. inst. pastor, South Reading, Ma. March 22.  
 SAMUEL CUTLER, Epis. ord. priest, Hanover, Ma. March 28.  
 AUSTIN PHELPS, Cong. ord. pastor, Boston, Ma. March 31.  
 HENRY F. HARRINGTON, Unit. ord. Evan. Providence, Rhode Island, Jan. 19, 1842.  
 ABRAHAM C. BALDWIN, Cong. inst. pastor, New Haven, Connecticut, January 26, 1842.  
 FRANCIS C. WOODWORTH, Cong. inst. pastor, Norwalk, Ct. Feb. 9.  
 JOHN W. ALYORD, Cong. inst. pastor, Stamford, Ct. March 16.  
 LEROY CHURCH, Bap. ord. Evan. Schenectady, New York, Dec. 2, 1841.  
 GEORGE HILL, Pres. ord. pastor, Blairsville and Salem, N. Y. Dec. 14.  
 JOSHUA PHELPS, Pres. inst. pastor, Monticello, N. Y. Dec. 19.  
 JOHN H. VAN WAGONEN, Ref. Dutch inst. pastor, Kingston, N. Y. Dec. 21.  
 JAMES A. H. CORNELL, Ref. Dutch inst. pastor, Westerlo, N. Y. Jan. 4, 1842.  
 LEONARD JOHNSON, Pres. inst. pastor, West Granville, N. Y. Jan. 19.  
 JOHN WATSON, Ref. Dutch ord. Evan. Athens, N. Y. Jan. 25.  
 JOHN WAUGH, Cong. ord. Evan. New York, N. Y. Jan. 26.  
 GEORGE GOODYEAR, Pres. inst. pastor, Henssellersville, N. Y. Feb. 2.  
 OWEN STREET, Cong. ord. pastor, Jamestown, N. Y. Feb. 3.  
 WILLIAM W. NEWELL, Pres. inst. pastor, Montgomery, N. Y. Feb. 3.  
 JOSEPH T. WILLIT, Pres. ord. pastor, Whalonsburgh, N. Y. Feb. 9.  
 E. EVERETT, Pres. inst. pastor, Oaks Corners, N. Y. Feb. 15.  
 ASA F. CLARK, Pres. ord. pastor, Tribes Hill, N. Y. Feb. 15.  
 E. F. WALDO, Pres. ord. pastor, Huron, N. Y. Feb. 17.  
 CHARLES WADSWORTH, Pres. ord. pastor, Troy, N. Y. Feb. 17.  
 WILLIAM BRADLEY, Pres. inst. pastor, Newark, N. Y. Feb. 17.  
 E. MERWIN, Pres. ord. pastor, Sodus, Wayne Co. N. Y. Feb. 18.  
 JOHN TOMPKINS, Cong. ord. pastor, Marcellus, N. Y. Feb. 22.  
 JOHN L. MARVIN, Pres. ord. pastor, Mexico, N. Y. March 2.  
 CHARLES S. PORTER, Pres. inst. pastor, Utica, N. Y. March 23.  
 JONATHAN MELVIN, Bap. ord. Evan. Montrose, Pennsylvania, Dec. 19, 1841.  
 A. B. CLARK, Pres. ord. pastor, Ligonier Valley, Pa. Jan. 26, 1842.  
 BENJAMIN F. WATSON, Epis. ord. priest, Philadelphia, Pa. Feb. 13.  
 WILLIAM HERBERT NORRIS, Epis. ord. priest, Philadelphia, Pa. Feb. 13.  
 BENJAMIN F. STEAD, Pres. ord. pastor, Bridesburg, Pa. Feb. 23.

THEODORE E. LYMAN, Epis. ord. priest, Eagerstown, Maryland, Jan. 16, 1842.  
 RUFUS W. CLARK, Pres. ord. pastor, Washington, Dist. Columbia, Jan. 18, 1842.  
 WILLIAM B. OTIS, Epis. ord. priest, Locust Grove, North Carolina, Feb. 20, 1842.  
 JEDEIAH HUNTINGTON, Epis. ord. priest, College Point, Alabama, Feb. 24, 1842.  
 G. W. DAY, Bap. ord. pastor, Somerville, Tennessee, Oct. 17, 1841.  
 S. H. HENDERSON, Pres. ord. Evan. Nashville, Ten. Dec. 18.  
 CYRUS SMITH, Bap. ord. Evan. Nashville, Ten. Jan. 9, 1842.  
 V. E. KIRTLY, Bap. ord. pastor, Frankfort, Kentucky, Dec. 5, 1841.  
 ISAAC N. HOBART, Bap. ord. pastor, Radnor, Ohio, Aug. 12, 1841.  
 JOHN REESE, Bap. ord. pastor, Floyd Co. Indiana, Jan. 22, 1842.  
 JOHN RANSDALE, Bap. ord. pastor, New Bethel, Ia. Feb. 21.  
 GEORGE GEMMEL, Cong. ord. Evan. Buffalo Grove, Ill. Jan. 6, 1842.  
 M. N. MILES, Pres. inst. pastor, Pontiac, Michigan, Dec. 1, 1841.

Whole number in the above list, 78.

### SUMMARY.

Ordinations.....	42	Massachusetts.....	25
Installations.....	36	Rhode Island.....	1
		Connecticut.....	9
Total.....	78	New York.....	21
		Pennsylvania.....	6
		Maryland.....	1
		District of Columbia.....	1
		North Carolina.....	1
		Alabama.....	1
		Tennessee.....	3
		Kentucky.....	1
		Ohio.....	1
		Indiana.....	2
		Illinois.....	1
		Michigan.....	1

### DENOMINATIONS.

Congregational.....	33	Total.....	78
Baptist.....	14		
Presbyterian.....	19		
Episcopalian.....	6		
Unitarian.....	3		
Ref. Dutch.....	3		
Total.....	78		

### DATES.

1841. August.....	1
October.....	1
December.....	15
1842. January.....	13
February.....	23
March.....	10
Total.....	78

### STATES.

Maine.....	4
New Hampshire.....	2
Vermont.....	4
Total.....	78

## QUARTERLY LIST

OF

## DEATHS OF CLERGYMEN.

STEPHEN B. JUDKINS, et. 62, Meth. Lisbon, Maine, Nov. 20, 1841.  
 ELIJAH KELLOGG, et. 80, Cong. Portland, Me. March 9, 1842.  
 TIMOTHY HILLIARD, Epis. Claremont, New Hampshire, Jan. 2, 1842.  
 CORNELIUS FULLER, et. 29, Cong. Rochester, Vermont, Dec. 11, 1841.  
 JOHN WHITEHORN, et. 75, Meth. Dorset, Vt. Jan. — 1842.  
 HARRISON G. O. PHIPPS, et. 30, Unit. Cohasset, Massachusetts, Dec. 27, 1841.  
 ISRAEL G. ROSE, et. 43, Cong. Chesterfield, Ma. Feb. 5, 1842.  
 WILLIAM M. DOOLITTLE, et. 28, Bap. Northampton, Ma. Feb. 12.

DANIEL E. PARKHURST, et. 24, Unit. Deerfield, Ms. Feb. 16.

WILLIAM RITCHIE, et. 81, Unit. Needham, Ms. Feb. 22.

PAUL COUCH, et. 64, Cong. Newburyport, Ms. March 19.

NATHAN PERKINS, et. 65, Cong. Amherst, Ms. March 28.

JONATHAN KNIGHT, et. 82, Cong. Cranston, Rhode Island, Feb. 15, 1842.

GEORGE CHAMPION, et. 31, Cong. Colchester, Connecticut, died at St. Croix, Dec. 17, 1841.

SAMUEL M. PHELPS, et. 71, Epis. Bridgeport, Ct. Dec. 26.

SAMUEL F. BELLI, et. 30, Meth. Rhinebeck, New York, Nov. 25, 1841.

WESLEY DAVIS, et. 32, Pres. Paris, N. Y. Nov. 27.

DARIUS O. GRISWOLD, et. 34, Pres. Saratoga Springs, N. Y. Dec. 27.

HEZEKIAH H. LOOMIS, et. 28, Pres. Cazenovia, N. Y. Jan. 6, 1842.

JOHN RUDY, et. 50, Ger. Ref. New York, N. Y. Feb. 8.

PETER A. OVERBACH, et. 82, Dutch Ref. Poughkeepsie, N. Y. Feb. 30.

JOHN FROST, Pres. Whitesboro', N. Y. died at Waterville, March 1.

DANIEL BLANEY, et. 31, Meth. near Green's Chapel, Warren Co. New Jersey, Nov. 31, 1841.

WILLIAM JOHNSTON, et. 58, Pres. Brownsville, Pennsylvania, Dec. 31, 1841.

JACOB F. DIEFFENBACHER, et. 38, Ger. Ref. near Zelienople, Pa. Feb. 4, 1842.

JOHN P. HOSMER, Epis. Meadville, Pa. March 1.

JOHN WELWOOD SCOTT, et. 64, Pres. Waynesburg, Pa. March 3.

JOSEPH CARY, et. 51, Meth. Coventryville, Pa. March 3.

JAMES WILTBANK, et. 63, Pres. Philadelphia, Pa. March 19.

ROBERT DYCE, Epis. Washington, Dist. Columbia, Jan. 22, 1842.

JOHN WESLEY AMISS, Meth. Rappahannock, Virginia, Oct. 25, 1841.

WILLIAM APPLERY, et. 69, Meth. Northumberland Co. Va. Jan. 22, 1842.

JOHN KIRKPATRICK, Pres. Cumberland Co. Va. Feb. 7.

OSBAIR BOLDING, Meth. Walker Co. Georgia, Nov. 22, 1841.

JOSIAH BARKER, et. 51, Bap. Franklin Co. Alabama, Jan. 6, 1842.

HENRY N. VANDYKE, Meth. Franklin, Louisiana, June 25, 1841.

GEORGE W. McELROY, Pres. Winchester, Kentucky, Jan. 5, 1842.

JOHN W. WOODWARD, Epis. Scotts, Ohio, Nov. 30, 1841.

ROBERT LEE, et. 70, Pres. Leesville & Roads, Richland Co. U. Feb. 10, 1842.

MESHACH BROWNING, et. 37, Bap. Green Co. Illinois, Jan. 1, 1842.

Whole number in the above list, 40.

## SUMMARY.

AGES.		STATES.	
From 20 to 30.....	4	Maine.....	2
30 40.....	7	New Hampshire.....	1
40 50.....	1	Vermont.....	2
50 60.....	5	Massachusetts.....	7
60 70.....	8	Rhode Island.....	1
70 80.....	3	Connecticut.....	2
80 90.....	2	New York.....	7
Not specified.....	10	New Jersey.....	1
Total.....	40	Pennsylvania.....	—
Sum of all the ages specified.....	1,529	District of Columbia.....	1
Average age of the 30.....	51	Virginia.....	3
		Georgia.....	1
		Alabama.....	1
		Louisiana.....	1
		Kentucky.....	1
		Ohio.....	2
		Illinois.....	1
		Total.....	40
DENOMINATIONS.		DATES.	
Congregational.....	7	1841. June.....	1
Baptist.....	3	October.....	1
Presbyterian.....	10	November.....	6
Episcopalian.....	5	December.....	6
Methuist.....	9	1842. January.....	8
Ger. Reformist.....	1	February.....	10
Unitarian.....	3	March.....	5
Total.....	40	Total.....	40

## GENERAL SUMMARY,

Of Ordinations & Installations for the year ending March 31, 1842.

Ordinations.....	213	Pennsylvania.....	28
Installations.....	134	Maryland.....	7
		Delaware.....	2
Total.....	347	Dist. Columbia.....	9
		Virginia.....	2
		North Carolina.....	2
		South Carolina.....	2
OFFICES.			
Pastors.....	278	Alabama.....	1
Evangelists.....	29	Tennessee.....	8
Priests.....	39	Kentucky.....	2
Missionaries.....	5	Ohio.....	19
Rectors.....	1	Indiana.....	2
		Illinois.....	8
		Michigan.....	2
		Missouri.....	1
Total.....	347	Total.....	347

## DENOMINATIONS.

Congregational.....	132	DATES.	
Baptist.....	54	1840. December.....	1
Presbyterian.....	91	1841. February.....	3
Episcopalian.....	40	March.....	2
Reformed Dutch.....	18	April.....	19
German Reformed.....	2	May.....	26
Unitarian.....	10	June.....	42
Total.....	347	July.....	23
		August.....	19
		September.....	41
		October.....	34
		November.....	37
		December.....	33

## STATES.

Maine.....	21	1842. January.....	18
New Hampshire.....	20	February.....	33
Vermont.....	20	March.....	10
Massachusetts.....	77	Total.....	347
Rhode Island.....	7		
Connecticut.....	27		
New York.....	73		
New Jersey.....	7		

## GENERAL SUMMARY,

Of Deaths, for the year ending March 31, 1842.

AGES.		STATES.	
From 20 to 30.....	16	New York.....	32
30 40.....	28	New Jersey.....	4
40 50.....	10	Pennsylvania.....	16
50 60.....	22	Maryland.....	9
60 70.....	18	Dist. of Columbia.....	4
70 80.....	16	Virginia.....	7
80 90.....	5	North Carolina.....	1
90 100.....	4	South Carolina.....	7
Not specified.....	37	Georgia.....	2
Total.....	156	Alabama.....	4
Sum of all the ages specified.....	6,053	Louisiana.....	1
Average age of the 118, 51 & 10.....	51	Kentucky.....	3
		Ohio.....	6
		Illinois.....	1
		Indiana.....	3
		Michigan.....	2
		Mississippi.....	3
		Tennessee.....	2
		Florida Territory.....	1
DENOMINATIONS.		DATES.	
Congregational.....	31	1841. January.....	2
Baptist.....	20	February.....	1
Presbyterian.....	25	March.....	2
Episcopalian.....	19	April.....	12
Methuist.....	35	May.....	16
Reformed Dutch.....	1	June.....	13
German Reformed.....	2	July.....	10
Lutheran.....	1	August.....	8
F. W. Baptist.....	2	September.....	20
Unitarian.....	4	October.....	16
Not specified.....	6	November.....	19
Total.....	156	December.....	11
STATES.		1842. January.....	8
Maine.....	5	February.....	19
New Hampshire.....	2	March.....	9
Vermont.....	6	Total.....	156
Massachusetts.....	23		
Rhode Island.....	2		
Connecticut.....	9		

**JOURNAL**  
**OF**  
**THE AMERICAN EDUCATION SOCIETY.**

MAY, 1842.

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**WABASH COLLEGE.**

THE extracts which follow, are from a sermon preached at Crawfordsville, Indiana, on the Sabbath before the Commencement in Wabash College, July 18, 1841, by Rev. Caleb Mills, Professor of Greek Language and Literature in the College. The notices which they contain of the history of that Institution, are, in themselves, sufficiently valuable to entitle them to a place among the articles of this nature, with which we have deemed it useful, from time to time, to supply a portion of the pages of this Journal. There are also other aspects, in which some of the facts stated will be gratifying to our numerous readers in New England who take a deep interest in the subject of education at the West; and especially in the means which are there employed to raise up an educated ministry from among the people themselves, who are in such urgent need of its benefits. The text of Mr. Mills's discourse, is from Numbers xxiii. 23, "What hath God wrought?" After some introductory passages, the discourse proceeds:—

It is no less proper and useful in associated enterprise, than in individual effort, occasionally to pause and review the past. Such a review will remind us of our dependence on the Divine protection and guidance, and quicken our energies for future efforts. The events of the past college year, seem to mark its close as an epoch in the history of Wabash College, which renders it peculiarly fit, that all interested in its welfare, should pause and contemplate the results of their past labors.

The history of every benevolent enterprise contains much to try the faith, as well as encourage the efforts of its friends. This is emphatically true of literary institutions. What is the early history of some of the most useful and prosperous colleges in our land, but a series of trials, troubles, and discouragements? How often have they been, as it were, on the very brink of ruin? How forcibly does their history illustrate the remark, "Man's extremity is God's opportunity."

Many, from pecuniary considerations, have engaged in establishing colleges, without any adequate idea of what amount of toil, sacrifice, money, and patience was requisite, to rear an institution on a basis so firm and broad as to render it a rich and lasting blessing to the community. Such are doomed to merited disappointment—the inevitable consequence of inconsiderate, selfish and imprudent enterprise; and become salutary beacons, to warn those who may succeed them.

But the founders of Williams, and Amherst, and Yale, and Dartmouth, and Nassau, and others of kindred character, both East and West, counted the cost, expected and surmounted difficulties, and were not disheartened at trials. Putting their trust and confidence in God, they went forward, though one and another of his servants were removed in the midst of their usefulness, and in the prime and vigor of life. Their history is a history of the sacrifice of ease and competence, and the devotion of energy and life to a cause, in which many

of the most gifted men of our land have fallen. Such is the expense at which many of those Institutions, which now adorn and bless our land, have been reared, and brought to their present degree of prosperity and usefulness.

The founders of this Institution were not unapprised of the difficulties of the enterprise, and though they have had their share of trials and embarrassments, are not disposed to shrink from any efforts necessary to realize their fondest hopes in rendering it a nursery of pious, learned, and useful men, to bless the church and bless the world.

Seldom is the language of the text more happily and appropriately illustrated, than in the history of those Colleges that have been founded in prayer and faith, and consecrated to God and our country. In this discourse, we purpose no other exemplification of the passage, than what a brief review of the history of Wabash College will afford.

This closes the eighth year of the labor of those, who commenced imparting instruction in this Institution. These years have indeed passed rapidly away, and in their lapse have demanded an amount of labor, confinement, and anxiety, of which but few are aware, and which none can fully appreciate, but those who have been engaged in laying the foundation of similar institutions.

The first term commenced on Monday the 3d of December, 1833, with *twelve* students. It is an interesting fact, and one worthy of remembrance, that of these twelve, *nine* were hopefully pious. Two thirds of all that entered that term were either professors of religion, or became so subsequently. We have often adverted to that fact, and considered it as having a very happy influence upon the Institution, down even to the present time. This circumstance will account for the remarkable degree of order, decorum, and diligence which has ever characterized our students as a body. We have had no riots, no combinations to resist authority, no public disturbance, and no trouble in the management of the Institution, with the exception of what some half dozen isolated individuals have occasioned us, who had never been governed at home, and were not disposed to yield obedience elsewhere.

To the public sentiment in favor of order and the proper improvement of time, established in the outset through the instrumentality of those who were first connected with the College, may be traced much of the success which has attended our efforts. These young men showed by their close application to study and diligent improvement of time, that their object was to make the most of their opportunities in the acquisition of knowledge, and in the development and culture of their intellectual powers. Their influence, though they have long since left us, has not been lost upon their successors. We take pleasure in according to them the honor of having acted well their part, and contributed their full share in establishing a public sentiment in favor of all that is lovely and of good report.

Had they been idle, dissipated, disobedient, and disposed to create difficulty, their connection with college would have resulted in little or no advantage to themselves, and their influence upon those who succeeded them, would have been any thing but happy. We have always regarded it as a manifest indication of the favor and approbation of God, that he sent us young men of such a character, with whom to commence our efforts, and lay the foundation of an institution, which may bless all connected with it, and through them, the community at large, in all its multiplied relations.

The number of students gradually increased, and at the beginning of the third year, President Baldwin,\* entered upon the duties of his office. The Faculty now consisted of a President and three Professors. The number of students since the first year, has not been less than *seventy*, nor more than one hundred and three. The commercial embarrassments of the country have affected the literary institution as severely as any other department of effort,

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\* The Rev. Elihu W. Baldwin, D. D., was born at Durham, N. Y., December 25, 1790. He was ordained to the gospel ministry, September 10, 1817, labored eighteen years as a minister of Jesus Christ in New York, where he was instrumental of gathering a church of twenty-one members, which increased under his ministrations to six hundred members, and whose Sabbath School numbered *one thousand* scholars.

He was dismissed from his pastoral charge in May, 1835, and entered upon the duties of President of Wabash College, which he discharged with efficiency and success, until his death, which occurred October 15, 1840.

and occasioned a diminution of numbers. Many young men have been compelled, by failure of means, to relinquish their long cherished hopes and ardent desires for an education, even after they had made a beginning.

It is a fact worthy of notice, and one that has, no doubt, been overlooked by many of the friends of the College in contemplating the diminished numbers of the year now closing, that we have accomplished more for the great interests of education, during this, than any previous year, except the last. This appears from the number of college students, which is greater than it has ever been in any previous year except one; and also from the increased number of those who have commenced study with the purpose of taking a thorough course. A change on this subject has taken place, a change which every friend of sound learning will hail with joy, and regard as an omen for good. There has been a disposition in many, and perhaps it still lingers in some minds, to carry the rail-road spirit of the age into the halls of science and systems of education. They act upon the assumption that the exigencies of the times demand a speedier process. Although it is one that forbids any considerable degree of mental culture and discipline, yet they are satisfied with a smaller intellectual capital, provided they can invest it earlier—supposing that any deficiency can easily be supplied as occasion demands, and that it would be an irreparable loss to the community, should their appearance upon the arena of public life be postponed some five or six years, to increase their stores of knowledge. Were this the appropriate time and place, we should be glad to expose the true character of that spirit which would thus lay its ruthless hands upon the temples of science and religion which our fathers have erected, and, having enjoyed their blessings, taught us to revere and cherish.

There have been connected with this institution during the whole period of its operations, *three hundred and eighteen students*, in whose history as a body, there are many interesting facts, going to show that we have not labored in vain, nor spent our strength for nought. These facts cannot fail to satisfy its friends and patrons, that their funds have not been squandered upon an enterprise which has left no lasting memorial of its beneficial character. Though it is scarcely time to look for the harvest, yet there are some parts of the field bright with promise, and others loaded with golden grain.

Our students may be found in the various departments of professional life, and as far as our knowledge of them extends, they are successful and useful to the full extent of our expectation. *One* has been a member of the Legislature; *twelve* have entered the legal profession; *eleven* are preachers in connection with five different denominations, exclusive of six, who have entered upon the study of theology. *Seven* are practising physicians. *Fifty-four* have taught school one or more quarters during their vacation. All of them, with few exceptions, have been acceptable and successful instructors. *Twelve* have completed a full course and graduated. *All of these were professors of religion, and nine of them have either entered the ministry, or are prosecuting theological study.* Of those connected with one of our theological seminaries, a Professor says, in a letter received a few months since,—“Your students for scholarship, enterprise, sound judgment, and devoted piety, are among the very best young men we have in the seminary.” I mention this to show that our graduates are not inferior to the graduates of older institutions, in the estimation of competent judges. It is indeed gratifying to receive such testimony in relation to the attainments and talents of our Alumni.

While we have labored to promote the intellectual improvement of those committed to our charge, we have not lost sight of their moral and religious culture. It is our heart's desire and prayer to God, that every youth and young man under our instruction, should not only be wise in human science, but wise unto eternal life. We have endeavored, in some humble degree, to act in accordance with these desires. Efforts to promote their spiritual welfare have been blessed. Several have become hopefully pious while connected with the institution, even when there was no particular religious excitement, either in the village or college. In the spring of 1838, there was an interesting revival of religion in the town and college, which resulted in the hopeful con-

version of *twenty-four* of the students, who connected themselves with the Methodist, Baptist, and Presbyterian churches. In the spring of 1840, the college enjoyed another season of refreshing from the presence of the Lord, which brought several into the kingdom of heaven, as we humbly hope. A similar blessing was bestowed upon the institution in the spring of this year. Of those who indulged hopes in these two revivals, *nine* joined the above-mentioned churches in this place. Forty of the students have become hopefully pious during their connection with college, and united with some branch of the church. Others have left us without uniting with any church while here, of whose piety we entertained strong hopes, and who will, we trust, have occasion to bless God that they were ever connected with Wabash College. Some of those young men, who hoped that they had made their peace with God, have been called to test the strength and value of their hopes in a dying hour.

Such are some of the results of our eight years' toil. The full extent of the influence for good, that has gone forth from this institution, cannot be estimated in this world. Its connection with the temporal and spiritual welfare of immortal souls, can be fully seen only by an Omniscient eye, and will be fully known only when the secrets of all hearts are disclosed by Him who sees the end from the beginning.

While there has been much to cheer and animate us, we have also experienced not a little to try our faith and confidence in God. He has indeed blessed us, both temporally and spiritually, for which we would render Him thanksgiving and praise. He has permitted this institution to rear and send forth some young men of well disciplined and cultivated minds, whose influence will be felt for good in the church and in the state. With the blessings of such an encouraging character, have been connected trials of no ordinary kind.

The destruction of the college edifice, in September, 1838, was a calamity, which for the moment laid our hopes in the dust. This, however, has been rebuilt by the liberality of a generous public; and the loss sustained on that occasion, has been repaired, with the exception of the library. One of the most painful sights during the night of that fearful conflagration, was the sight of the half consumed leaves of our beautiful and valuable library, borne up amid the whirling columns of smoke and flames of that dismal scene. It was a choice collection of about two thousand volumes, exclusive of the text book library. Brick and mortar and timber have been replaced, but we are still compelled to feel most keenly the loss of our books, and regret that the means have not been furnished to replace them.

The scenes through which we have been called to pass during the present year, will suggest themselves to all, and remind us of the severest loss that this institution and this community have ever been called to experience. The fears with which we commenced this college year, were in a few weeks fully realized; and we had the melancholy duty to perform, of following the remains of our beloved teacher, associate and president to the silent tomb. Our tears bespoke the sorrow of our hearts, when we saw the grave close over one whom we so much revered and loved.

Though God has provided a successor, whom we expect to greet upon our assembling at the commencement of another term,\* and whom we trust he will send us in the fullness of the gospel of peace to be a blessing to this institution and this community; yet it is peculiarly proper that we should, on this occasion, call up in lively recollection, those scenes of anxiety and grief through which we have passed, and impress our hearts with the solemn lesson that God has taught us by them.

Our beloved brother has gone to his rest and reward. His work is done, and his labors among us are closed forever. The suavity of his manners, the loveliness of his character, and his moral worth, are too deeply impressed upon our hearts, to require or admit of eulogy. Shall we not cherish his memory, and

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\* Rev. Charles White of Owego, N. Y., was elected President of the College, to enter upon his duties in September, 1841.

associate with it the instruction we received from his lips, and the resolves we formed as we stood around his dying couch? Shall we not strive to follow him in a life of usefulness and devotion to the cause of our common Lord, who said, "Occupy till I come?" There are some in this assembly; there are some in different parts of this broad and beautiful valley; and I doubt not, there are also some in heaven, who will bless God, that Dr. Baldwin lived and labored among us. Let us endeavor to improve the instruction his life and labors, and death have been instrumental in imparting, that we may be prepared to welcome the messenger that calls us from a world of sin, and sorrow, and pollution, home to our Father's house in Heaven.

### BOSTON CITY MISSIONS.

From the Annual Report of the Boston City Missionary Society, for the year 1841, we gather the following facts and statistics.

A "Society for the Moral and Religious Instruction of the Poor," in Boston, was organized Oct. 9, 1816, and incorporated in 1820. For a number of years, the society continued with much vigor and success to employ the means at its command, for the moral and spiritual benefit of different classes of the population. "To its influence," says the Report, "as incipient, originating or maturing causes, may be directly traced the existence in this city, of our present system of Sabbath School instruction, of Primary School education, of efforts for the moral and religious instruction and improvement of Seamen, of the Penitent Female's Refuge, of the Marine Bible Society, of the Green street, the Mariner's, the Phillips, and the Hanover (now Bowdoin) street churches." From various causes the Society, having given an impulse to these different instrumentalities, gradually fell into disuse, as a distinct agency; until, by a legacy of \$3,000 from a female member of the Essex Street Church, a new interest was awakened in relation to its objects. In 1840, the action of the Society was revived, and its name changed to that of "The Boston City Missionary Society." It is now the object of the Society, acting as the organ of the Evangelical Congregational Churches, to present the gospel in some way to all to whom they can have access, who are destitute of the means of grace. For this purpose the congregations have contributed, the present year, \$3,312 23, which, with other items, makes the receipts of the society about \$3,500. Nearly the whole of this sum has been applied to sustain the operations of the year, including the support of one ordained minister, and two laymen, who are specially devoted to this service. The minister in this employment is the Rev. Amos A. Phelps, who is also Corresponding Secretary and General Agent of the Society.

The Report gives the following statistics:

#### 1. *Members of the Churches in Boston.*

The Orthodox, Baptist, and Methodist Churches, make regular statistical reports of their numbers. Their numbers, therefore, were accurately obtained. The numbers in the churches of other denominations could be ascertained only by general estimate. The estimates below are doubtless larger than the actual numbers.

	<i>Churches.</i>	<i>Members.</i>
Orthodox Congregationalists, . . . . .	13	3,750
Baptists, . . . . .	9	3,000
Methodists, . . . . .	10	1,800
Other Evangelical Denominations, . . . . .		1,000
All others, including Unitarian, Universalist, Catholic, &c.		4,600
<b>Total of all denominations. . . . .</b>		<b>14,150</b>
<b>or 1 in 6 of the population.</b>		
<b>Total of all Evangelical denominations, . . . . .</b>		<b>9,550</b>
<b>or only 1 in 9 of the population!</b>		



2. *Attendance on Public Worship.*

The facts on this subject were ascertained in March, by an actual count of the congregations. Nearly every congregation was counted; the count was made on pleasant Sabbaths, on both parts of the day, and the average taken, and at a season of the year, when the residents of the city were generally at home. The result, in round numbers, adding one third for children, domestics, infirm, and others, necessarily detained at home, was as follows:—

Orthodox Congregationalists,	9,000
Baptists,	7,000
Methodists,	4,500
Episcopalians,	3,000
Unitarians,	9,500
Universalists,	3,200
All others, including Catholics,	10,500
Total of all denominations,	46,700
Total of the four leading Evangelical,	23,500
Total of all others,	23,200

Or making all possible allowances, the result may be set down as follows:—

Total of population,	84,000*
Total attendance on public worship of the four leading Evangelical denominations,	25,000
Total attendance on public worship of all other denominations,	24,000
Total attendance of all denominations,	49,000
Total, therefore, of habitual neglecters of public worship,	35,000

Thus showing that a little more than one half of the *actual* attendance on public worship in Boston is in Evangelical churches; but that this attendance is less than one third of the whole population, and 10,000 less than the number of those who neglect public worship altogether!

There are now, of every description, seventy places of worship in Boston.

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[From the Vermont Chronicle.]

## THE LIFE OF GOD IN THE STUDENT.

It is greatly to be lamented, that high *mental* attainments are not more frequently found united with high *spiritual* attainments. How common is it, to see Christians of ardent zeal and undoubted sincerity, who, by their deplorable ignorance and mistaken opposition to the interests of literature and science, subject the holy religion which they profess, to the sarcasms and reproaches of men of taste and genius: and on the other hand, how often are distinguished attainments in knowledge rendered comparatively worthless and unproductive, by a feeble and inefficient manifestation of the spirit of the gospel. Hence, the opinion prevails among many pious and devoted followers of Christ, that the pursuit of knowledge beyond the ordinary branches of education, is unfavorable to growth in grace. They are naturally led to this conclusion, by instances which have fallen under their own observation. Perhaps they have known a youth, who, before entering upon his academical career, was a humble, warm-hearted Christian, who took an active part in religious meetings, and in all efforts for the conversion of souls, but as he has advanced in his preparatory and collegiate course, they have seen his zeal decline, and each year, while it has added to his intellectual attainments, has detracted from that humble pious spirit, which he once manifested. He has become more literary in his tastes and pursuits, he can talk more learnedly and write more elegantly, but the fire of piety, which once burned so brightly, and shed its light around the circle in which he moved, appears to have gone out in his heart. At the commencement of his course, his soul was fired with a holy ardor to devote himself to the work of the Ministry, but, as he leaves the College walls, conscious of his unfitness for the sacred office, he turns to some other profession, more in unison with

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\* The writer has here given the result of the State census, taken in 1840, for the purpose of apportioning the Senators and Representatives; in which certain classes of persons are omitted. The population of Boston in 1840, according to the national census, is 93,383.

his altered tastes and lowered standard of Christian attainment; or, if he still adheres to his original purpose, he enters upon the study of his profession with a cold and lifeless heart, insensible to the power of that constraining love, without which he can never be a successful preacher of the gospel.

This is no fancy sketch of the writer's imagination, but a picture drawn from real life. Such cases are constantly occurring, and they clearly show, that, to be at the same time an eminent scholar and an eminent Christian, is a work of no ordinary difficulty. But is it absolutely impossible? Must we consider it as a necessary result, that the diligent and successful cultivation of our mental faculties, is attended with a diminished sensibility to religious impressions? Has God implanted within our breasts an undying thirst for knowledge, and yet must we forbear to slake our thirst at the fountains which He has provided for us, lest we forget our duty to Him, and to our fellow-men? It cannot be. The lives of many eminent Christians evince, that the highest intellectual attainments are not incompatible with a spirit of the most devoted and humble piety. Boerhaave, the distinguished Professor of Leyden, while occupied with the most arduous public duties, and pursuing his laborious investigation with unremitting ardor, found time to devote the first hour of every day to religious retirement; and in his constant intercourse with the learned of every nation, the spirit of his Divine Master was so happily blended with his vast acquirements in learning, as to command the respect and veneration of all who knew him. That indefatigable scholar, Henry Martyn, while engaged in the severest studies, was able to maintain a conscience awake to the slightest deviation from duty. Wilberforce, amid the multiplicity of his cares as a statesman and philanthropist, forgot not the duties of the closet, but daily from the mercy-seat of prayer drew fresh supplies of grace. Read the life of President Edwards; who was ever more deeply versed in the labyrinths of the human mind, and who was ever blessed with clearer and more impressive views of heavenly things? Fourteen hours a day devoted to the closest study, did not quench the life of God in his soul.

Many more instances of a similar nature might be adduced, but it is unnecessary. Sufficient has been said, to show, that eminent piety is not inconsistent with thorough discipline of mind, and the highest proficiency in literature and science.

And now let each one of my readers carry home to his conscience the practical lesson, which this subject teaches; let him consider, that he will be called to a strict account for the manner in which he employs his time and talents.

Never, since the world began, has there been so loud a call as is now pealing from

continent to continent, for distinguished attainments in knowledge and grace. Especially on American scholars, do the claim of millions, with whom our land will soon be thronged, press with awful responsibility.

If, faithless to their high trust, they suffer their talents to lie hid in a napkin, or cultivate them only to flatter the pride of man, and minister to the follies and passions of the multitude, the curse of an unregenerated posterity will rest upon their souls to all eternity.

But if, actuated by a high and holy ambition to live to the glory of God, they devote all their energies to the cause of truth and religion, and gird on their spiritual and intellectual armor to fight manfully against the thick mustering hosts of Error and Irreligion, the blessings of a renovated and sanctified nation, will reach their ears, upon the heavenly hills of Zion.

M. J. S.

#### DAY OF FASTING AND PRAYER FOR COLLEGES.

WE are pleased to learn by the religious papers from different parts of the country, that this day was very generally observed by the churches, as well as at the Colleges and Theological Seminaries throughout the land, and that it appears to have been improved as a season of appropriate and solemn interest. From a number of notices of the occasion, which we have seen, we select one, which we find in the Watchman of the Valley, published at Cincinnati, partly on account of the collateral information of an interesting nature, which it communicates.

The observance of this important anniversary at Lane Seminary, this day week, was deeply interesting and impressive; the happy effects of which, we hope, will be long felt, not only on the original subjects, but on the wide circle of their future influence. The customary hours of worship—morning, evening, and at night, were occupied with appropriate religious exercises. The report, at the third service, of the religious condition and prospects of the several colleges, east and west, as furnished by their respective graduates, now at the Seminary, was instructive and interesting.

A discourse from the Rev. Horace Bushnell, in the morning, portraying the appalling destitutions of the West, and suggesting important practical hints to those who propose entering this field, was listened to with profound interest. His late employment, as itinerating and exploring missionary in the limits of Cincinnati Presbytery, furnished him with most important facts.

As a specimen of the destitution in our

immediate neighborhood, we learned with surprise, that the township of Mill Creek, immediately contiguous to Cincinnati, with a population of five to seven thousand, had but one place where religious worship was regularly maintained, and that place was, *the chapel of Lane Seminary!*—and that the congregation who worship here, averaging less than 100, with the exception of a few connected with city congregations, are the proportion of this five or seven thousand, that are in any way connected with Constitutional Presbyterianism.

Mr. Bushnell's own evangelical experience, is a striking illustration, both of the difficulties and the encouragements to be found in this field of labor.—When at the commencement of his ministry, two years ago, he visited every house from the city to North Bend, in this whole distance of fifteen miles, he found not one praying family. General Harrison was the first man to receive him as a minister of Christ, and second an appointment to preach in his neighborhood. Such was the general character of the field which he then commenced cultivating in the vicinity of Cincinnati; and yet, in two years, the Lord has built up three churches through his agency, and given him 500 souls for his hire, whom he has received to the table of the Lord.

We were particularly interested in his explanation of the secret of a minister's success. It was not learning—it was not talents—it was not address; it was a *burning love for souls*. Such a spirit would invariably secure the confidence of all who witnessed it. Both sectarian prejudice and irreligious antipathy would melt away before its influence. It was not, however, the affectation or imitation of this spirit that imparted this attractive power; it must be possessed in reality. For this qualification, there was no possible substitute.

"Nor tongues, nor gifts, nor fiery zeal,  
The work of love can e'er fulfill."

Clad in this panoply, the champion of God might rely on his blessing and power to prostrate the most formidable difficulties in the missionary's way. Without it he will be constantly repelled with obstacles, especially in the heterogeneous population of the West, which no human skill or prowess can surmount.

### A CALL TO THE MINISTRY.

WE commend the following brief extract from an essay on this important subject, by a correspondent of the New England Puritan, to such of our readers as are engaged in a course of preparation for the gospel ministry; and to all others who may have any special responsibility in

shaping the convictions of young men in relation to this duty.

"When any are called of God to the Christian ministry, a deep and solemn impression is made on their minds; and some of the proofs that it is produced by the Holy Spirit, are the following: the thoughts and feelings of the person called are powerfully directed to the ministerial office. His views of its magnitude, and of the responsibility of a pastor, are such as to cause him to shrink—to feel deeply his unfitness and unworthiness. Those views of duty which are presented to the mind by the Holy Spirit, are extensive and solemn. Men, it is not denied, may be deceived, when a strong impression is made on their minds with respect to some particular service, questionable, on several accounts, whether a duty or not, while plain duties are omitted, or viewed with indifference. Should a strong impression be made upon the mind of a young convert, that he must commence preaching immediately, we should at once conclude that it could not be from the Spirit of God—that he could have no proper view of the magnitude of the ministerial office; and we might well doubt the genuineness of his hope. When the Spirit of God moves upon the mind of any Christian, the whole law of God and his whole duty are presented to his mind in a new light. So when any one is called of God to the ministerial office, his duties as a Christian, appear no less important than before, and the difficulties to be overcome appear to be great, and much time appears to be necessary to qualify him to be a workman that shall need not to be ashamed. The apostle Paul, after preaching with success for a number of years, was forced, in view of the greatness of the work before him, and of his responsibilities, to exclaim, *Who is sufficient for these things?* Luther, bold as he was, confessed that he never mounted the pulpit without trembling. But though Paul had such a view of the awful solemnity and importance of the work before him, and of his own insufficiency, yet he dared not direct his attention to any thing else. Woe is me, he said, if I preach not the gospel! The prophets Isaiah, Jeremiah, and Ezekiel, had such views of their insufficiency and unworthiness, that nothing but a deep sense of duty impelled them to go forward. Such are the feelings of those who are called of God to the Christian ministry. Though difficulties rise before them—though they seem to be like one who is climbing up a steep and rugged mountain—yet they dare not look back. Their hope of success rests on God, in whom are inexhaustible treasures. To him they look to be sustained in all their trials.

"No young man who is called of God to the Christian ministry, is willing to enter

the sacred office till he is in some good degree prepared for the work to be performed. The more he dwells on the magnitude of the work, the more enlarged and affecting his views of it; the shorter the time appears which is allowed him to be prepared for it. He feels that he cannot do too much to fit himself for an office of the highest importance and responsibility. Indeed, the most pious of those best educated, often have the deepest sense of their insufficiency, when called to take the charge of a church and people. What should we think of a man who should undertake to build an expensive house without qualifying himself for the work? Would he be honest? The more exalted and honorable the thoughts a young man, called to the Christian ministry, entertains of Christ and of his cause, the more enlarged his views of the worth of the soul, and the better he understands the deceitfulness of the human heart—the more he feels the importance of being well prepared for the holy office.

"Now it is not essential to a call of God to the Christian ministry, any more than to a call to be a saint, that it should be sudden—Some of the most eminent saints cannot determine the day when they were savingly converted to God. And it is not deemed essential to ascertain the exact time—but it is of importance to ascertain the views and feelings of every one who wishes to unite with the church of Christ. And it is not necessary that we know the day, week, or month, when any one was called to the Christian ministry—but we ought to ascertain what are his views of the ministerial office, what his feelings are respecting preparation for it, what his sense is of his own insufficiency, what his motives are, and what evidence he can give that he has been called of God."

#### EMBARRASMENTS OF THE WEST.

SOME persons on reading the accounts of Western embarrassments, continuing year after year without the prospect of speedy improvement, may feel discouraged, and be disposed to relax their efforts in behalf of the destitute. But this would be neither wise nor right. It is true, the period of temporal prosperity seems to be deferred, and the burden of sustaining the Gospel is thrown in no small degree upon the charity of the Eastern churches. But it should be borne in mind, that the East has too large an investment in those Western churches, to admit of their being forsaken now. There are her sons and daughters; thither has she sent innumerable influences to found the institutions of knowledge and piety. The work has been begun at hundreds of points, and is in such a state of advancement that it would be bad economy to withdraw assist-

ance now. Again, we must not forget for a moment that all that is done for the West is done for ourselves—in self-defence, to preserve the common liberty of the whole nation from the overthrow which false religion and infidelity would bring upon it. No; the embarrassments of the new States may be regarded as trials of the faith and patience of those who labor and pray for their conversion, but afford no reason for abandoning the work.

But after all that is said, and said truly, about the difficulties attending the evangelization of the West, what portion of our country has been more fruitful of results? Where have the means of grace produced more effect? On what efforts of the church in any part of the world has God bestowed more signal blessings than on those which have been made to plant the Gospel and the institutions of learning in the Mississippi Valley? Let us not therefore be impatient, because "the poor we have always with us." Many of these embarrassed churches are themselves but the proofs of missionary success. Their members are the fruits of evangelical labor, which missionaries have performed. All the good they have done, and all that they may yet accomplish, may be regarded as the result of ministers sent out and funds expended in years gone by. And if they should become extinct as churches, still as individuals they have been enlightened and saved, and that is enough to repay a thousand fold, all that has ever been done for them. But those churches will not become extinct. We believe the Christians who have made up their minds to sustain the blessed work of Home Missions, are the flower of the church, the substantial working, praying, giving portion; and they will not abandon this enterprise unless they see reason to believe that it is abandoned of God, and are convinced that he has given up this fair land to hopeless ruin.

*Home Missionary.*

#### GEM FOR THE CHRISTIAN.

God's most common way of blessing his saints is by keeping a continual care of them; giving them that "peace of mind which passeth all understanding," not often sending great worldly prosperity and sudden riches. For the gentle distilling of the dew on the tender grass more promotes its growth than the sweeping deluge, which washes away its roots and destroys it.

Three things a Christian should stifle labor to maintain: 1. The honor of God. 2. The honor of the Gospel. 3. The honor of his own name. If once a Christian's good name sets in a cloud, it will be long before it rises again. —Brooks.

## AMERICAN EDUCATION SOCIETY.

THE Quarterly Meeting of the Directors was held at the Rooms, April 13, 1842. The regular quarterly returns from three hundred and sixty-three beneficiaries, and new applications from six candidates for the assistance of the Society, were before the Board. We regret to be obliged to state that the difficulty anticipated by the Directors at their last quarterly meeting, and mentioned in the last number of the Journal, in respect to the ability of the Society to pay the appropriations for this quarter, *has not been obviated by an adequate increase of receipts into the treasury.* The action of the Board, therefore, after prayerful deliberation, was expressed in the following vote:

*"Voted, That, whereas it appears, from the statement of the Treasurer, that, after discharging the debt contracted by direction of the Financial Committee, in order to pay the last quarterly appropriation, it will be impossible, without resorting to a loan of nearly the whole amount required, to pay another at this time; therefore it is inexpedient to grant the usual appropriations to beneficiaries this quarter."*

This is the second time this year that the Directors, acting upon the principle that it is no longer their duty to allow the debt of the Society to be increased, have been under the painful necessity of withholding a quarterly appropriation. There is no doubt that the ultimate prosperity of the Society, as well as its immediate relief, will require a strict adherence to this principle for the future. The churches will understand that this Society, as the distributor of their bounty, cannot exceed the means furnished by their liberality. There is reason to fear, however, that not a few of the young men now preparing for the gospel ministry, hav-

ing been brought on their way thus far by the aid which the Society has afforded, will find themselves unable to proceed under so many difficulties in their arduous undertaking. If it comes to this, their personal disappointment will be a trying one; and their loss from the ranks of the future ministry of this country, one which cannot be sustained without much damage, at a period like that which is now passing in the history of our religious and benevolent institutions.

Let every Christian, to whom the knowledge of the Society's embarrassments may come, be entreated to inquire whether he cannot do something more for this object than in months past. Our brethren in the ministry are earnestly requested, whether an agent of the Society is enabled to visit them or not, to secure a favorable opportunity, at the stated season, for their people to bring their freewill offerings to this cause. Wherever the agents of the Society go they are kindly received; collections are cheerfully made, which are of respectable amount; and it is gratifying to learn that the object holds a place as formerly in the affections of many of the people of God. But in a large number of the churches, which the agents are unable to visit, (there being only two agents in the New England States,) the Education Society, we fear, has been often overlooked. Indeed this fact is sufficiently indicated by the quarterly acknowledgments of the Society's receipts. If every church would contribute annually to this object, there would be no difficulty in sustaining its operations on their present scale. Every beneficiary might in due time be brought into the field; and other young men whom the Spirit of God is now secretly inclining to offer themselves for the sacred work, might be encouraged in their turn to follow in the same course.

God in his mercy has again poured out his Holy Spirit extensively upon the churches of our land. He has not withheld the influences of his grace, as justly he might have done; and left us to fear that, in the generation coming upon the stage, there might be a scarcity of suitable persons to become laborers in the great spiritual harvest. But in this bestowment of the gifts of his grace, God is bringing the churches under solemn obligations. He leaves it with them to see that those whom he converts, and whom he calls by his Spirit to desire the work of the ministry, shall be prepared, in other respects, for their high and holy calling.

In this duty the Education Society has an important part to perform, as an instrument in the hands of the churches. For this end it was raised up, in the providence of God, by the toils and sacrifices of devoted men, some of whom are now with Christ. In their day when a season of embarrassment arose like that which now exists, and the Directors were on the point of withholding an appropriation, benevolent individuals at first, and the churches afterwards, came to their relief. Shall the appeals of the Society now, in behalf of a larger number of beneficiaries, and more extensive interests pertaining to the kingdom of Christ, be reiterated in vain? Is not the object before the Education Society as important now, and the necessity of its circumstances as urgent, as at any former period? It is believed that the last of these inquiries cannot be answered otherwise than in the affirmative. What answer, then, shall be given to the first? Shall the Education Society, in such a day of trial as the present, appeal to the friends of the Redeemer again and again in vain? Will not every Christian, and every pastor of a church, *now give the answer?*

## REV. MR. M'KEEN'S REPORT.

THE Rev. Silas M'Keen, late of Belfast, Me., and now of Bradford, Vt., having taken a dismission from his pastoral charge in Maine, was appointed, Dec. 2, 1841, to a temporary agency for the American Education Society in that State. He labored with much earnestness and success for about three months, when he was induced to accept an urgent invitation from the church and people of Bradford, where he was formerly settled in the ministry, again to become their pastor.

To the Secretary of the American Education Society.

REV. AND DEAR SIR,—In compliance with the appointment which I received, about the beginning of winter, from your Board of Directors, I have, for the brief period of one fifth of a year, been engaged in pleading the cause of their beneficiaries before a portion of the Congregational churches of Maine, and in obtaining assistance for them both by private donations and public contributions—especially the former. For most persons will give far more to this society, when they think seriously and act deliberately, than they will in the haste of a public contribution. This is a cause which will bear investigation, and will appear more and more important, as we become more intimately acquainted with it.

I have visited nearly all the churches from which any thing would be expected, in the three counties of Hancock, Waldo, and Lincoln. I have also visited Hampden and Bangor, in Penobscot county; Brunswick, in Cumberland county, and Hallowell and Augusta, in the county of Kennebec. In most of these places, the churches had just been raising, or were, when I visited them, engaged in raising money for Foreign Missions. I was almost every where told, on my arrival, that some other time would have been better—that money was extremely scarce—that other objects were demanding attention; and that but very little, if any thing, could be done for this. In such cases, all I could do was, to beg leave to state the condition, wants, and merits, of this society, and then leave every one to do as he should choose, in regard to contributing to its support. The result, in nearly every case, was more favorable than either ministers or people expected. An incident occurs to me, illustrative of what was by no means uncommon. An aged and venerable minister said, "I am sorry that you did not delay your coming to a better time, when something could be done." I asked him how much he supposed might be obtained at the very best time. "From eight to ten dollars," he said: and was greatly astonished and delighted, when as-

sured that *thirty* dollars had already been received.

It gives me great pleasure to state, that all the churches which I visited, on being addressed, appeared heartily to approve of the designs and measures of your society; and to show by their looks, words, prayers, and contributions, that they considered it one which *ought* to be, and which *must* be sustained. The pastors, too, of all the churches which I visited, together with their wives, I found, in regard to this, as well as every other good cause, to be faithful and true. By the way, our ministers in Maine, I must say, now I have left the State, are really good brethren, and their wives are as good as they. These brethren aided me all they could. A considerable number of them had themselves been beneficiaries of this society, and their testimony in its favor was weighty. One of these beloved pastors rose early on a Monday morning, drew up a subscription, and commenced the list with as liberal a donation as he thought his means would allow. He then went forth with me among his people. On looking at the paper, "Oh! Mr. W.," said one gentleman, "you have subscribed too much—more than you can afford." Mr. W. meekly, but pointedly replied, "If I had heard that my mother and her children were suffering for food and clothing and fuel, should you not think that I ought, even in my present circumstances, to send at least five dollars for their relief?" "Undoubtedly," said the other. "Well, Sir," said this dear brother, "the American Education Society is my mother, and those beneficiaries of hers, who are suffering for the necessities of life, are my brethren; and I *must* do something to help them."

The longer I continued in this agency, the more thoroughly was I convinced that this society is one which has taken a strong hold, or which, on being duly presented, will take a strong hold upon the judgment and affections of the friends of Christ's cause; and which will not, if proper means are used, fail to receive its due proportion of charitable assistance. That there is great need in the world of an increased number of able and faithful ministers; that it is the duty of the church to assist indigent and pious young men, whom God has called, in their long and expensive course of preparation for the ministry; and that this society furnishes one of the very best mediums ever yet devised or known, through which to bestow this charity; are truths which seem too obvious to be doubted. The hundreds and thousands of able and faithful ministers whom this society has already assisted and sent forth, more than seventy as missionaries in foreign lands, and more than eight hundred, as missionaries in the Western States of this Union, are living and demonstrative evidences of its high importance and eminent usefulness. And the

society never was more necessary, or deserving of liberal support, than it now is.

I was, as I have already intimated, in your service as an agent, about 10 weeks. During this time, I collected seven hundred and sixty dollars and nine cents, in money; five dollars worth of useful articles for students; and, from churches and individuals, received encouragement, which I trust will be realized, that at least two hundred and fifty dollars more will soon be contributed; which will make the amount obtained, over one thousand dollars.

I should have been truly happy to have visited all our churches in Maine, and finished the work there, for the present year; but being invited to resume my former charge in this place, and various reasons both on the part of the people here, and of my own family, urging an *immediate* compliance with the invitation, I have, as you are aware, resigned my commission, and taken my station here. That your society may continue to prosper, and send forth, in future, a host of faithful ministers more numerous than in times past, whose labors God will yet more abundantly bless, is the strong hope, and fervent prayer, of your brother and fellow servant in the ministry of reconciliation.

Bradford, Vt., March 15, 1842.

## REV. JOSEPH EMERSON'S REPORT.

To the Secretary of the American Education Society.

REV. AND DEAR SIR,—It is now something more than five years, since I became an agent of the American Education Society. Every year has deepened my impression, that the ministers of Christ should be men both of *holiness* and *wisdom*. Consequently, I have become more and more impressed with the inpropriety of encouraging any others to commence a preparation for the ministry, than those who are *eminently pious*, and are *capable of becoming wise*. If the apostle forbids any to be ordained to the ministerial work without great caution, certainly the same caution ought to be used in selecting those who are to become candidates for ordination. On this account I was glad to see that the Directors of the American Education Society had doubled the term of probation for admission to its patronage. I know that this extension cannot furnish a perfect security against the reception of unworthy candidates; but it furnishes a much greater *probability* that this danger will be avoided. Our Missionary Societies receive no men till they have passed through the probation of a long course of study, in which their abilities and religious character may become well known. But the Education Society, from the very

nature of the case, cannot enjoy this advantage. Every *practicable* precaution, therefore, ought to be taken. After all, it will be impossible, doubtless, absolutely to secure the Society against the liability of ever being disappointed in regard to the final development of character in the beneficiary. Owing to the acknowledged existence of this liability, and of one or two other unavoidable evils of much less importance, some good men have been almost inclined to the belief that it would be better to dispense with the society altogether, and leave the supply of ministers to be taken care of in some other way. And as an agent of the society, must necessarily feel the pressure of this difficulty in its full extent, I have never been unwilling to see evidence, if it could be made to appear, taking all things into the account, that it would be wise, or even safe, to resort to such an alternative. But after long inquiry and reflection, I am unable to see how the great work can be done in any other way, without equal and even greater disadvantages.

I have conversed extensively with the most experienced clergymen of New England, in regard to this point, and the reply of many of the oldest and wisest has been, "We cannot dispense with the American Education Society."

If we look back, we must see that this society has been an indispensable instrumentality in the hands of the Christian community. And if we contemplate the future probable circumstances of the church, does not its continued instrumentality appear indispensable? The American Board of Commissioners for Foreign Missions, is now *wholly relieved* from debt, and according to the report in the last Missionary Herald, is receiving funds at the rate of more than five hundred thousand dollars a year. We trust this rate of income is to continue and increase. We trust that while God is pouring out his Spirit upon the churches all over the land, they will not be likely to feel that they have done too much to open the same saving fountain to the heathen. No; if they read God's dealings aright, they will see that, by making sacrifices for the salvation of the heathen, they have taken the direct course to prepare their own hearts to yearn after and to receive greater measures of the Holy Spirit; and that thus they have been permitted to see their children and neighbors by hundreds turning unto the Lord. It is verily true, that "he that watereth, shall be watered also himself." I trust the whole Christian community will see and feel this to be true, and that no one will withdraw his hand from the good work. But where are the men to come from, who are needed, to be sent forth by this increased—this doubled amount of pecuniary contribution to the missionary cause? In consequence of the past embarrassments of the Board, comparatively few missionaries since 1837,

have been sent into the foreign field. I suppose that almost every station needs more missionaries; and that new stations ought to be established and supplied with laborers. And the churches have given assurance that the pecuniary means for such an onward progress of the work shall not be wanting. But where are the men to come from? One of the Secretaries of the Board said to me, not long since, "I do not see where they are to be found." According to the present condition of things, in relation to ministerial education, no one can tell where they are to be found. During the last five years, the whole number of candidates for the ministry has declined, probably, about one quarter part. At this rate there will soon be a very inadequate number of young men preparing for the ministry in the United States.

But this rate of decrease will *not* continue. It has come to this principally through an impression prevailing in some parts of New England, that there is a surplus of ministers. But now the Christian community must see that a great number must be raised up speedily, to carry on the work of God in the earth which is offered to our hands; and the same spirit which has furnished the money to send forth preachers, will find means to raise them up. Nearly one half of our ordained Foreign Missionaries, have been aided in their education, by the American and other Education Societies. About one half of the Home Missionaries and a large number of the pastors of New England have been aided from the same sources; and we are to expect that a like proportion of the future supply must come into the ministry in the same manner.

As the church, then, is beginning to turn its attention more to this department of evangelical effort, how important that those who have *any thing* to do in selecting beneficiaries of the American Education Society, should feel that this is a matter of great *responsibility*! It is a work that takes hold on eternity. It involves the salvation or the ruin of immortal souls. Rightly to divide the word of truth—and to win souls to Christ, requires much wisdom as well as grace, in the ministry of the gospel. "Because the preacher was wise, he still taught the people knowledge." It is not enough, in this calling, that a man should sincerely wish and aim to do right. To be a suitable minister of Christ, he must have judgment to discern, in difficult cases, *what* is right. I would not underrate piety. A minister is utterly unfit for his duties, without piety. Nor does mere learning, added to piety, make up all that is requisite in a good minister. A man may be a great scholar, and still know little how to adapt means to secure desirable ends. He may know all about books, and at the same time know nothing about men. But the business of the minister of Christ, is to persuade



men to turn to God; so that all book knowledge will be useless to him as a minister, unless he is able to apply it to this purpose. Many men who can make the people wonder that one head can contain so much knowledge, will often make them wonder still more, that a man can know so much, and at the same time possess so little practical wisdom. Such men, though they may have real piety, are not the men whose services are demanded in the ministry. As, under the old dispensation, the altar demanded men of symmetrical bodies, (Levit. xxi. 17—21.) so, under the new, the pulpit requires men of symmetrical minds. A minister must have piety—he ought to have learning; but he must also be a *man*, a whole man among his fellow men. He must command the respect of all. He must be able to sympathize with them in all their feelings. He must understand the motives by which they are actuated, that he may know how to present motives which will affect their hearts. He is not to attain to this ability by studying the rules laid down by others, so much as by studying the human heart for himself. This knowledge of the heart is a part of that all-important, all-comprehending qualification called common sense, which, next to piety, is the most important requisite for the Christian minister. Some exhibit this quality from childhood, while others, it would seem, can never acquire it, should they live to the age of Methuselah. In encouraging young men to prepare for the ministry, I fear that sufficient attention has not been bestowed on this point. The inquiry in relation to the youth has too often been—has he a great passion for books? or is he forward and flippant in speech and manner; not, is he amiable, affectionate, and of a sound understanding?—Does he gain the affections of his companions, and exert a decided influence over them?—Do they seek to him in cases of difficulty?—Does he wisely plan, and successfully execute?—Does he treat the aged with respect, and gain their kind regard?—Has he the confidence and love of the most judicious Christians? These things can be judged of in the boy; and what is bud and blossom in the boy, will be fruit in the man. And no more can such ministers as the present exigencies of the church require be raised up from youth destitute of these qualities, than the oak can be raised from the mustard seed. Whatever it may be proper for *parents* to do in educating their sons for the ministry without superior qualifications, it seems to me very clear, that the American Education Society should not be called upon to expend their sacred deposit of charity in aiding any but men of superior promise:—I mean superior in their ability to influence and benefit their fellow men.

In some recent decisive measures of the Secretary and Directors, I am happy to find

evidence that it is their determination to use every practicable endeavor to secure such a selection of young men for beneficiaries, as give decided promise of usefulness in the church. Let this course be rigidly adhered to as a *principle*; let the Society be more solicitous about qualifications, than about numbers. Let the fact, that a man has enjoyed the patronage of the American Education Society without censure, be a guarantee to the public that he is a man of more than ordinary talents and piety, and the Society will neither want for men, nor the means to sustain them. Let the American Education Society be true to itself, and it will, it must prosper.

New Bedford, March 20, 1842.

### A VOICE FROM INDIA.

The following is from a letter of one of the Missionaries of the American Board in Ceylon, to the Treasurer of the American Education Society, dated Jaffna, Sept. 13, 1841.

It is with much regret I hear that you are so much cramped for means, and am very happy to have it in my power to send you an order for thirty dollars.

I feel pained to hear that there is danger lest young men be discouraged, by *want of means*, from entering the Gospel ministry. Among the Heathen, nothing can be done without *men*. Even the blessed Word of God seems likely to effect but little, unless it be pressed home on the conscience and heart by the living teacher. And if such can be sent, much of the world seems to be lull as ripe for the harvest as it is ever like to be; nay, there is much reason to fear that, as the advance of *light* prostrates the dark and foolish systems of Heathenism, a yet more obstinate infidelity will array itself against the Gospel, if preachers are delayed.

Yours in the bonds of the Gospel, affectionately,  
G. H. A.

### ANNIVERSARY OF THE AMERICAN EDUCATION SOCIETY.

THE Twenty-sixth Annual Meeting of the American Education Society will be held in the city of New York on Thursday, the 12th day of May, 1842. The members of the Society are notified to meet for business at the Rooms of the Central American Education Society, No. 89 Nassau Street, at 4 o'clock, P. M. of that day. The public

meeting will be held in the Broadway Tabernacle, at 7½ o'clock in the evening, at which extracts from the Annual Report will be read, and Addresses delivered.

S. H. RIDDEL,  
Sec'y Am. Ed. Soc.

Boston, May 1, 1842.

## FUNDS.

*Receipts of the American Education Society, for the April Quarter, 1842.*

INCOME FROM FUNDS	179 65
LOANS REFUNDED	451 72

Donation from Col. J. H. Vose, of the U. S. A. Florida	15 00
Rev. Joseph Emerson, Agt.	20 00

## LEGACIES.

Athol, <i>Ms. Mrs. Persis Goodell</i> , by Dea. Elijah Gubland, Exr.	92 50
West Medway, <i>Miss Patty Mann</i> , by Mr. Danl. Nurse, Exr.	50 00
West Springfield, <i>Rev. John L. Pomeroy</i> , by Hon. Lewis Strong, Exr.	250 00
Stockbridge, <i>Cyrus Williams, Esq.</i> by Daniel R. Williams, Esq. Exr.	1,000 00—1,392 50

## AUXILIARY SOCIETIES.

### SUFFOLK COUNTY.

[H. Ropes, Boston, Tr.]	
Boston, Old South Society, in part	202 51
Park St. "	246 36
Bowdoin St. "	388 51
Essex St. "	269 87
Salem St. "	136 82
Winter St. "	242 00
Pine St. "	158 00
	1,594 07
A friend to the Society, by a Lady	80 00—1,684 07

### BARNSTABLE COUNTY.

[Dea. Joseph White, Yarmouth, Tr.]	
Falmouth, Ladies' Aux. Ed. Soc. 23 63, Individuals in Soc. of Rev. H. E. Hooker 9 50, (by Rev. J. Emerson, Agt.)	33 13

### ESSEX COUNTY SOUTH.

[Hon. David Choate, Essex, Tr.]	
Beverly, Ladies' Ed. Soc. in Dane St. Congregation, by Mrs. A. D. Foster, Tr.	12 50
Danvers, Soc. of Rev. Mr. Field	70 00
" Rev. Mr. Braiman	24 08—91 08
[By Rev. Joseph Emerson, Agt.]	
Marblehead, Ladies' Ed. Soc. in Cong. of Rev. Mr. Niles, by Rev. Joseph Emerson, Agt.	66 00—172 58

### ESSEX COUNTY NORTH.

[Col. Eleazer Hale, Newbury, Tr.]	
Newburyport, 1st Pres. Soc. a collection	39 00
Education Circle in said Soc. ann. subscrip.	93 75—92 75

### HAMPDEN COUNTY.

[Mr. Samuel Reynolds, Springfield, Tr.]	
Monson, Dea. A. W. Porter	75 00

### HAMPSHIRE COUNTY.

[Hon. Lewis Strong, Northampton, Tr.]	
Hadley, Ed. Soc. by Mr. Dudley Smith	75 00
Northampton, Ladies' Ed. Soc. 1st parish	8 52
Unknown individuals	2 00
Bever, Soc. 1st parish	51 75
Bever, S.-e. Edwards Church	4 00—56 27
Southampton, Ladies' Ed. Soc.	6 75
Contribution at annual meeting of Bever Societies, one fifth ann.	18 61—165 63

### CHARITABLE ASSOCIATION, LOWELL AND VICINITY.

[Mr. William Davidson, Lowell, Tr.]	
Lowell, Soc. of Rev. Amos Blanchard, of which, from Ladies' Ed. Soc. Mrs. C. Davidson, Tr.	66 63,
and a contrib. in the Soc. 36 19. Of the whole sum, \$75 is towards Blanchard Tem. Sch. residue a donation	102 22

### MIDDLESEX COUNTY.

Brighton, Soc. of Rev. John R. Adams, in part, by Rev. Joseph Emerson, Agt.	63 25
Cambridgeport, Soc. of Rev. W. A. Stearns, by Mr. Cook	71 69
Hopkinton, Soc. of Rev. John C. Webster, by Dea. Elijah Fish	23 64—158 58

### RELIGIOUS CHAR. SOC. OF MIDDLESEX NORTH AND VICINITY.

[Dea. Jonathan S. Adams, Groton, Tr.]	
Dunstable, Ladies & Gent. Assoc's, by Mr. Wm. Dunn	13 00

### SOUTH CONFERENCE OF CHURCHES, MIDDLESEX COUNTY.

[Mr. Otis Hoyt, Framingham, Tr.]	
Berlin, Soc. of Rev. Robert Curver, Framingham, Soc. of Rev. David Brigham, by Mr. J. J. Marshall	25 00
Marlboro', Soc. of Rev. George E. Day	18 50
Sherburne, Evan. Soc. by Mr. Aaron Coolidge, Tr.	20 80
Sudbury, Soc. of Rev. Josiah Ballard	22 96
Balance left in the hands of the Treasurer	27 83
	8 46—123 65

### NORFOLK COUNTY.

[Rev. John Codman, D. D. Dorchester, Tr.]	
Roxbury, Eliot Congregational Soc. by Rev. J. Emerson, Agt. through Dea. James Clap	150 31
Spring St. Ch. and Cong. by Rev. H. Newcomb	13 00—163 31

### OLD COLONY.

[Col. Alexander Seabury, New Bedford, Tr.]	
Fall River, Soc. of Rev. Orin Fowler	122 31
New Bedford, Soc. of Rev. T. M. Smith	66 25
Soc. of Rev. James A. Roberts, 840 of which to const. him an H. M.	54 20—120 45
Norton, Soc. of Rev. Mr. Allen	6 45
Taunton, Soc. of Rev. Mr. Mahby	25 00—274 23
[By Rev. Joseph Emerson, Agt.]	

### PLYMOUTH COUNTY.

[Dea. Morton Eldy, Bridgewater, Tr.]	
North Middleboro', Soc. of Rev. Philip Colby	25 00
Plymouth, Ladies' Ed. Soc. by Mrs. Mary G. Shaw, Treas.	14 50—42 50

### WORCESTER CENTRAL ASSOC.

[Hon. Abijah Egglew, Worcester, Tr.]	
Oxford, 1st Ch. and Soc.	27 00
From a Friend	30 00—57 00

### EDUCATION SOCIETY IN WORCESTER NORTH ASSOCIATION.

[Mr. Moses Chamberlain, Templeton, Tr.]	
Athol, Soc. of Rev. Richard M. Chipman	7 50
Phillipston, Mrs. H. G. Powers	10 00
Ladies' Aux. Ed. Soc. by Mr. Jason Goulding	22 32
Cent. do. by do.	26 10—58 42—65 92

## RHODE ISLAND STATE AUXILIARY.

[Mr. Isaac Wilcox, Providence, Tr.]

Providence, Soc. of Rev. Dr. Tucker, balance	7 50
Soc. of Rev. Mr. Parker, bal.	50—8 00
[By Rev. J. Emerson, Agt.]	
	\$5,270 42

## MAINE BRANCH.

[Prof. William Smyth, Brunswick, Tr.]

Aine, Cong. Ch. and Soc.	25 50
Augusta, do. 25 31, Rev. Dr. Tappan, 20	45 31
Bangor, 1st Cong. Ch. and Soc. in part	48 00
Hammond St. Ch. and Soc. in part	64 19—112 19
Belfast, 1st Cong. Ch.	10 00
Blanchet, Cong. Ch. and Soc.	30 50
Boothbay, do.	22 47
Bristol, do.	10 00
Bucksport, do.	51 50
Calais, do. by Mr. D. Garland	12 00
Cumtux, do.	13 00
Cushing, do.	44 91
Eggencomb, do. in part	2 00
Hallowell, do.	60 00
Ladies, in part, Hall. Schol.	13 00
Rev. E. Tappan, Jr. 5, A Lady 3, D. Merrill 1,	9 00
Mr. Ellis 1, R. Hawes 1, Rev. S. McKenney 5,	7 00—34 00
Hampden, Cong. Ch. and Soc.	8 00
Newcastle, Cong. of Rev. Mr. Senbury	40 00
Phillipsburg, Cong. Ch. and Soc. in part	10 93
Saco, 1st Cong. Ch. & Soc. by Stephen L. Goodell, Esq.	20 00
Thomaston, Soc. of Rev. Mr. Woodhall	32 85
Topsham, Cong. Ch. and Soc.	22 40
Waldoboro', do.	15 00
West Prospect, do.	45 78
Wiscasset, do.	42 16
	\$763 09

## NEW HAMPSHIRE BRANCH.

[Hon. Samuel Merrill, Concord, Tr.]

Dover, Cong. Ch. and Soc. by Mr. E. J. Lane, Tr.	
Stratford County Ed. Soc.	40 00
Keene, Ladies' Ed. Soc. in part, to const. Mrs. E. F. Brown an H. M. by S. A. Gerould, Esq. Treas.	
Cheshire Co. Ed. Soc.	13 35
	\$53 35

## NORTH WESTERN BRANCH.

[Joseph Warner, Esq. Middlebury, Vt. Tr.]

Brookfield, Cong. Ch. and Soc. in part, by Harry Hale, Esq. Tr. of Orange Co. Ed. Soc.	1 75
Montpelier, 1st Cong. Ch. and Soc. by F. F. Merrill, Esq. Tr. of Washington Co. Ed. Soc.	31 09
Estate of Mr. Amos Parley, 16 reams cap paper, No 1, by Mr. E. Q. Walton, Trustee, valued by him at \$56.	
Thetford, Cong. Ch. and Soc. by H. Hale, Esq. Tr. &c.	12 60
Vershire, do. do. balance	50
West Hartford, Cong. Ch.	4 75
From the Treasurer, no particulars yet received	369 00
	\$419 60

## CONNECTICUT BRANCH.

[Eliphalet Terry, Esq. Hartford, Tr.]

Chaplin, Soc. of Rev. Erasmus Dickinson, by Walter Gouldie, Esq.	17 00
Columbia, a collection 17 17, an individual 6,	23 17
Enfield, a collection, by Eben Parsons	23 21
Farmington, Collection in Cong. of Rev. Dr. Porter, by Dea. S. Hart	56 90
Hartford, Collections	
Ladies' Aux. Ed. Soc. by Mrs. L. E. Porter, Tr.	534 54
120 28—654 82	
Hartford, Collection, in part	41 59
Lisbon, Soc. of Rev. Joseph Ayer	9 00
Mrs. M. B. Hyde, by Rev. A. Bond, Norwich	40 00—49 00
Meriden, a few individuals	12 26
Meriden, a collection	28 00
Middletown, do. 111 62, Henry A. Ward, Esq. 40	151 62
New Preston, do. in part	15 92
Norwich City, Ladies' Ed. Soc. to const. the Rev. Aaron H. Hand, an H. M. by Rev. Mr. Bond	40 14
Plymouth Centre, a collection	71 61
Plymouth Holton, do. in part 17, Bal. do. 22, by Rev. Mr. Kitchell	39 00
Roxbury, a collection, in part	9 47
South Coventry, a collection	29 79
South Mansfield, do. in Rev. Mr. Atwood's Ch. by C. Arnold	43 00
Smybrook, a collection in 1st Cong. by A. Sheffield	12 50
South Stratton, a collection, in part	31 33
Sherman, Rev. Mr. Gelston	3 00
South Farms, collection in Rev. Mr. Parmelee's Ch. and Soc. by Rev. Mr. P.	10 25

Torrington, a collection	22 89
Wethersfield, from a few individuals	6 00
Wethersfield, a collection	28 46
Washington, do.	59 34
Woodbury, Rev. Mr. Churchill	5 91
Cof. in South Society	30 76
Do. in North Society	26 14—62 81
Waterbury, a collection, by Dea. J. Hungerford	39 00
Wallingford, do. in Cong. Soc. by Rev. Mr. Gilbert	26 92
	\$1,618 99

## WESTERN RESERVE BRANCH.

[Anson A. Brewster, Esq., Hudson, O., Tr.]

Ohio city	10 00
Cleveland	72 25
Medina	19 94
Richfield, Gen. Oviatt	10 30
Twinsburg, Cong. church, in part	6 64
Pres. Ch. in part	5 25
Elyria	47 50
Sandusky city	25 75
Norwalk,	16 00
Paper and clothing sold	4 38—20 38
Tallmadge, cloth from Ladies Soc.	52 80
Board and salaries supplied	31 88
Amherst, James Elice	2 00
Wellington	3 27
Dea. T. Higgins, Southington, Ct. to constitute Rev.	
H. W. Osborne of Mesopotamia, O. a L. M.	15 00
	\$316 96

## CENTRAL AMERICAN EDUCATION SOCIETY.

[Mr. William A. Booth, New York, Tr.]

Bleecker St. Ch. N. Y. C. N. Talbot 50, I. P. Tappan 5, D. O. 10, E. Starr 5, T. Z. Hale 10, A. C. Post 20, James Roosevelt 50, 1st Ch. Brooklyn, J. Rankin 20, S. C. Leavitt 1, Mr. Weston 10, Mr. Johnson 5, Mr. Boynton 5, E. Hill 3, Brewster Ch. N. Y. 41 92, 2d Avenue Ch. in part 13 69, Durham Bazaar, Soc. by Dennis Camp 30, C. Wright 7 31, Estate of R. L. Nevins 50, W. M. Holsted 100, Collected in Duane St. Ch. 3, Col. Loumie, U. S. Army, E. Florida 14, Erick Ch. John McComb 5, Mercer St. Ch. in part 132 04, E. S. Hubbard, Stockholm, N. Y. 5, Bristol 5, Theobald 61, Amity 33 07, 4th Ch. Albany 80, Pleasant Valley 45 35, New Windsor 43 62, Bethlehem 33, Middletown 48 10, Clock 4, Montgomery 25 44, Canterbury 12 52, New Paltz 46 50, Denton 24 02, Westtown 5 12, 1st Ch. Troy 33 58, Bethel Ch. Troy 3 43, Amenia 20 62,	\$1,197 92
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## WESTERN EDUCATION SOCIETY OF NEW YORK.

[J. S. Seymour, Esq. Auburn, Tr.]

Aurora 4, Ellbridge 14 20, Jordan 5 24, Cato 10 12, Ira 1 31, Anselmus 2 39, Scipio Square 3, Canoga 3 31, Geneva, Mr. Dwight 25, Castleton 7 75, Hopewell 2 71, Gorham 5 32, Rushville 14 67, Nunda 8 73, Albion 21 65, Youngstown, Mr. Smith 50, Batavia 7 75, York 16, Lima 5, Livonia, Evans. Soc. 11, North Buzell 4, Wm. Mack 6 72,	\$520 47
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## UTICA AGENCY.

[James Dutton, Esq. Utica, Tr.]

Augusta 29 50, Annsville 5, Cooperstown, D. Walker 5, Clinton 14 43, East Stockholm 7 50, Easton Village 19 39, Port Cayuga 23, Fulton 40, Fulton Term. Sew. Soc. 2 37, Lake Falls 13 17, Middlefield 19, Malone, a balance 18, Mexico 16 81, New Hartford 54 23, New Haven 11 22, New Haven Femi. Soc. 5, Oriskany Falls 5 80, Oswego, 1st church 29, Oswego 2d church 18 50, Oswego Presbytery 6 30, Plattsburg 42, Pulaski, Mrs. Robinson 3, Rome 1st church 40 10, Rome 2d church 21 37, Saugus, a balance 15 75, Snickerfield 5 12, Sackett's Harbor 16, Springfield 20, Utica Pres. Ch. 83 57, Utica Cong. Ch. 26 70, Valerue 5 82, Vernon Village 14, Westford 13 28, Waterville 16 49, Worcester 12 43, Watertown, 1st Ch. a balance 6,	\$702 45
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## PHILADELPHIA EDUCATION SOCIETY.

[Geo. W. McClelland, Esq. Philadelphia, Tr.]

\$1,911 54

Whole amount received, \$12,424 79.

## Clothing received during the Quarter.

Asby, Mr. a bundle of shirts, socks, &c. from the Female Cent Society, by Mrs. B. T. Hynward, Treas.	31
Thomaston, Mr. Dr. William Cole, 1 pair pantaloons, valued at \$5.	5







